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BASELINE STUDY OF THE
TIBETAN DIASPORA COMMUNITY
OUTSIDE SOUTH ASIA



CENTRAL TIBETAN ADMINISTRATION

Acknowledgement

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- The individuals, heads of other Tibetan nonprofits and youth who completed the survey and providing their time and insights.
- SARD for designing the study questionnaire, identifying and selecting the researchers, and for overall project coordination.

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List of Abbreviations

BME	Black and Minority Ethnic-Communities
CSO	Civil Society Organisations
CTA	Central Tibetan Administration
DIIR	Department of Information and International Relations
EU	European Union
GB	Green Book
HIPAA	The Health Insurance Portability and Accountability Act of 1996
HRD	Human Rights Defenders
ICT	International Campaign for Tibet
MEP	Member of European Parliament
NATA	North American Tibetan Association
NED	National Endowment for Democracy
NYNJ	New York and New Jersey
OOT	Office of Tibet
OSHA	Occupational Safety and Health Administration
PRC	People's Republic of China
PTA	Parent Teacher Association
RFA	Radio Free Asia
SEE	Social, Emotional, and Ethical Learning
SFT	Students for Free Tibet
SWOT	Strength, Weakness, Opportunity and Threat
TA	Tibetan Association
TDS	Tibetan Demographic Survey
TPIE	Tibetan Parliament in Exile
TYAE	Tibetan Youth Association Europe
TYC	Tibetan Youth Congress
UN	United Nations
USAID	United States Agency for International Development
VOA	Voice of America
WFIS	Workforce Information System



བཀའ་ཤམ་

ཐཱ་ལོ་བོ་སངས་ལྷན་པོའི་
DR. LOBSANG SANGAY
President

KASHAG

August 15, 2020

SIKYONG'S MESSAGE

In 2004, in a submission to Kashag titled Tibet 2020, I projected that by 2020 the population of the Tibetan communities in South Asia and in the diaspora (primarily in the West) would be on par. This report, *Baseline Study of the Tibetan Diaspora Community Outside South Asia*, validates that projection as parity has been achieved between the two communities.

This study, the first of its kind conducted by the CTA, represents an important step in CTA's effort to better understand and map the Tibetan diaspora community, its needs, and the status of the organizations through which these communities operate. While the CTA will always be headquartered in India, it will nevertheless need to find ways to become more responsive to some of the needs of the Tibetan communities outside South Asia. The data collected through this study will help inform both current and future programs of the CTA.

In my nine years as the Sikyong, I have visited almost all of the communities covered in this study. The dominant memory I have of my visits and meeting fellow Tibetans is the effort of community members in preserving Tibetan identity, culture and sustaining the Tibetan freedom struggle. Most Tibetans in the West and South East Asia are first generation immigrants. They continue to face great hardships in pursuit of a better future for their families. Yet, their commitment and service to the community remains strong. This is important as Tibetans have a special responsibility and we must not choose assimilation into the host country at the expense of Tibetan identity, culture and language.

Lastly, I want to thank SARD for initiating this study and publishing the report, the two researchers for their excellent research, and all the Offices of Tibet and Tibetan community organizations for supporting this important effort.

Tashi Delek!

Dr. Lobsang Sangay
President

Foreword

One small but important casualty of the ongoing COVID-19 pandemic was the cancellation of the *Five-Fifty Forum: Global Summit of International Tibetan Associations* scheduled from April 1-4, 2020 in Dharamsala, India and organised by SARD, CTA. The Summit was supposed to be the first such gathering convened by the CTA. An important component of that cancelled Summit was the undertaking of a baseline study of Tibetan communities residing outside South Asia, presentation of its findings at the Summit and the publication of the research report.

This report benefited from the availability of additional time as a result of the cancellation of the proposed Summit. Undertaken by two researchers with deep ties and knowledge of the communities covered in their research, the study had four primary objectives:

1. Assess the current legal and governance structure of the Tibetan community organizations based outside South Asia
2. Document key programs, activities and services
3. Identify critical needs, challenges and opportunities
4. Utilize data collected to capacitate the community organizations, design new programs and strengthen the relationship between the CTA and the community organizations

The researchers were asked to collect legal and governance documents; conduct interviews; request organizations and community representatives to complete a questionnaire; and assess current challenges, gaps and opportunities for strengthening relations with the CTA.

The migration of Tibetan refugees from South Asia to the West and South East Asia is one of the biggest developments in the history of the Tibetan exile community. It is a development that presents both challenges as well as holds promising opportunities for the CTA and the Tibetan community. The migration will expedite CTA's transition to a transnational entity with the CTA providing core programs and services to the larger diaspora community as well. The younger generation residing overseas are the current and future leaders. Their education, creativity, innovation and spirit if properly supported will propel the Tibetan freedom movement, the CTA and the Tibetan community to new heights.

The researchers had a challenging task. The Tibetan community outside South Asia is scattered across thirty or more countries. Many reside in small countries and towns and are not formally organized. Even those communities with organizations are all volunteer driven. Collecting data in such a landscape is extremely difficult. Despite the challenges, this report is an important contribution and a good start towards a better understanding of the current situation and needs of the growing Tibetan communities outside South Asia. This study and the data collected will help CTA to improve current programs and more importantly develop future programs.

Kelsang D. Aukatsang (Kaydor)
SARD Director/Chief Resilience Officer

About Researchers



Lobsang Choedon Samten (Lochoe) is an independent international development consultant based in England with 29 years of experience working on grants from major international funding bodies – European Union, DFID UK, The Big Lottery Fund, Comic Relief, USAID, Norwegian Church Aid, Swedish Amnesty Fund, and Irish Aid. She currently manages the London-based Tibet House Trust's EU grants for human rights, having previously served the Central Tibetan Administration as a civil servant for 14 years at its many local and central offices, primarily in project management roles.

Lochoe is a trustee of the Tibet Charitable Trust and a current council member of the Tibetan Community in Britain. She taught at SOAS, University of London for three years and co-developed the YouTube channel, iSpeakTibetan. Her other major interests are parenting and gender issues.

She completed a Postgraduate Diploma in Grantmaking Management from the Cass Business School, London, and a Master's in History and Bachelor's Degrees in India.



Tenzin Dolkar Sharngoe (née Gorap), affectionately known as Tendol Gorap, attended Upper Tibetan Children's Village school from kindergarten till 10th grade. She then immigrated to the United States of America and graduated from Boulder High School. She completed a Bachelor's degree in Business with a concentration in Human Resource Management, a Certificate in HR Management, and a Leadership Program Certificate from the Tuck Executive Education at Dartmouth College. While studying and a few years thereafter, she was an Independent Contractor for nine years as a Web-Editor for the Tibetan Service of Radio Free Asia.

As a Human Resource management professional, Tendol has been working at a global Information Technology Services company for close to ten years. The corporate world has taught her a strong business acumen and a go-getter attitude which she applies wholeheartedly in her volunteer work for the Tibetan community and cause.

Tendol was elected three times to the Executive Board of the Capital Area Tibetan Association (CATA) in Washington, D.C. She served in the following capacities: Public Relations Officer, General Secretary, and most recently as its President from 2018-2020.

Background

The illegal occupation of Tibet by China in 1959 forced approximately 80,000 Tibetans to flee to India, Nepal and Bhutan. The first generation of Tibetans, who followed His Holiness the Dalai Lama into exile have mostly passed away.

The Central Tibetan Administration's (CTA) demographic survey in 2009 showed 128,014 Tibetans in exile: 94,203 in India, 13,514 in Nepal, 1,298 in Bhutan, and 18,999 in the rest of the world. Since then, the geographic landscape of the exile Tibetan communities has changed significantly in the past decade. Now, approximately half the population live outside of the three traditional exile communities of India, Nepal, and Bhutan: approximately 36,098 in North America and 26,379 in Europe, Australasia, and Far East Asia. The Tibetan population in the West has increased not only through migration from South Asia, but also includes a large segment who were born and raised outside of the immediate sphere of CTA influence in their daily lives.

Migration to the West became an equaliser of sorts in the socioeconomic status of the Tibetan community. It accelerated social mobility, as Tibetan professionals are now active in various sectors of the global economy. The most visible achievement is their financial strength, evident in the high volume of remittances from these Tibetans to their families and friends in South Asia. However, the pursuit of socioeconomic security appears to have disrupted the traditional social framework of Tibetan society, with an increased number of broken families, home environments diverging far from the traditional amiable parent-child relationship or the family-based care for the children and the elderly, and a low fertility rate.

Simultaneously, the experience of Western democracies is inspiring these Tibetans to a relatively higher civic engagement and less hesitancy in questioning authorities publicly. For example, during the 2016 general election, 44% (25779 out of total 58616) of the voters were from outside of South Asia, although they represented 33% of the total Tibetan population then, indicating their higher proportional participation in the democratic process.

For some years now, public discourse regarding the population decrease in Tibetan settlements in South Asia due to increased migration to the West almost always included concerns of an increasingly disengaged population, and loss of Tibetan heritage, identity, and community cohesion. However, the Tibetans in the West, being citizens or subjects of their domiciled countries, do not leave much leverage for CTA to influence them, other than inspirations of social trust and common interest. This is unlike the population living in Tibetan settlements in India, where CTA has an established sphere to implement its policies.

Study Objective

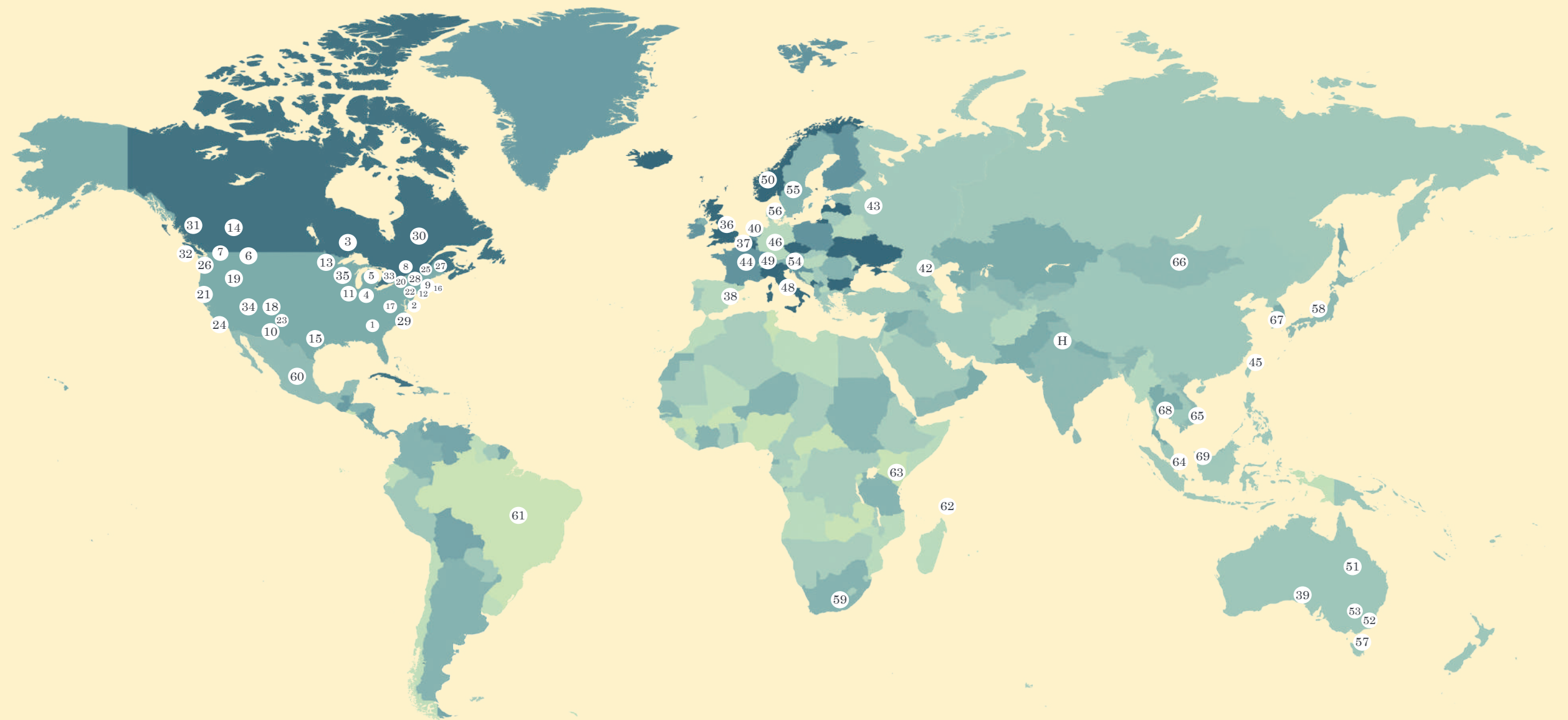
This is a first-of-its-kind study that focuses on the growing Tibetan communities outside South Asia. The study is a part of CTA's program to understand the current status and aspirations of Tibetan people and community organisations in the diaspora. Tibetan diaspora community forms a significant part of the strategy to inform and bring CTA's Five-Fifty Vision to reality. The brief, outlined for this particular study was to map the Tibetan community organizations in Australasia, Canada, Europe, East Asia and the United States. The CSOs referred to here are the Tibetan community groups, also known as Tibetan Associations listed by the Offices of Tibet in, Brussels, Canberra, Geneva, London, Moscow, Paris, Taipei, Tokyo, and the Washington DC.

The study includes the following:

1. Demographic and geographic mapping of the diaspora Tibetan communities
2. Strengths, weaknesses, opportunities and threats of the Tibetan community organizations
3. Current status, aspirations, and recommendations by community leaders and youths
4. Recommendations for a sustainable and cohesive diaspora Tibetan community and for strengthening relations with the CTA

It is hoped that this study will tease out strategies to enhance community cohesion - horizontally and vertically - across the Tibetan world and contribute to invoking ownership of the collective Tibetan interest by the international Tibetan communities scattered across the globe. This baseline study will assist in creating a roadmap for a future that ensures the preservation of Tibetan culture, language and religion in the diaspora Tibetan community. However, the findings and recommendations herein should not be taken as complete on their own, not least due to the limitations encountered during the study. Rather, they should be referenced alongside the findings of other studies like the 2019 Tibetan Demographic Survey, Green Book database, Tibetan voter registration list, etc.

Tibetan Communities Across the Globe



1. Atlanta Tibetan Association
2. Capital Area Tibetan Association
3. Canadian Tibetan Association of Ontario
4. Indiana Tibetan Association
5. Michigan Tibetan Community
6. Montana Tibetan Cultural Center
7. Northwest Tibetan Cultural Association
8. Ottawa Tibetan Community Association
9. Regional Tibetan Association of Massachusetts
10. Tibet Center of New Mexico
11. Tibetan Alliance of Chicago
12. Tibetan American Community of Connecticut
13. Tibetan American Foundation of Minnesota
14. Tibetan Association of Alberta
15. Tibetan Association of Austin
16. Tibetan Association of Boston
17. Tibetan Association of Charlottesville
18. Tibetan Association of Colorado
19. Tibetan Association of Idaho
20. Tibetan Association of Ithaca

21. Tibetan Association of Northern California
22. Tibetan Association of Philadelphia
23. Tibetan Association of Santa Fe
24. Tibetan Association of Southern California
25. Tibetan Association of Vermont
26. Tibetan Association of Washington
27. Tibetan Association of Maine
28. Tibetan Community of New York & New Jersey
29. Tibetan Community of North Carolina
30. Tibetan Cultural Association of Quebec
31. Tibetan Cultural Society of British Columbia
32. Tibetan Cultural Society of Vancouver Island
33. Tibetan Youth Group, Belleville
34. Utah Tibetan Association
35. Wisconsin Tibetan Association
36. Tibetan Community in Britain
37. Tibetan Cultural Center
38. Tibetan Community of Barcelona
38. Fundació Casa Del Tibet
40. Tibetan Community of South Australia

41. Stichting Tibetaanse Nederland
42. Tibetan Community in Kalmykia
43. Moscow Tibetan Association
44. Association Tibétaine de Strasbourg
45. Taiwan Tibetan Association
46. Tibetan Sunday school, Nordrhein-Westfalen
46. Tibetan Association in Germany
48. Comunità Tibetana in Italia onlus
49. Tibetan Community in Switzerland & Liechtenstein
50. Tibetan Community in Norway
51. Tibetan Community in Queensland
52. ACT Tibetan Community Inc.
53. Wagga Wagga Tibetan Community
54. Tibetan Community in Austria
55. Tibetan Community in Sweden
56. Tibetan Community in Denmark
57. Tibetan Community of Tasmania (Australia)
58. Tibetan Community in Japan

Scattered Tibetans*:

59. South Africa
60. Mexico
61. Brazil
62. Seychelles
63. Nairobi
64. Singapore
65. Vietnam
66. Mongolia
67. South Korea
68. Thailand
69. Malaysia

H. Central Tibetan Administration, Dharamsala

*This is the list of known countries at the time of publication

TIBETAN ASSOCIATIONS IN EUROPE, AUSTRALASIA AND EAST ASIA



Summary of Findings

The Tibetan CSOs are shaped primarily by the capacity and level of engagement from the local Tibetans, the dynamics of their relationship with the local OOT, and the conditions in their host countries.

There are 24,172 Tibetans in Europe, 1817 in Australasia, and 390 in East Asia. There are 42 CSOs affiliated with the OOTs. Tibetans in these areas have strong social and familial bonds with the Tibetan population in South Asia and regularly contribute to CTA's Green Book fund. Children in most areas have access to learning the Tibetan language and culture at a locally based weekend and after-school classes. Tibetans in all these countries have formed CSOs, formally or informally, with open membership to all Tibetans living in each country. An elected council or board members, who serve for a period of two to three years on a pro bono basis, manage the CSOs. Gender representation is poor with fewer women on the council/board, and lesser still in the chairperson's position, historically. The CSOs have a strong affinity to CTA and OOTs and act as interlocutors between the OOTs and the Tibetan population in their area. They have become reliant partners of the OOTs in their outreach work. Most CSOs have some connection with local dharma centres to organise religious activities, the exception here being Taipei where the OOT has a separate religious attaché. Special mention needs to be made here of a new trend set by two Tibetan religious figures in Europe – the late Choegyal Namkhai Norbu Rinpoche and the Venerable Thubten Wangchen la – whose students have acculturated the Tibetan performing arts with much pride. From their many YouTube videos, their talent is on a higher level compared to an average Tibetan person such as myself.

The geopolitical landscape of their sphere of operation has shifted vastly for the Tibetan CSOs since the first resettlement phase of the 1960s or even when compared to the start of the new millennium which coincides with the second exodus of Tibetans to the West. Today, the developed nations are facing increased anti-immigrant sentiments in the public sphere as well as significant economic challenges. The bilateral relations of these countries with the PRC government further complicate the environment for Tibetan advocacy work.

On a comparative note, even though the first significant resettlement in the West started in Europe, North America has been far more successful in advocating for Tibet at the state level with the likes of the state-sponsored resettlement projects, Tibet Policy Act, Reciprocal Access to Tibet Act, and bilateral funding for the CTA. The CSOs in North America have achieved higher quantitative success in acquiring local community halls, and financial support to CTA's Tibetans-Helping-Tibetans programme. Youth movements like SFT and TYC also appear more active in North America than in Europe and Australia. In general, Tibetan CSOs in North America have higher visibility than any other CSOs, partially due to the wider coverage they seem to receive through the two USA-based broadcasting services, VOA and RFA's Tibetan language section.

Research Methodology and Limitations

An online participatory survey was deemed the most cost-effective and efficient approach, especially to overcome time zone differences as the researcher was based in the UK. SARD and DIIR wrote to all OOTs who in turn requested all the CSOs under their jurisdictions, for their cooperation and support.

Two sets of online survey forms were created, the first for organisational history and current status, and the second to tease out individual perspectives to complement the organisational outlook. The survey researcher then contacted the CSO board members through email and WhatsApp. Additional phone interviews were held with OOT staff and CSOs leaders. A few supportive individuals also shared the link of the online survey on their social media too. 58 Tibetans – representatives of CSOs and independent individuals – residing in 15 different countries, completed the survey. Additional information was sourced from online searches.

Rectification of the drawbacks and limitations of this study in the future will make the findings more conclusive and the recommendations more relevant.

1. Unfortunately, there were no participants from a few countries and regional groups despite repeated requests from both the researcher and the OOT.
2. There is consensus amongst OOTs and CSOs that Tibetans are generally not responsive to written information gathering and feedback requests.
3. In addition to the low participation level, not all sections were completed and insufficient information provided on some response forms.
4. Gender representation during the survey is skewed with participants being 77 percent male.
5. OOTs and CSOs do not necessarily maintain a detailed record of all the Tibetans in their country, not least because of GDPR compliance. So, they acutely feel the burden and shortfall in CTA's public information-gathering activities in their areas, especially when there is more than one request in quick succession.
6. In countries where English is not the first language, CSO representatives quoted language barriers for wider participation from the population, since the forms were produced only in English.
7. With the second online form for individuals, it was hoped to get an insight into the level of integration reached by the Tibetans by asking the questions on engagement outside of the Tibetan community. But the low number of respondents made it unrealistic to make any generalisation.

Survey Results

The findings herein provide a remote snapshot of the current situation seen through the perspectives of the current council members of the CSOs, OOT staff, and individual survey respondents without any further triangulation of the information received. It is a compilation mainly of the commonalities of the Tibetan CSOs in 15 countries who responded to the survey as well as pointers to any unique or outstanding features connected to a particular CSO or region.

1. Population

Table 1.1 Tibetan's Populations

Country	2009 TDS	2020	Variation
Austria	48	320	272
Belgium	863	5000	4137
Czech Republic	3	3	0
Denmark	48	100	100
Finland	3	3	0
France	486	8000	7514
Germany	299	500	201
Hungary	15	15	0
Iceland	8	8	0
Ireland	15	50	35
Italy	144	70	-74
Luxemburg	23	23	0
Netherlands	65	1000	935
Norway	46	130	84
Poland	n/a	40	40
Russia	40	25	-15
Spain	98	85	-13
Sweden	37	100	63
Switzerland & Liechtenstein	2891	8000	5109
United Kingdom	501	700	199
Europe Total	5585	24172	18587
Australia & New Zealand	545	1817	1272
Japan	176	110	-66
South Korea	23	40	17
Taiwan	376	240	-136
East Asia Total	575	390	-185
Total	6705	26379	19674

It must be noted that adjusting for an error margin of 10-15 percent, the total population could be up to 30,000.

Current estimates show the Tibetan population has increased fourfold in Europe, threefold in Australasia, and decreased by a third in East Asia, since CTA's 2009 Tibetan Demographic Survey. About 10-50 percent of them visit Dharamshala and Tibetan settlements in South Asia at least once every two years. Interestingly, USA and Canada seem to be the preferred final destination for the exile Tibetans as there is also a significant movement of Tibetans from clusters in East Asia and Europe to North America.

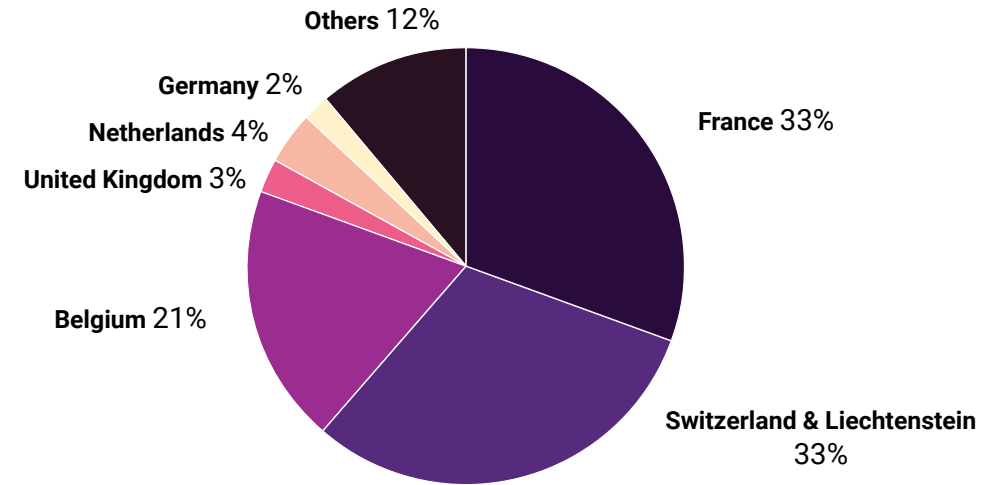


Chart 1.1 Distribution showing Tibetans living in Europe

The population in Europe is concentrated densely in three countries – Switzerland, France and Belgium, constituting 87 percent of the total population. The Netherlands, UK, Germany and Austria each have a significant population totalling over 300. Rest of the countries have a total of 100 or less. The Netherlands, Spain, Belgium and France together make up 59 percent of the total population in Europe. Switzerland, Germany, Italy and Austria together constitute 37 percent of the population. Excluding the UK, Norway, Russia and Switzerland, 63 percent reside in countries within the European Union. Australia is likely to see a steady increase in the Tibetan population for the foreseeable future as every year Tibetans selected by the CTA emigrate from India under the refugee resettlement programme supported by the Australian government.

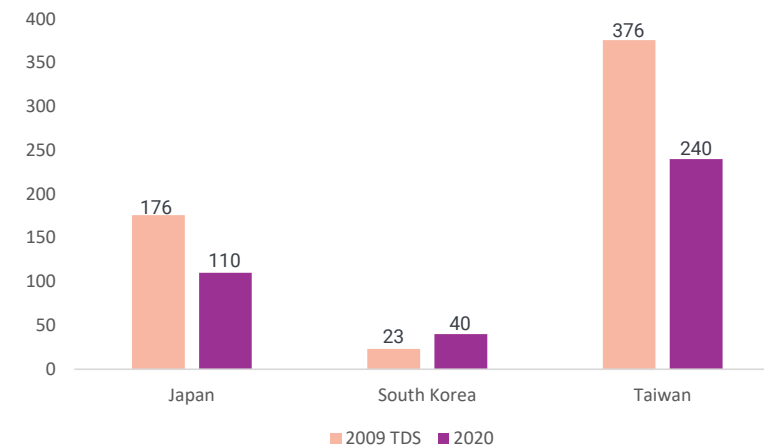


Chart 1.2 Change in Tibetan population in East Asia since 2009

The population in East Asia is concentrated in Taiwan followed by Japan but has had a net decrease since 2009.

2. CSOs Timeline

The first resettlement away from the exiled Tibetans' first port of arrival in South Asia was in Europe in the 1960s. Although the first CSOs in a country was formed between 1970 and 2009, many regional chapters within these countries have sprung up to establish formal bodies since the 2000s, the most recent was reported in 2019. The second wave of immigrants from settlements in South Asia to these areas could be the impetus for the formation of the associations since the 1990s.

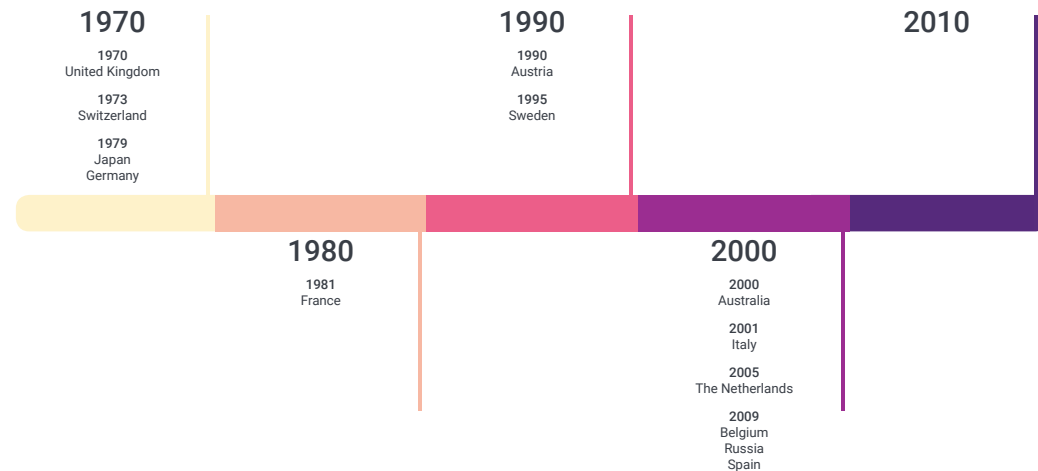


Fig 2.1 Timeline of the organisational set-up

Interestingly, in some countries, CSOs were formed before the opening of the OOT in that region and were historically a talent pool for staffing at the OOT in its early years. The reverse is also true in other cases. This fact gives credence to the primary role and expectations of the OOTs as advocacy agencies.

3. The Legal Status of the CSOs

Except for Japan and Russia, all other countries have at least one or more registered bodies managed by the CSOs. Administration of the registered bodies is executed according to the national laws and regulations governing such legal entities, which seem to vary in different countries. Each of these legal entities has drawn up governance documents specifying its aims and objectives, membership, and administrative rules and regulations. The few exceptions are where the Tibetans have only recently settled and with only a small population in the region: mainly in the case of regional CSOs, and Russia where its 25 people of the floating population from religious and business backgrounds are scattered all across Russia.

4. CSOs' Board or Council Members

- Strength of the board varies from 2 to 27 members at one time.
- Gender representation, biased towards men, has been historically poor across all the countries.
- Members serve on a pro bono basis to manage the work through collective responsibility during their tenure with no paid support staff.
- A board's term is generally from 2 to 3 years, except in one case of an annual changeover.
- Boards usually meet at least twice a year, but some meet even three times a month.
- Board members are appointed through elections. A few have the option of expanding

the board with direct board appointees if deemed necessary.

- Unfortunately, many of the elected members resign – anything up to 90 percent is mentioned. It is more prevalent in the more populated communities. The common reason given is that it is an unpaid time-consuming work which candidates find difficult to balance with their job and family obligations.

5. CSOs Budget and Income Sources

- Annual budgets of the CSOs range from €500 to €112,000, although the majority of the budgets are in four-digit figures.
- Their regular income sources are the membership fees and profit from events.
- CSOs' annual membership fees range from €3 to €70 per person.
- Most OOTs have provided financial support to the CSOs, from their charitable fund reserves or indirectly requesting third party donors, primarily to supplement the weekend classes expenditure.
- The London Representative showed an exceptional one-off gesture of magnanimity in 2012 when half of the proceeds from His Holiness's public talk at the Royal Albert Hall were given to the Tibetan Community in Britain to secure its financial stability.
- Another source of regular financial support to cover weekend school overheads, particularly in the case of CSOs in Spain and Holland, is the local-based international NGOs headed by prominent Tibetan leaders like Casa Del Tibet and International Campaign for Tibet Europe respectively.

6. CSOs Activities and Services

A compilation of the various activities organised by the CSOs, albeit not all listed hereunder are carried out by all the CSOs, indicate they cater to some needs of the different groups – children, youth, seniors as well as outreach work.



Fig 6.1 Various activities organised by the CSOs

7. Tibetan Language and Cultural School

- This is a popular service offered by all the CSOs to their local Tibetan population. The exception here is the London Sunday School, which is managed by the OOT. The schools also serve as an important regular social forum for the children and their parents to meet and build friendships with other Tibetans.
- Weekend school for children is available in most areas where Tibetans reside.
- Except in Queensland, Australia, where there are a community hall and Barcelona, Spain where Casa Del Tibet provides a free hall, all others use rented space.
- Some form of Tibetan language, dance and musical instruments are taught in all the schools. A few are open on both Saturday and Sunday and teach additional classes on religion.
- Seven of the schools have adopted a formal curriculum - five of them use Sherig textbooks, one uses TCV texts, and two use teachers' materials. Schools, which follow a formal curriculum, provide the textbooks to the students. One respondent mentioned using the additional story-telling method.
- Of the 15 CSOs, four have paid teachers funded through fees collected from the parents, with annual wages between a range of €600 to €1800. The majority, 11 schools, are served by volunteer teachers.
- There are five percent more girls than boys in the weekend schools.
- If CTA were to set up a private boarding school in India exclusively for the Tibetan children from abroad, two-thirds of the respondents think it is likely that parents will enrol their children.

"An online e-book to assist young Tibetans to learn about their culture and language."

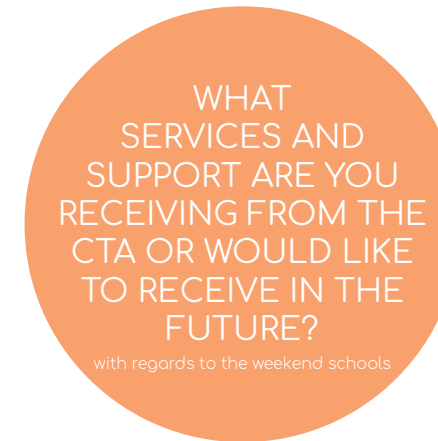
"None at the moment. We would like to receive support in terms of providing Tibetan language textbooks and appreciation certificates to teachers and other volunteers."

"There is not a single service received from CTA apart from the free storybooks."

"Yes. Teacher's training, teaching material such as books, flashcards, story books, funds. We have received Tibetan text from the Department of Education (CTA). We wish to receive more training material and textbooks for Sunday school."

"We would like to receive in the future: Tibetan language texts books, intensive teacher training and intensive cultural dance and music class."

"Funding for classroom hire, facilities, textbook and teacher bursaries."



"We get nothing from CTA. But we would like Tibetan calligraphy books for children, especially in U-Chen; Tibetan traditional songs with lyrics for children living abroad as a school curriculum on YouTube; Tibetan language teaching in three Tibetan dialects for children released on YouTube because children here watch lots of YouTube; and an app for learning Tibetan calligraphy for children."

"Only teacher training. Yes, we need it in future as well plus teaching aids."

"Though I am not directly involved either as teacher or organizer of Tibetan language classes, my observation has been that the CTA should and could do more to make use of the 4-5 week school vacations by organizing summer language camps sweetened with a week of leisure or sightseeing tours in India or Nepal where there is an adequate environment of Tibetanness. The emphasis should be on teaching standard spoken language/Lhasa dialect. As we already get enough opportunities for Nangchoe Ngotoe (Introductory Buddhism), the short time available should be best invested in teaching basic Tibetan language, various aspects of general Tibetan social traditions, and day-to-day best practices in Tibetan laymen's society."

"None so far, textbook and teacher training and workshop for parents in the future."

"Workshops for Sunday School Parents. School textbooks for the Tibetan School."

"We don't receive any service or support right now but we would like to receive a qualified teacher from CTA."

"None, but would like to receive it, especially Tibetan and Dharma teachers, some textbooks for school and teaching plans that were recently provided. We need more support on a community project for weekend school and Tibetan community. Also, appreciation from CTA to future board members in any possible way."

"Textbooks/workbooks for beginners/intermediate in U-Chen."

8. Green Book Contribution

Green Book (GB) ownership conveys the status of a Tibetan citizenship in the Tibetan diaspora, symbolising the owner’s allegiance and support of the CTA. Up-to-date payment of GB contribution is part of the eligibility criteria for exercising voting rights during Sikyong and Chithue elections.

Arrangement for Green Book (GB) payment is not uniform. Some are managed directly by the OOT, and others through the CSOs.

Across Europe and the East Asia, about 35 percent of the population pay the GB contribution, whereas its almost 100 percent in Australasia. However, it should be noted that under smaller CSOs, public participation is 100 percent. Also, the section of the more settled population tends to have established patterns of regular payments whereas the recent immigrants seem more disengaged, in part due to the anxieties of displacement and search for socioeconomic stability.

It is acknowledged that the majority of the population wish to pay their GB contributions. Many CSOs mentioned barriers in CTA bureaucratic procedures in acquiring GB for the segment who cannot pay. When enquired, OOT staff mentioned that the most lenient application process has been introduced recently. A specific issue of dissatisfaction seems connected to the criteria and cap on the numbers of amendments allowed in the personal details. Many Tibetans have no birth registration certificates, multiple aliases and Tibetan names spelt differently in English, which added to their woes when consistencies across official records were needed to prove their identity.

Majority of the respondents think having online payment will increase contribution from the digitally savvy younger generation, but alienate the older generation who lack digital skills.

9. Awareness of CTA Programmes

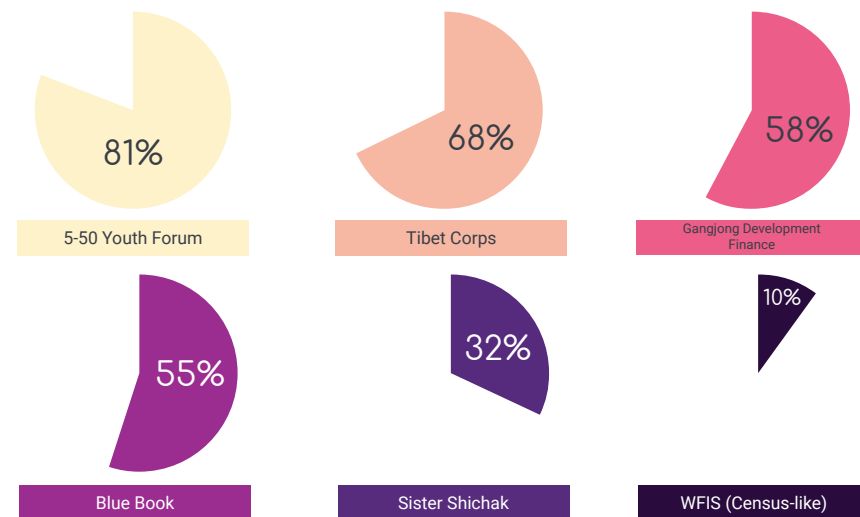


Fig. 9.1 Awareness rate of CTA's programmes among CSO population

The awareness level analysis raises the question of whether the population in the West is more aware of those programmes where their public participation is sought and commitment is one-off for the programme, rather than continuously.

10. Tibetan Aspirations and Expectations

A ‘strong united community’ is the most common and overwhelming answer to the question: ‘What is your vision for the future of the global Tibetan community?’ Other common concerns are: promoting Tibetan language, culture, religion, and His Holiness the Dalai Lama’s messages; recognition of women; education, and global influence. Aspirations for ‘a strong empire’ and ‘rangzen’ got one mention each.



The majority of the CSOs think the OOTs meet their expected level of communication.

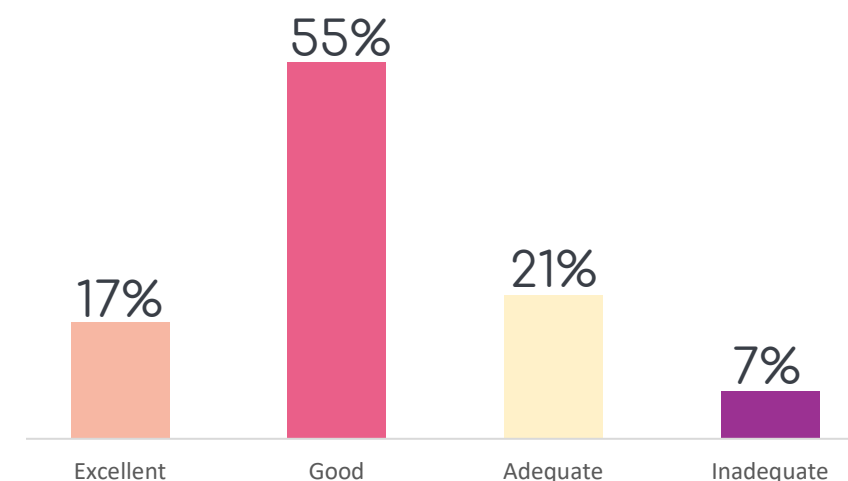


Fig. 10.1 Bar Graph showing the level of communication between CSOs and OOTs

“Organising community events, reaching out to Tibetans living in their area, acting as a link between Tibetans and CTA.”

“I think they should actively encourage and conduct more activities and opportunities for younger Tibetans to prosper.”

“Involving in different fields of the resident country and learning their good values and sharing with other Tibetan.”

“Connects different countries such as through global Tibetan camp.”

“Active and functional in terms of activities and interactions to fulfil the visions of (a) global Tibetan community.”

“To contribute to the larger vision.”

“Distributing/ pooling resources to help Tibetans in the community; community events and networking; highlighting achievements of Tibetans as role models in society.”

“Our Tibetan Community members can contribute globally through the Spanish language to introduce Tibetan problems and Values especially to the Latin American Countries.”

WHAT IS THE ROLE OF YOUR LOCAL TIBETAN ASSOCIATION/ COMMUNITY IN YOUR BROADER VISION OF THE GLOBAL TIBETAN COMMUNITY?

“To further the individual development of their local Tibetan community and build an internal Tibetan network that can help individuals succeed, as well as provide a forum for internal Tibetan discussion and events.”

“Provide leadership, support and guidance to define and achieve clear shared goals to: 1. form a united movement in exile to restore freedom for Tibetans living under the forced rule by China, and enable them to live with dignity 2. to maintain their language and cultural identity while becoming influential members of their host countries”

“Lead, guide, initiate and improve everything connected with Tibetan and Tibet.”

“To spread more awareness about the situation in Tibet to the younger generation.”

“We are the ambassador of Tibet, leading fellow Tibetans in the right direction and to build a stronger campaign for Tibet cause.”

“Bring the community together and work for the Tibetan causes.”

“Helping each other and promoting Tibetan cultural awareness and identity. Looking after the elderly people in our community.”

“Bring the community together and work for the Tibetan causes.”

“Direct connection with CTA.”

“Distributing/ pooling resources to help Tibetans in the community; community events and networking; highlighting achievements of Tibetans as role models in society.”

11. Youth Engagement and Leadership

In Europe, Tibetan youth are seen active through the activities of the TYAE and regional chapters of SFT and TYC. These youth groups have had interesting collaboration too, with projects like ‘Put Tibet Back on the Map’. Since 2010, TYAE, head-quartered in Switzerland, has been organising a very interesting annual event of ‘European Tibetan Youth Parliament’, although participation may not necessarily be drawing proportional representation of the Tibetan youth population from all European countries. Currently, Tibetans in Holland benefit from youth training opportunities provided by ICT Europe regularly. ICT and OOT Brussels have also worked to secure internship positions for Tibetan youth at national parliamentary offices. Parliamentary internship experiences provide an effective capacity building platform for political advocacy. In Australia, the OOT Canberra organises annual workshops for Tibetan youth. In North America, major organisations like ICT, Machik, Tibet Fund and OOT all have annual youth-focused activities. In comparison, the Tibetan youth in Europe, in general, do not have equal access to regular platforms that provide opportunities to network and build collaboration with other Tibetan youth.

Additionally, the present youth group activities do not seem embedded enough for vantage and support within the overall activities of the Tibetan CSOs and OOTs. This perhaps presents a lost opportunity for tapping into the strength and agility of the Tibetan youth movement, especially, to enhance overall Tibetan civil society advocacy activities. It further raises the question of how the CSOs’ decision-making processes can be better informed about the needs and interests of the youth, and provide adequate encouragement and space to draw in the strengths of this group.

An emerging concern is the risk of conflicting messages on the younger generation that could lead to disappointment and disillusionment. The guidance of His Holiness the Dalai Lama and the CTA for community cohesion is competing against slow eroding forces of internal fractions of political and ideological hardliners, and the quick and multiple circulations on social media of those voices of hate and unfounded criticism, in addition to fake news. A fragmented Tibetan community will have no winners, only losers eventually. Civil society voices for inspiring national unity seen in the early decades of exile with emotive songs like ‘This Is Our Land’ and Rangzen Shonu songs that the youth easily connected to, seems quiet in the recent past. Youth attraction to songs and music was creatively used by Machik’s annual youth outreach project in 2019 – exploring Tibetan heritage through Anu Ringlug’s popular song ‘Phur’. Some consolation and optimism are provided by the songs like ‘thuendrel’ and ‘phasazin’ coming out of occupied Tibet.

12. Intangible Cultural Heritage and Home-environment for Enculturation

An interesting feature is that the boundaries of cultural appreciation and public effort seems confined to almost an all-pervading fixation with performing arts. Indeed, it has reached a very high level where the revival of traditional gorshey has become a much-enjoyed highlight of Tibetan festivals, which is to be commended as it provides a great hook to garner public participation.

However, home-groomed individual accomplishments in the enculturation of intangible, yet intrinsic traditions of the Tibetan society like familial responsibilities or language heritage lack communal support and acknowledgement. The home environment is the most important factor in acquiring native-level language speaking proficiency and has a better success rate than institutionalised efforts like the weekend schools.

Despite His Holiness the Dalai Lama’s frequent public reference to his mothering for developing human values like compassion, and the formal compilation of his teachings into the SEE Learning curriculum, the importance of parenting in inculcating intangible human values do not seem to receive the attention it deserves in the public sphere.

The case studies below show that much can be accomplished when families are committed enough to taking responsibility, and these families are neither the most educated nor the most affluent.

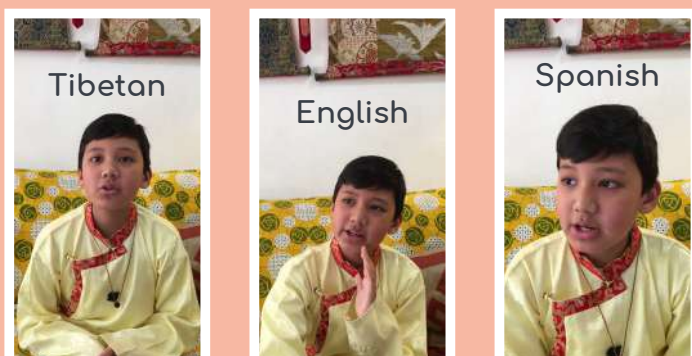
Role Model 1

Yeshe Chodon became a mother in her 20s to two children from a short-lived mixed marriage. If one hears them speak in Tibetan, you will be forgiven for thinking the children grew up in Lhasa instead of England, without any Tibetan friends until their teenage years. It is all thanks to Yeshe, who single-handedly, despite the initial disapproval of her non-Tibetan in-laws and subsequent challenges of being a single parent, ensured the successful transfer of her heritage language to the children, who are now successfully working in multinational professional services firms.

Role Model 2

A young Tibetan boy, Tenzin Sherab in Spain can be seen speaking fluently in three languages about Tibetan issues on this YouTube video: <https://bit.ly/320jNqL>

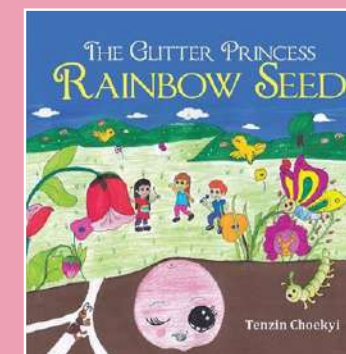
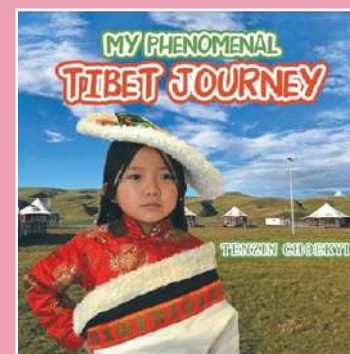
Local admirers also spoke highly of his decency and traditional Tibetan conduct and confirmed that it is due to his parent’s efforts at home that his Tibetan language proficiency and awareness about Tibetan issues are apparent at such a tender age.



Tenzin Sherab speaking fluently in 3 different languages in his youtube video
Video link: <https://bit.ly/320jNqL>

Role Model 3

Yangchen Tso, is the mother of seven-year-old Tenzin Choekyi, a Tibetan child prodigy who is the author of two books about Tibet and Tibetans with a third in the pipeline ready for printing.



Yangchen had left Tibet to join her husband in England in 2010. Fully supported by her husband, she chose to be a stay-at-home parent when her first child, Choekyi was born in 2012. The family took great measures to create a conducive learning environment at home – conversing only in Tibetan, sourcing books from Tibet, India and the local library. Disposable income was prioritised for the children’s educational needs – teaching aid, educational toys, visits and membership to learning centres in London etc. When Choekyi started writing beautiful essays for schoolwork regarding her trip to Tibet, Yangchen organised to get it published. Both her children read and speak Tibetan fluently.



Choekyi also featured in BBC’s children’s programme My World Kitchen
Video link: <https://bbc.in/2ZcsvQJ>

Role Model 4

The late Rinzin Dolma, mother of Tibetan siblings Dolma and Urgyen, did not receive any schooling. She moved to England when her firstborn child was 2 years old. Instead of searching for employment or education opportunities for herself, she focused all her energy in parenting her two children in the quintessentially Tibetan way of life – being respectful, kind, humble and spiritual. The children became the envy of other parents in their filial piety during testing times. Mother, daughter and son, loved and supported each other all their lives. The children’s love and devotion to their uneducated and simple mother reached a pinnacle during her long illness and hospitalisation, embodying the age-old virtue of repaying your parent’s debt or katrin. They put their career, income and social lives on hold for many years, personally looking after her needs 24/7 while obtaining the best possible medical care.

Conclusion

Tibetan resilience should be of national pride – in that Tibetans have continuously adapted well to new environments since the start of their exile experience in 1959. Taken as the yardstick, Tibetan President, Sikyong Dr Lobsang Sangay’s catchy phrase ‘integrate, but do not assimilate’, the Tibetan civil society in the West can be construed as a successful diaspora community that has created a space for itself and visibility on the global arena. It is active in fulfilling common Tibetan goals: freedom in Tibet, continuity of Tibetan identity, language, and cultural heritage, despite the challenges of displacement and lack of progress in resolving the Sino-Tibet dispute. One of the greatest assets is the educated youth – highly motivated and confident in navigating the world – to advocate for Tibetan issues, although more could be done to enhance, pool and mobilise their commitment for collaborative action.

The practice of religion in private space is still strong, whereas public religious activities have received less attention when compared to political and social aspects. All Tibetan homes have an altar with Buddhist statues and portraits of His Holiness the Dalai Lama and other religious masters. Visits of His Holiness the Dalai Lama, Tibetan lineage masters and religious leaders have been always met with much enthusiasm from the local Tibetan population. Except for Taipei OOT’s religious attaché with regular teachings, the absence of strong religious teachers locally in most areas have perhaps left a vacuum in spiritual and religious needs of the Tibetan population, although the increased online teachings supplement that need to some extent. Generally, Tibetan civil society’s relationship with local dharma centres (Mahayana and Theravada orders) is patchy and uneven, not least because (without passing any judgement) the expected behaviour and external features of these centres are not fully reflective of the environment and practices of temples and monasteries of their past experiences while in Tibet and the Tibetan settlements in South Asia. Indeed, the Tibetan public religious activities seem more drawn to those centres that have more Tibetans visible on their leadership and management team.

The respect for CTA as the Tibetan Government-in-exile and true representative of the Tibetan people is universal among the Tibetan diaspora. It is also important to acknowledge that Tibetan civil societies outside of South Asia currently do not equate to the status of Tibetan settlements in India and Nepal, albeit representation at the Tibetan Parliament-in-exile. There are currently no legal or economic ties that bind the CTA/OOT and the Tibetan civil society in the West. The strong support for CTA and by extension to the OOTs, is driven inherently by a sense of duty to the legacy of the Tibetan socio-political experience that pivots around fervent reverence for His Holiness the Dalai Lama and the shared goal of achieving freedom in their ancestral homeland. Visits of His Holiness the Dalai Lama and CTA leadership provide successful outreach opportunities that help to sustain the state-people relationship.

The Tibetan civil society in the West is not a homogenous group and therefore their needs are specific to each country. Generally, Tibetans residing in the West do not require welfare or primary-level support from CTA as the authorities of their domicile countries provide for all the basic human needs like education, health and housing. Transferable trading skills and fortitude have brought financial stability to the Tibetan population and supposedly, there are a few millionaires as well. Their needs are more of tertiary level support like leadership, advisory and capacity building. If they are equipped with adequate resources, ample opportunities exist for the Tibetan CSOs to access state resources just like any other groups in their domicile country. In countries like the UK, if a region has a high concentration of ethnic population, there exists the possibility of accessing state-funding from local councils for BME or community groups as well setting up faith or ‘free’ schools with government funding.

The governance system of the Tibetan CSOs diverges on a wide spectrum – from a loose social group in less populated areas to a structured model in the case of Switzerland. The Swiss CSO model has a unique federal governance structure that has adopted features of the Tibetan settlements in South Asia, including an assembly of a legislative body, complete with a swearing-in ceremony. Another interesting feature is the equal regional representation of all its 25 regional constituencies. Switzerland also has a successful Swiss Tibetan Friendship Association, with equal representation of Tibetan and Swiss people on the board that is particularly active in advocacy. The absence of paid staff in the CSOs set-up is a catch-22 issue. The financial commitment to appointing a paid staff is holding them back, but the lack of regular staff limits their organisational development and outreach.

The Tibetan CSOs in Europe being scattered geographically could be hampering potential collaborative action. Currently, the only ongoing pan-Europe CSOs collaboration is the 10th March rally. TYAE’s Youth Parliament is the other pan-Europe annual event. From this survey, it was difficult to ascertain the level of internal cooperation and whether there is a formal or uniform framework for the relationship amongst the CSOs within the same country. Nevertheless, Europe has seen a few prominent achievements like the Spanish legal case against PRC leaders, pan-Europe campaign tours of Flame of Truth and Dialogue for Peace, and the hoisting of Tibetan national flags in local councils/municipalities. Tibetan advocacy at the EU and UN Human Rights Council would benefit from a pan-Europe CSOs collaboration.

Australia is a unique case as the majority of the Tibetan population are from a homogenous background of political activism, whose migration was managed through an institutionalised programme. There is the general expectation of enhanced political activism in Australia as it has the most concentrated Tibetan HRD population. Australia Tibet Council works with the Tibetan CSOs to organise an annual Tibet lobby event to coincide with the Tibetan national uprising anniversary, in a similar template as the ICT’s. The Tibetan population in East Asia, although based in two important countries for the Tibetan cause - Taiwan and Japan - is likely to shrink further if the current trends continue. Chinese language proficiency of the Tibetan population in Taiwan will be an important asset.

The current management style of diverting any and everything through OOT for communications between CTA and Tibetan CSOs has created a bottleneck as the OOTs resources and set-ups were not supplemented since their early days to absorb the additional needs of the increased Tibetan population in their jurisdiction. OOTs that were originally set up primarily as a diplomatic mission with advocacy as its priority, is getting frayed by the emerging needs to provide rapid-response consular-like services for the Tibetan people. As the CSOs increasingly fill in the traditional roles of a Tibetan settlement office in South Asia – being the first port of call for the Tibetan people - it takes away the opportunity for OOTs to connect directly with the people. Unless this status quo is adapted to changing needs, gaps in social trust could arise as the OOTs alone in its present form, will struggle to fulfil the expectations of the Tibetan people in their jurisdictions as well as respond effectively and efficiently to administrative instructions from CTA. At the same time, consideration may also be needed for providing avenues where the Tibetans in the West can and be seen to, have a direct influence on the decisions of the CTA and the local OOTs, to enhance ownership and community cohesion.

Strong and cohesive Tibetan CSOs will be necessary to sustain the global Tibetan movement. As the Tibetan population moves from South Asia to North America, Europe and Australia, it will be imperative to enable active participation of the Tibetan civil society in these countries to achieve optimal global impact. This presents a strong case for formalised integration of OOTs and CSOs, whereby CTA could provide the impetus for professional growth of the CSOs and effective management of their resources. While forging closer links that will enhance the relevance of CTA and OOTs to the Tibetan population outside of South Asia, CTA should concurrently design risk mitigation strategies to diffuse any tensions in hierarchy and spheres of influence between the various state and non-state actors.

Recommendations

1. Further participatory studies, including SWOT analysis, need to be conducted to understand the specific situation of each country.
2. The symbiosis of the OOTs and Tibetan CSOs needs to be assessed and formalised with a social contract to consolidate partnership. Long-term strategic plans should be developed in collaboration to create enhanced synergies, especially for advocacy and community cohesion work. Enabling environment and platforms could be created through this partnership for the Tibetan population to exercise their rights as citizens of these countries to garner support for the Tibetan situation.
3. CTA should organise separate and customised pan-Europe, pan-Australasia and pan-East Asia programmes to mirror all its public events for the Tibetan population in North America to diffuse any sentiments of being left behind. More efforts should be made to include any marginalised groups or areas.
4. CSOs in Europe should create a pan-Europe supranational organisation that converges its advocacy efforts at the EU institutions through local CSOs lobbying with the MEPs in their countries. Australia already has an apex body elected by the regional CSOs.
5. Between CTA, OOTs and CSOs, more resources should be diverted to create an enabling environment for enhanced youth engagement and leadership. CTA's annual Five-Fifty Youth Forum is seen as a good template to replicate on a continent-level by the few respondents who had participated in the events in India. Extended youth training for leadership and advocacy, as well as securing internship positions in parliamentary offices by the OOTs and CSOs will complement the community-strengthening efforts.
6. CSOs with a bigger membership base should be invigorated with paid administrative staff. The elected board members could then be the board of directors focusing on managing the paid staff. This could reduce the resignation number of elected members.
7. A community hall is deemed desirable by all the CSOs. Indeed, Switzerland had explored purchasing a site last year and the Netherlands has drawn up a formal project proposal with a business plan. A few voiced their concerns privately on the management and maintenance of such high-value fixed assets, citing disputes and public discords previously of the North America CSOs. One solution proposed was public-private partnership through shared ownership between OOT, CSO and private individuals.
8. Enhance space for pluralism and individual achievements to attract talents from diverse fields to strengthen the CSOs.
9. Introduce smart parenting workshops, balancing traditional and current approaches, to develop a future generation who are proud to own their Tibetan heritage while possessing the confidence and skills to navigate the world beyond the Tibetan environment.
10. For specific needs of the children's weekend schools, please refer to section 7 detailing all the requests from the CSOs leaders and teachers. Additionally, the children's worth and self-esteem should be respected by evaluating the effectiveness of the weekend schools regularly through their feedback and subsequently redesigned incorporating their feelings, thoughts and experiences. CTA's online resources for learning the Tibetan language could be enhanced towards a more interactive learning feature that could supplement the current weekend classes and reach those who have difficulty accessing the weekend schools.
11. A GB online payment portal is likely to increase collection and prove resilient in locked-down situations like the current Covid19 pandemic. But this can only be an added feature and not in place of the current manual procedure, to overcome any digital divide. Direct management of application for books by the OOTs could reduce delays in communication and process turnarounds, as CSOs board members are not all well versed in the rules and regulations of GB. For those OOTs with direct management of GB contributions, a more frequent visit cycle to the local cities with more days during each trip could give people more option to arrange their payment and travel schedule, increasing regional outreach and collections.
12. Gender representation, especially in positions of leadership and decision-making processes, of the CSOs must be improved in alignment with proportional representation and general expectations of universal gender equality.
13. If all the OOTs could have a religious attaché like Taipei and Pretoria, it could provide regular and safe access for the Tibetans to fulfil their spiritual and religious needs.

EUROPE



Representatives of Tibetan civil society organizations in Europe during their annual meeting



Ven. Thupten Wangchen la, Tibetan MP, on his Europe Tour of Dialogue for Peace in 2019



Tibetans in Vienna, Austria celebrating His Holiness the Dalai Lama's birthday



Tibetan children in Vienna, Austria getting ready to perform during His Holiness the Dalai Lama's birthday



Tibetans in Germany commemorating March 10th



Young members of the Norwegian Tibetan community



Tibetans in Germany welcoming Sikyong



A Tibetan-Norwegian family



Tibetans in Norway representing Team Tibet at the local marathon

AUSTRALASIA AND EAST ASIA



Tibetans in London welcoming Sikyong to London and United Kingdom (© Rinzin Wangyal)



Members of the Swiss Tibetan community receiving teachings from His Holiness the Dalai Lama



Cykla för Tibet 19 maj!

Start: kl. 12.00 samling på Medborgarplatsen.
Mål: Rålambshovsparken, Fridhemsplan.
Arrangeras av Tibetan Community in Sweden och Svenska Tibetkommittén.
För mer information maila info@tibetancommunity.se eller st@tibet.se. Tack för ditt stöd!

Swedish Tibetans and supporters organize a cycle for Tibet to raise awareness and mobilize support



Sikyong with Australian leaders during Thank You Australia in December 2018



Tibetans performing during Thank You Australia in Canberra in 2018



Tibetan weekend school in Canberra, Australia



Sikyong with members of the Australian Tibetan community during Thank You Australia in 2018



Sikyong with students of the Tibetan weekend school in London, United Kingdom (© Rinzin Wangyal)



Tibetan youth in Australia at a youth program organized by the Office of Tibet



Tibetan community members in Japan receiving an audience from His Holiness the Dalai Lama



Tibetan children in Taipei during March 10th commemoration



OOT Representative and Tibetan community leaders with members of newly formed Taiwan Parliament Group for Tibet in 2020



Members of the Tibetan community in Tokyo, Japan with the Kalon for Religion and Culture



Tibetans in New Zealand with the Kalon and Secretary of CTA's Department of Security



Tibetan youth performing in Canberra, Australia

TIBETAN ASSOCIATIONS IN NORTH AMERICA (CANADA AND THE UNITED STATES)



Summary of Findings

At the time of conducting the study, the Tibetan population in North America stood at 36,098. There are 35 North American Tibetan Associations (NATA) formally listed under the Office of Tibet - Washington DC (OOT-DC). An elected Executive Board governs most of the organizations democratically. However, gender representation in leadership roles is still vastly skewed towards males. As of July 9th, 2020, female Presidents led only three out of the thirty-five Tibetan Associations. Gender ratio for students at weekend Tibetan schools fare better with 47% boys and 53% girls, and teachers were 46% females and 54% males respectively. Currently, 24 Tibetan Associations operate the weekend schools where students can learn Tibetan language and performing arts. There were a total of 1647 students. Since the estimated number of Tibetan children in North America between the ages of 5 to 18 years old is estimated at 4000, one can conclude that 59% of young Tibetans do not or cannot attend these schools.

An increase in the number of migrations from the Tibetan exile community in South Asia appears to have enhanced the physical and psychological distance for the migrant Tibetans. Furthermore, with many friends and family having already migrated, the familial bond that used to necessitate travel to the exile settlements now appears to be diminishing, except for occasional pilgrimages. The study finds that 91% of the Tibetan Associations have less than 50% of their population visit exile settlements every two years, including four TA that have less than 10% visiting.

As NATA approaches the 30th anniversary since the first batch of Tibetans immigrated through the resettlement project to the USA, it is evident that NATA is yet to fully embrace and implement North American ways of conducting events in regards to event punctuality and formalities, as well as teaching methods and disciplinary actions in the schools. These are strongly voiced in the feedbacks shared by the youngsters and thus becoming a growing frustration amongst them who feel culturally alienated as Tibetan-Americans and Tibetan-Canadians; and linguistically alienated due to lack of proficiency in the Tibetan language.

Research Methodology and Limitations

A list of questions for each topic was sent to the 35 Tibetan Associations (TA). While the majority of the responses were received via email, the research also included interviews with TA Presidents who shared their responses over the phone. A separate web survey of Tibetan youths between the ages of 14 to 28 was conducted via surveymonkey.com. Youths from New York, Toronto, Portland, Northern California, Chicago, Washington DC area, Minnesota and Wisconsin participated in the survey.

While this research encompasses all 35 TAs, the findings are limited to the quantity of data provided by the individual TA. For the population count, while the majority are accurate, the larger Tibetan Associations were unable to provide an accurate count and instead shared a range. This report takes the maximum and records it as “estimate”. Places where there is no TA, the population count is shared by an individual in that particular town and thus is limited to his/her familiarity of the populace and may not include Tibetans residing in other areas of the state and neighbouring states. For instance, a Tibetan in Alaska shared the headcount of Tibetans in her hometown of Anchorage but she mentioned that there might be other Tibetans in other parts of the state. As for the age distribution of the entire population, since a few Tibetan Associations did not provide this data, this report has taken the average from the data received. In order to adhere to requests from many TAs, this report does not differentiate based on the size of the Tibetan Association.

Study Results

1. Population and Demographics

As of June 2020, there were a total of 35 TAs and 36,098 Tibetans in North America as per the data provided by the TAs as well as from places with few Tibetans without a formal TA. It must be noted that adjusting for an error margin of 10-15%, the total population could be up to 41,000.

Table 1.1 Number of Tibetans living in North America

Region	Population	Data Provided by the TA
Atlanta, USA	68	Actual
Capital Area Tibetan Association, USA	400	Actual
Ontario, Canada	8000	Estimated
Indiana (includes KY and OH), USA	37	Actual
Michigan, USA	27	Actual
Montana, USA	23	Actual
Northwest Tibetan Cultural Association, USA	700	Actual
Ottawa, Canada	75	Actual
Massachusetts, USA	160	Actual
New Mexico, USA	30	Actual
Chicago, USA	300	Actual
Connecticut, USA	400	Actual
Minnesota, USA	5000	Estimated
Alberta, Canada	700	Actual
Austin, USA	53	Actual
Boston, USA	700	Actual
Charlottesville, USA	105	Actual
Colorado, USA	400	Actual
Idaho, USA	6	Actual
Ithaca, USA	70	Actual
Northern California, USA	3000	Estimated
Philadelphia, USA	160	Actual
Santa Fe, USA	140	Actual
Southern California, USA	250	Actual
Vermont, USA	150	Actual
Washington DC, USA	350	Actual
Maine, USA	25	Actual
New York & New Jersey, USA	13000	Estimated
North Carolina, USA	35	Actual
Quebec, Canada	100	Actual
British Columbia, Canada	450	Actual
Vancouver Island, Canada	100	Actual

Belleville, Canada	64	Actual
Utah, USA	259	Actual
Wisconsin, USA	700	Actual

Places Without a Formal Tibetan Association	Population	
Alabama (Mobile and Birmingham), USA	8	Actual
Anchorage, Alaska, USA	11	Actual
Edmonton, Canada	7	Actual
Florida, USA	15	Actual
Hawaii, USA	6	Actual
Louisiana, USA	1	Actual
Nova Scotia, Canada	8	Actual
Tennessee, USA	5	Actual
Total Tibetan Population in North America	36098	

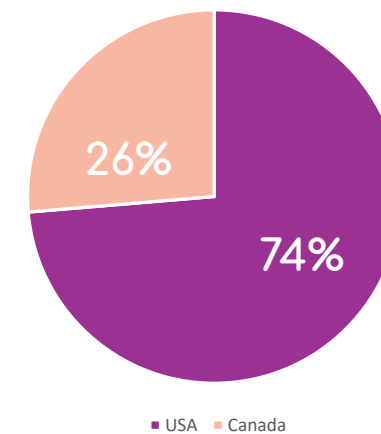


Chart 1.1 Population Distribution in North America

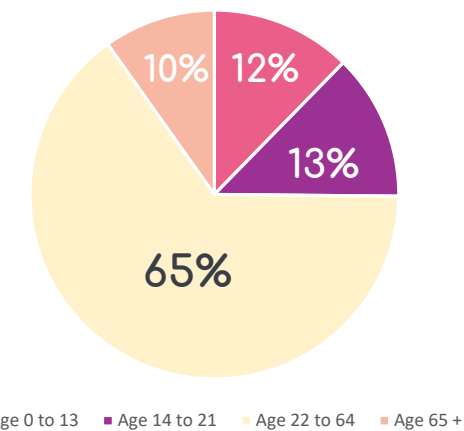


Chart 1.2 Age Group Distribution of North America's population

Out of the 35 Tibetan Associations, 29 had responded with the age distribution of their population. Thus, table depicts this data when that figure is averaged to the rest of the TA that didn't provide a response.

2. Timeline

The earliest known Tibetan community in North America was formed between 1967-69 when 27 Tibetans immigrated to the U.S. to work as lumberjacks for the Great Northern Paper Company in Portage Lake, Maine. However, the earliest formal TA was established in 1973 in Alberta, Canada.

3. The Legal Status of the Community Organizations

27 out of the 35 Tibetan Associations in North America are registered non-profit organizations according to the legal structure of the country. The registered Tibetan Associations in the USA are under section 501(c)(3) of the Internal Revenue Code and thus legally obligated to operate within its guidelines. Twenty-two Tibetan Associations shared that they do have legal documents such as Articles of Incorporation, By-laws, and Tax determination letters.

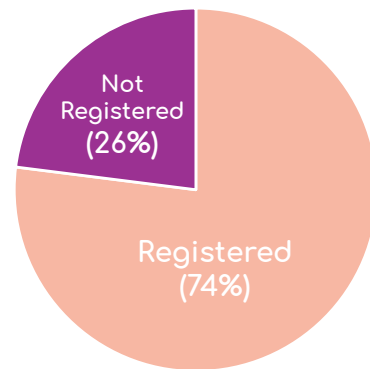


Chart 3.1 Twenty Seven (77%) out of Thirty Five Tibetan Associations in North America are registered non-profit organisations

Table 3.1 List of all the registered Tibetan Associations in North America

S. No.	Name of the Associations	Registered
1	Capital Area Tibetan Association	Yes
2	Canadian Tibetan Association of Ontario	Yes
3	Indiana Tibetan Association	Yes
4	Northwest Tibetan Cultural Association	Yes
5	Ottawa Tibetan Community Association	Yes
6	Regional Tibetan Association of Massachusetts	Yes
7	Tibet Center of New Mexico	Yes
8	Tibetan Alliance of Chicago	Yes
9	Tibetan American Community of Connecticut	Yes
10	Tibetan American Foundation of Minnesota	Yes
11	Tibetan Association of Alberta	Yes
12	Tibetan Association of Boston	Yes
13	Tibetan Association of Charlottesville	Yes
14	Tibetan Association of Colorado	Yes
15	Tibetan Association of Ithaca	Yes

16	Tibetan Association of Northern California	Yes
17	Tibetan Association of Philadelphia	Yes
18	Tibetan Association of Santa Fe	Yes
19	Tibetan Association of Southern California	Yes
20	Tibetan Association of Vermont	Yes
21	Tibetan Association of Washington	Yes
22	Tibetan Community of New York & New Jersey	Yes
23	Tibetan Cultural Association of Quebec	Yes
24	Tibetan Cultural Society of British Columbia	Yes
25	Tibetan Cultural Society of Vancouver Island	Yes
26	Utah Tibetan Association	Yes
27	Wisconsin Tibetan Association	Yes

4. Governance

74% of the TAs have elected Board of Directors. Every TAs have different election date. Out of the 26 TAs that hold elections, 10 TAs hold their elections on major events such as His Holiness the Dalai Lama's birthday, Tibetan New Year or other large community gatherings. 14 TAs don't have a fixed election date, and 2 set their election dates based on convenience for voters and thus varies each year.

8 Tibetan Associations with a small population, the community has opted governance through volunteers or appointees. For TAs with an elected board, the number of board members ranges from a minimum of 2 to a maximum of 20. This number depends on the need and the demand of the populace and as per the TA's bylaw. The terms of service once elected range from 1 to 3 years with a majority having two-year terms. 5 out of the 23 TAs that collect membership dues also have a criterion for their board members to be Green Book payees.

All board members, elected or appointed, serve on a pro bono basis. This governance model has been relatively successful for the past three decades because of the following factors:

- Service is rendered out of gratitude towards the life-long work of His Holiness the Dalai Lama and out of a sense of service for the Tibetan people and the Tibetan cause.
- There is knowledge and appreciation of the reason for fleeing Tibet to a free world is to preserve Tibetan identity and culture.
- Volunteering for the community and the cause is considered a duty and an honour.
- There is a tradition of community members providing material and moral support.
- Many of the members who serve in leadership positions come from exile settlements and may have served in the CTA. The strong ties to the CTA is seen as a positive and motivating factor.

However, now with the physical distance from His Holiness, CTA, and the traditional exile communities, moral principles and beliefs that have enabled sustainability of the Tibetan cause for the past 61 years of being in exile are deteriorating. This is evident from the increasing number of community members declining to serve in leadership positions of the TAs.

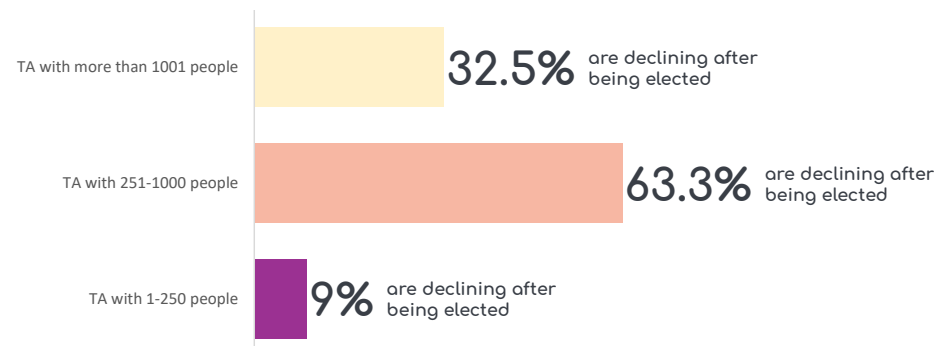


Chart 4.1 Probability of declining to serve in TA after being elected

The two main reasons cited by those who decline to serve:

1. Time constraints due to their regular work and family commitments
2. Lack of public’s support

The board meeting frequency can range from once a week to 3 times a year but most board members meet at least once a month or more as needed.

The TAs are membership-based organizations. The singular criterion for all NATA is that a member must be a person of Tibetan ancestry and some TAs have opened their membership for non-Tibetan spouses of their members as well. Annual membership fees range from \$10 to \$120. The average membership fee is \$41.91. TA with smaller populations have the highest number of due payers as opposed to only 13% for TA with more than 1001 Tibetans.

5. Programs and Activities



Chart 5.1 Major Annual Events among Tibetans in North America

There are six important annual events that the Tibetan Associations organize: His Holiness the Dalai Lama’s birthday, Tibetan New Year, Conferment of the US Congressional Gold Medal to His Holiness the Dalai Lama, Conferment of the Nobel Peace Prize to His Holiness the Dalai Lama, March 10th Tibetan National Uprising Day, Tibetan Democracy Day, and some TAs celebrate the birthday of the 11th Panchen Lama. 88.5% of the TAs have their Board of Directors directly involved in managing and organizing events, programs and activities. Majority of the TAs bear all costs associated with organizing programs and activities.

Key programs and activities include:

3. Summer camps
4. Early childhood development
5. Mentorship
6. Tuitions
7. Scholarships
8. Weekend Tibetan Schools
9. Rewards and Recognition of recent high school and college graduates
10. Internships
11. Programs with local Dharma centers

Participation level from the public in communities with smaller population is 85% compared to only 39% in TAs with larger populations.

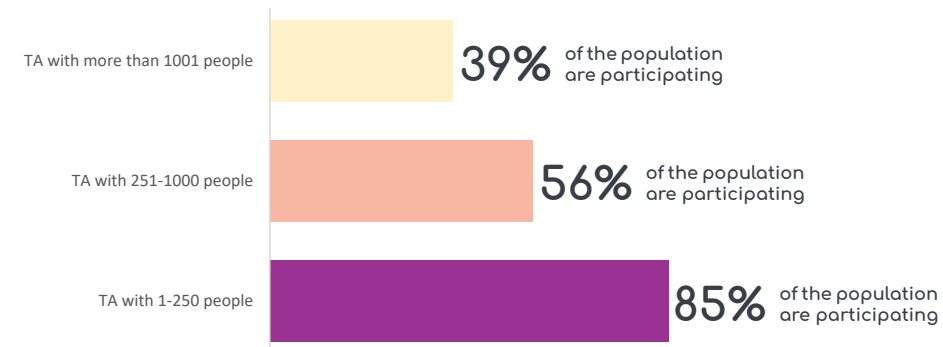


Chart 5.2 Average Public Participation

The following are the programs and activities that are of most interest to the youth. This is ranked according to their preference:

1. Inter-NATA competition in sports, performing arts, and language
2. Discussions about the issues that concern them such as racism, gender equality, environment, etc.
3. Internships
4. Professional networking
5. Mentorship
6. Summer camps
7. After-school sports
8. Music classes
9. Sports competitions
10. After-school tuition classes

The youth felt the following measures would ensure greater youth participation:

“Organizing programs and activities that are inclusive of all age groups, issues, and conducted in both Tibetan and English”

“Greater effort to engage with the youth at events.”

“Mobilizing human capital within the community, i.e. mentorship.”

“Making the program content more engaging to the youth of each generation.”

“Improving time management and teamwork by starting and finishing programs and events on time and not making the events too long and filled with long boring speeches.”

6. Tibetan Weekend Language and Cultural Schools

A Tibetan language school in North America was first established in Alberta, Canada in 1978. 8 other TAs established their Weekend Tibetan Schools between 1990-1999, 4 between 2000-2010, and 8 between 2011 - 2019. As of June 2020, 24 TAs in North America had Weekend Tibetan Schools. All TAs share a common mission to preserve the unique Tibetan language and culture, and teaching language, culture, and performing arts classes are given highest priority. There are schools, which now have volunteer teachers who were former students of the school.

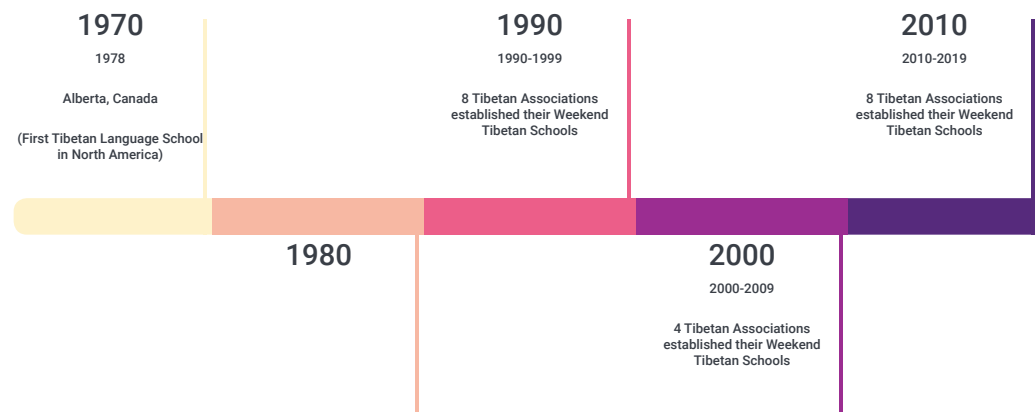


Fig 6.1 Timeline showing the establishment of Tibetan Weekend Schools in North America

10 TAs have one or all Executive Board members involved in the administration of the school. Parents, teachers, or a PTA administers 12 schools. Classes are mostly held during weekends, except for one TA that holds classes on Wednesdays and Sundays. One TA held their classes on Friday evenings due to classroom availability, and 6 TAs have their classes on Saturdays, 15 on Sundays, and one on both Saturdays and Sundays. 14 TAs have classes starting in the morning between 9-11am, 5 TAs start between 1-4pm, one TA held classes on Fridays from 6-8pm, and one TA’s class time varies according to people’s schedule.

Most of the schools follow the CTA Department of Education curriculum to teach their students. Only one school teaches according to the syllabus prepared by their teacher(s). 20 schools provide textbooks to their students, 17 of which are from CTA’s Department of Education. One provides books downloaded from the Tibet House website, and 4 provide supplementary textbooks through online resources, bookstores, and by their teachers.

There are currently 136 teachers in those 15 schools: 63 females and 73 males. There are 1647 students in the 24 Weekend Tibetan Schools. The gender ratios of the students as shared by 20 schools are 47% boys and 53% girls.

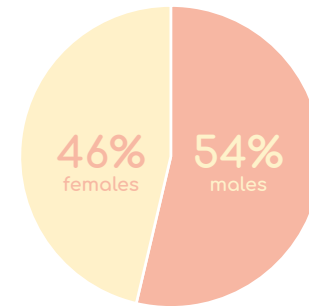


Chart 6.1 Ratio of male and female teachers

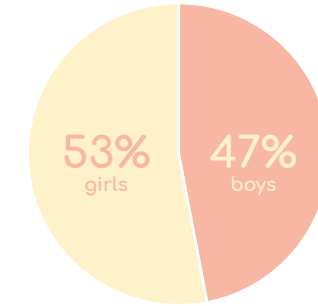


Chart 6.1 Ratio of boy and girl students

13 TAs pay their teachers and 2 TAs provide nominal amount to cover commuting expenses whereas teachers in 7 TAs are unpaid. The wages range from \$9 to \$33 per hour. 15 schools shared information about their teachers.

15 schools collect tuition fees and 12 shared fee amounts. Fees range between \$1 to \$50 per month. 14 TAs are dependent on renting classrooms, as they do not have a community center of their own. 9 TAs hold their schools at their community centers. Amongst the 14-28-year-old youth who participated in the web survey, 84% had attended Weekend Tibetan Schools.

“Students should be offered more choices in terms of the schedule and location of the classes.”

“Teachers should be better trained and make the learning of Tibetan interesting for students as opposed to students attending because of their parents. They should also be paid so that there is more accountability.”

YOUNGSTERS' SUGGESTIONS FOR IMPROVING THE SCHOOLS

“Parents should take more responsibility to teach their children about Tibetan culture and language and follow up on the lessons taught at the schools”

“Students and teachers should only be allowed to speak in Tibetan at the school. More emphasis should be put on reading and pronunciation rather than writing.”

“The schools should also offer classes in arts and Tibetan history.”

REQUESTS FROM PRINCIPALS AND TEACHERS

“Age-appropriate media apps to learn Tibetan as a second language. More online resources such as bodyiglobjong.com and network platforms for educators and administrators.”

“Funding for acquiring reading and learning resources for future school library and for teachers’ professional development. Grants or recognitions from CTA for students who demonstrate high level of language proficiency, consistency and commitment.”

“Revised text books based on language abilities of Tibetan children living in the west. Storybooks similar to bedtime stories where the story and characters are in simple colloquial Tibetan. More books on Tibet and Tibetan language, culture, history, introduction to Buddhism. Formal assessment and testing materials.”

“Professional development for teachers and language-specific workshops for teachers. Trainings to be provided by experts on child development in both English and Tibetan. Continuation of the Tibetan language school representatives’ conference held every other year by the Office of Tibet with emphasis on promoting Tibetan language. Networking among weekend schools through websites and social media groups. Teacher conferences and webinars. Organizing regional or zonal based cultural exchange programs or competitions to strengthen relationships and learn from each other experiences.”

“Requesting the CTA to formulate a uniform set of rules on school administration for all the Weekend Tibetan language schools. Motivating parents to develop interest and value in Tibetan language and culture.”

“Applying for accreditation to receive high school and university-level credit for foreign language and a potential for upgrading classes up to grade 10 or 12.”

“Creating a culturally rich space for Tibetan children and parents to interact and engage with each other in learning and promoting language and cultural heritage, and making lasting impact on new generations.”

SCHOOL PRINCIPALS AND TEACHERS' SUGGESTION FOR IMPROVING THE SCHOOLS

“Developing a sense of Tibetan identity, where children and youth are able to read, write and speak Tibetan and take pride in being Tibetan.”

“Nurturing future Tibetan leaders with the school students becoming ambassadors of Tibet.”

“Strengthening Tibetan community building and preserving cultural identity, bringing awareness about Tibet and its culture to the greater community.”

“Strengthening the schools with more enrolment, creating more classrooms, expanding the program with financial support from local government agencies, hiring qualified teachers, and providing workshops for parents.”

“Parents unable to consistently send children to programs - distance and lack of time causes problems for parents to bring children to school on a regular basis. School is unable to provide incentives to parents to send their kids, parents are busy and are quick to judge teachers. Lack of support from parents to speak Tibetan at home. Holding classes once per week is not enough so online classes/self-study become important.”

“Schools require textbooks with illustrations and which are age-appropriate for children of second language learners. Limited number of reading materials for students to develop their language competencies. Difficulty reaching diverse learning needs of all students in each class. Schools need more teaching tools like comic, animation, cartoons, and language apps for all grade levels.”

“The schools need language specific professionals or trained teachers with good knowledge of both Tibetan and western style of education. Lack of volunteer teachers and teaching aids. Teachers unsure how to age appropriately discipline students. The program needs to invite professional speakers to come to school for parent and teacher’s education. Lack of qualified performing arts teacher. Lack of permanent teachers. Need more language and music teachers. The schools need language specific professionals or trained teachers with good knowledge of both Tibetan and western style of education. Lack of volunteer teachers and teaching aids. Teachers unsure how to age appropriately discipline students. The program needs to invite professional speakers to come to school for parent and teacher’s education. Lack of qualified performing arts teacher. Lack of permanent teachers. Need more language and music teachers.”

MAIN CHALLENGES FACED BY THE PRINCIPALS AND PRESIDENTS

MAIN CHALLENGES FACED BY THE PRINCIPALS AND PRESIDENTS
(CONTINUED)

Lack of overall direction, poor leadership of the schools, and inadequate communication and coordination between the schools and the TAs.

"The schools lack adequate space for proper classrooms, reading corner and school library. Classes are grouped by age, not language proficiency."

"Need more facilitators to lead workshops on technology, pedagogy, and classroom management. Not enough learning outside of the classroom. Inconsistency in supporting language learning atmosphere at home and school."

"Students not conversing in Tibetan at school. Lack of interest from students to learn Tibetan. Decline in student enrolment. Students having pronunciation problem. A better-designed curriculum and testing is needed in teaching Tibetan as a second language."

"More funding needed for rent, salaries for teachers as most teachers are parent volunteers, and for developing materials for teaching."

"Develop benchmarks to guide the teaching and assessment of Tibetan as second language learners in North America by dividing the benchmarks in 3 parts: basic proficiency; intermediate proficiency; and advance proficiency. The benchmark should covers four skills: listening, speaking, reading and writing, Once the benchmarks are set, each benchmark should then be described in terms of "Can do" statements" which describes what learners can do at each benchmark beginner to advanced, Provide professional activity/training to teachers."

"Explore new techniques of teaching Tibetan so learning becomes fun for students. Invite professionals to educate parent and teachers in understanding children. Provide higher wages and incentives for teachers, as turnover rate is high."

"Consider instructing in umey as it is easier than writing in uchen. Introduce umey writing especially for beginner and intermediate levels. Focus on teaching how to speak first to build confidence before teaching reading and writing. CTA should be more involved in educating Tibetan students living abroad and providing funding."

FEEDBACK FROM THE PARENTS FOR IMPROVING SCHOOLS

"Provide more classroom space and multiple classes for different age groups. Hire teacher assistants and provide training to teachers on classroom discipline."

Develop teaching aid and textbooks specifically for Tibetan children living in North America. Books and textbooks should be supported by pictures, comics, workbooks, activity books and colouring books. A formal curriculum and more textbooks are needed.

7. Community Centers

11 North American TAs own community centers as of June 2020. 6 TAs have plans to purchase community centers.

Table 7.1 Tibetan Associations in North America who own community centers

Name of the Association	Purchased	Square Footage	Proximity to local Tibetans
Capital Area Tibetan Association	2019	2,000 SF building, 25,264 SF land	Within 10 miles
Canadian Tibetan Association of Ontario	2007	50,000 SF	Within 6 miles
Northwest Tibetan Cultural Association	2012	15,775 SF	10-15 miles
Tibetan Alliance of Chicago	2008	Not received	Close proximity
Tibetan American Foundation of Minnesota	2020	17,500 SF	Within 15 miles
Tibetan Association of Boston	2018	10,000 SF	5-10 miles
Tibetan Association of Northern California	2010	Not received	Close proximity
Tibetan Association of Santa Fe	2002	Not received	5-10 miles
Tibetan Community of New York & New Jersey	2012	23,500 SF	Close proximity
Utah Tibetan Association	2014	Not received	Within 15 miles
Wisconsin Tibetan Association	2019	6500 SF	Within 15 miles

Table 7.2 Monthly income and cost of Community Centers

Name of the Association	Outstanding mortgage	Monthly mortgage	Monthly maintenance cost	Monthly rental income
Capital Area Tibetan Association	No	N/A	\$400	\$0
Canadian Tibetan Association of Ontario	Not received	\$16,000	\$3,500	\$7,200
Northwest Tibetan Cultural Association	No	N/A	\$3,000	\$8,000
Tibetan Alliance of Chicago	No	N/A	\$1,500	\$0
Tibetan American Foundation of Minnesota	No	N/A	Not received	Not received
Tibetan Association of Boston	No	N/A	\$5,000	\$1,000
Tibetan Association of Northern California	\$280,000	\$1,950	\$5,000	Not received
Tibetan Association of Santa Fe	No	N/A	\$350	\$0
Tibetan Community of New York & New Jersey	\$5,500,500	\$35,000	\$20,000	\$40,000
Utah Tibetan Association	No	N/A	\$4,500	\$0
Wisconsin Tibetan Association	No	N/A	\$1,000	\$2,000

Challenges of Owning Community Centers:

- “There aren’t enough members taking responsibility for maintenance of the property.”*
- “Meeting city and state compliance is complex and expensive.”*
- “There isn’t funding for increasing capacity and parking.”*
- “Paying off monthly mortgage, individual loans and paying for maintenance and other operating expenses is extremely challenging.”*
- “Membership fees and rental income is not enough to cover costs.”*
- “Most communities do not have paid staff and operating with volunteers is not sustainable.”*
- “Most of the centers aren’t large enough to hold large classes and this combined with lack of adequate park decreases rental income.”*

8. Green Book Contributions

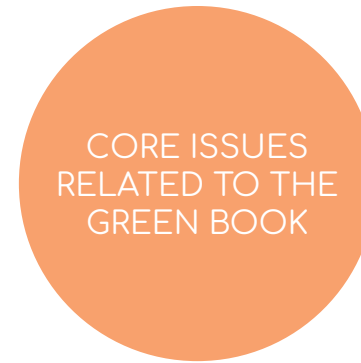
Tibetans in exile and diaspora have legal identification cards from their country of residence. However, the Green Book, issued by the CTA, is the only document that proves someone is a bonafide Tibetan. Tibetans are required to pay an annual voluntary contribution to the CTA. Payees in turn are eligible to claim certain rights and services from the CTA. Payment of the voluntary contribution is also a condition to gain voting rights in Tibetan parliamentary and presidential elections. Possession of a valid Green Book symbolizes the Tibetan people’s recognition of CTA as their legitimate representative and their support for the CTA and the Tibetan freedom struggle. Green Book also provides financial support for the CTA, which goes towards supporting various projects and activities benefiting the exiled Tibetan community.

As of June, 2020, voluntary contribution rates for those outside of India, Nepal and Bhutan:

Age	Rate	Meal Strike	Total Rate
6 to 17 years	USD 12	N/A	USD 12
18 to 84 years	USD 86	US\$ 10	USD 96*

* USD 46, if unemployed

22 TAs have designated Green Book Officers. It can be assumed that with others the Board members take on the Green Book responsibilities. Dues are collected at various times but mostly during events and weekends. From those who responded, 68% felt online payment would be helpful, however, they were skeptical if online payment option alone will help increase the number of payees. A combination of online and offline payment options was recommended.



- “The process time for correcting information on existing Green Book is very long. People are confused if the GB payment is in Canadian or U.S currency.”
- “Community members who haven’t paid for many years find it very difficult to pay the outstanding dues. For instance, members who did not pay when they became eligible at 6 years old are faced with the challenge of paying close to \$800 lump sum payment when they make new Green Books only at 18.”

- “Community members have difficulty meeting the required conditions.”
- “Processing time for new Green Book application is too long and difficult as conducting background verification for those coming directly from Tibet and international students is difficult.”
- “There are many unnecessary requirements on the application form. Completing the application form, which is available only in Tibetan, is time-consuming and tedious such as size of photos, etc.”
- “There is lack of knowledge on the importance and benefits of paying the dues regularly with some only paying when they need a specific service while others declining for political reasons as they don’t support the CTA’s Middle Way Approach policy.”
- “Board members working on Green Book need more training and guidance on policy and other related matters. Community members find it difficult to physically visit the office of the TA or the community center and make payments.”
- “The ability to make payments online should be offered as an option.”
- “Others are in need of debt forgiveness, as their personal financial hardship doesn’t allow them to pay past dues. The TAs don’t have dedicated staff to work on the Green Book.”



- “Provide benefits for Green Book payees such as waving fees or offering discounts to Weekend Tibetan School and various community events. Make it mandatory for elected board members to have fully paid their green book dues.”
- “Make the application process for new books and for replacing lost book and correcting errors related to spelling of names and other personal information much simpler. Streamline decision-making process on granting exceptions as currently the process goes to CTA through the OOT.”

- “Provide option for online system to make it easier to apply of new Green Book and make payment. Create online debit and credit card payment method at the TA office so that community members can have other payment options in addition to cash and check. Appoint a permanent paid staff work on Green Book issues. Accept multi-year payments in advance.”
- “Initiate an education campaign on the necessity and importance of making Green Book contributions. Create presentations, videos, and TibetTV interviews about GB’s benefits. Organize online public forum to invite questions and feedback from the community. Convince parents to make Green Book for their kids who’re 6 and above. Encourage youth to pay their GB dues.”
- “The TA should send out constant reminders on the importance of the Green Book. Members should be contacted collectively and individually. A person knowledgeable about Green Book and its importance should be made in-charge of collection. OOT staff should visit TA regularly to explain the importance and do a Green Book collection drive with the TA. Concessions should be given to those who are unable to pay the full past dues so that they can restart paying. TAs must assign a staff to work on Green Book on both weekdays as well as weekends.”

9. Budgets and Financials

Table 9.1 List of TAs with their Annual Budget

Name of the Association	Population	Annual Budget
Canadian Tibetan Association of Ontario	More than 1001 people	\$460,000.00
Tibetan American Foundation of Minnesota		\$10,000.00
Tibetan Association of Northern California		\$156,000.00
Tibetan Community of New York & New Jersey		\$660,000.00
Capital Area Tibetan Association	251-1000 people	\$20,800.00
Northwest Tibetan Cultural Association		\$100,000.00
Tibetan Association of Boston		\$80,000.00
Tibetan Association of Colorado		\$50,000.00
Tibetan Association of Washington		\$20,000.00
Tibetan Association of Charlottesville	1-250 people	\$2,000.00
Ottawa Tibetan Community Association		\$5,872.63
Regional Tibetan Association of Massachusetts		\$9,000.00
Tibetan Association of Southern California		\$10,000.00
Tibetan Association of Vermont		\$13,634.00
Tibetan Cultural Association of Quebec		\$3,000.00
Tibetan Cultural Society of Vancouver Island		\$7,000.00

While the majority of the TAs don't receive any funding from external sources, 12 TAs receive grants from private foundations, non-profit organizations, local government and local businesses. Most grants received are relatively small at less than \$10K per year and they are for education, language, and cultural preservation. One TA receives grants for senior programs, and another for an annual scholarship.

10. Awareness of CTA Programs

The NATA Presidents showed familiarity with CTA's major initiatives, out of which the 5-50 program was the most familiar and the least familiar was the 2019 WFIS census.

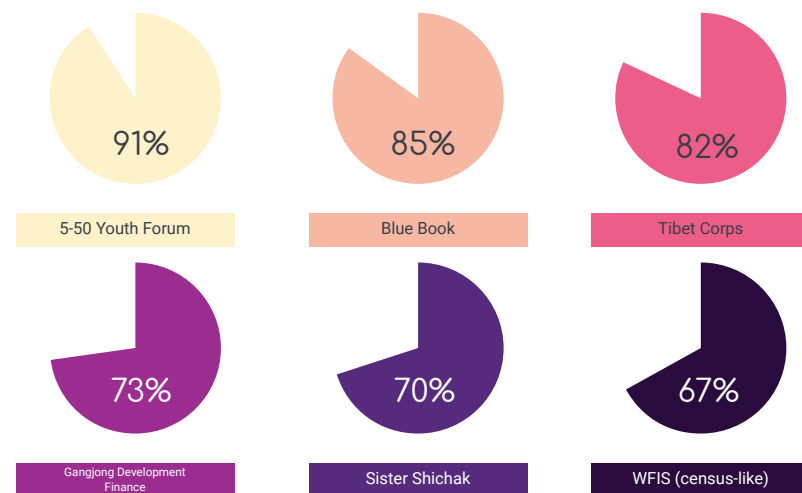


Fig. 10.1 Awareness rate of CTA's programmes among North America's Tibetan population.

The research assessed the probability of North American Tibetan parents sending their children to a Tibetan model school established specifically for Tibetans living in the west. 29 TAs responded. Amongst those who answered "no" or "not sure", many cited reasons for their response as due to lack of clarity as far as school curriculum, hygiene, safety, difficulty in adjusting to new culture and teaching methods.

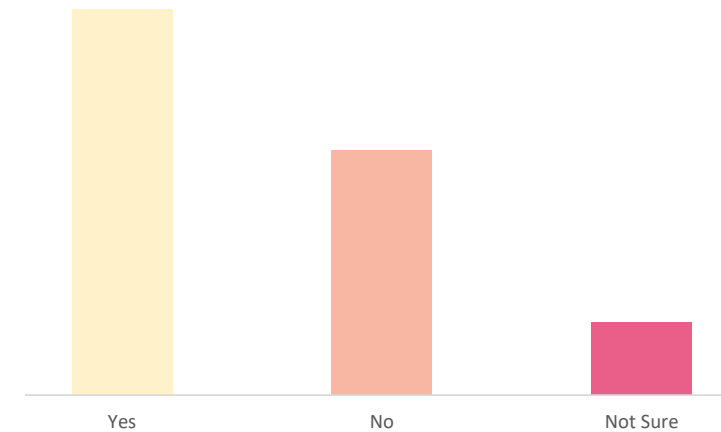


Chart 10.1 Probability of sending kids to Tibetan Middle School in India

11. Strengthening Tibetan Associations

The Tibetan Associations identified several challenges and areas that needed to be strengthened. Many expressed concern on the long-term sustainability of the TAs. Many youths are moving to cities and some feel disconnected from the community due to language deficiency and lack of any meaningful effort to include the youth, their perspective and needs. In general, there is diminishing community participation in the management of the TAs and in community events. Many who get elected to the board end up declining to serve as they are unable to find the time and interest to serve the community. The few who end up serving are asked to do it over and over again and this leads to burnout. The voluntary nature of community service has its limitations, as many of the larger TAs need the service of paid staff. There are also divisions in the community due to sectarianism and political factions. Some of the TAs are operating under significant financial stress, as they have to pay off mortgage and other operational expenses related to the community centers.

Notwithstanding the challenges, the Tibetan Association leadership were clear on where they would like to see the TA's in ten years. The first important area identified was around protecting Tibetan identity and keeping alive the aspirations of the people. The TAs were seen as having an important role to play in helping the younger generation to maintain their culture, language and identity. They envisioned a TA that was more united and where the youth actively participated and increasingly took on more of the management from the elders. Creating a youth coordinator position was seen as important. All aspired to have a community center that served as an office and provided space for conducting classes and other events. Those currently in smaller facilities aspired to move to a larger facility, which could also be used as a museum to showcase Tibetan history and culture. The community would like to see a financially stable TA with ability to generate revenues to meet most of the expenses. More participation from the community was envisioned with members active in political and social issues. The weekend Tibetan schools was seen as an area of high growth and importance and one where the programs would expand beyond language and arts to include culture, health and wellness. In ten years, most of the members will be paying their Green Book dues. The TAs will have evolved into professionally managed institutions closely aligned with the mission of the CTA and in a position to support the development of a strong and vibrant Tibetan community in Canada and the United States.

12. Strengthening Relations with the CTA

The Office of Tibet - Washington DC maintains relations with and provides services to the North American Tibetan Diaspora through Tibetan Associations. As of date, there have been 18 North American Tibetan Association conferences organized by the OOT. An overwhelming majority of the Presidents interviewed and surveyed for this research expressed their respect for CTA and the role of OOT.

Many expressed that their responses are mere wishes as they are aware of the staff shortage and financial difficulty of the CTA in meeting their requests. Majority of the NATA Presidents commended the work of OOT's Tibetan Liaison Office whose main responsibility is to communicate and maintain relation with NATA, including answering questions and helping with Green Book.

27 TA rated OOT's communication with NATA as "excellent" and "good"

The TAs Expressed the Following Expectations from the OOT-DC:

"Assist with new Green Books applications. Facilitating other avenues for those interested in donating while going through the application process. Streamlining the payment, collection process, renewal and overall application process. Appointing resource people to educate the community on the Green Book."

"Adopt an active role in helping Tibetans seeking asylum and where application has been rejected. Connecting the TAs to resource persons that can assist in various areas like education, language and other programs and activities such as advocacy and fundraising."

"Strengthen relations among various big and small Tibetan communities in the US and Canada. Initiate more engaging activities with Tibetan communities. Hold regular visits and meetings with community members to hear their concerns, suggestions and better understand their needs. Treat all TAs equally regardless of their size while also taking into consideration the needs of the smaller TAs. Further strengthen the planning, implementation and follow up related to the annual NATA meeting and the weekend schools meeting held every two years."

"Explain more clearly the OOT's role and responsibilities towards the TAs. Regular information from the CTA. Listen openly to complaints and grievances from the people. When there are conflicts at the local level, the OOT must provide leadership in resolving the conflict. Monthly calls and meetings to share information and updates. Request to send circulars in both Tibetan and English and more communication in English. Provide more assistance and resources in strengthening the Sunday School Tibetan language schools."

"The CTA needs to be more familiar with the TAs, provide clear guidance on what role the TAs can play in advocating for Tibet and Tibetan issues both at the local, state/provincial, and federal/national level. Similar guidance and support was sought for strengthening the Tibetan weekend schools, cultural programs, nurturing future leaders and promoting unity in the community. Appointing capable and adequate staff at the OOT was viewed as very important."

"The Presidents were of the view that the strong relationship with the CTA would continue to grow. OOT-DC was viewed as doing a good job. There was a request for more programming and communication opportunities with the CTA. They felt it was important for the CTA leadership to conduct outreach to Tibetan communities worldwide. A more involved and active outreach services to the communities would lead to a stronger relationship. They also felt a lot would depend on the agenda of the next Sikyong in terms of the exile community coming together. The participation of youth was seen as critical and the hope expressed was that the youth would bring new energy, open up new horizons, and be more progressive."

Conclusion

The Tibetan population in Canada and the United States is projected to rapidly grow because of continuous migration from the traditional exile communities, the Far East Asia and Europe, as well as a relatively smaller percentage coming directly from Tibet. Factors for this can be attributed to the two countries' favourable policies, such as the Section 134 of the Immigration Act of 1990 that significantly increased Tibetan immigration to the US by providing 1,000 immigrant visas to Tibetans living in India and Nepal. Similarly, Canadian Government's resettlement project agreement with the CTA brought 1000 Tibetans from Arunachal Pradesh, India to be resettled in Canada. Through these resettlement projects, chain migration through family reunifications has enabled thousands to immigrate and will continue to do so.

The US government has been favourable towards advocacy for Tibet with the passing of the Tibetan Policy Act of 2002, the pending Tibetan Policy and Support Act of 2019, and the passing of the Reciprocal Access to Tibet Act of 2018. Also, the US government agencies such as the USAID, and US government-funded non-profit organizations such as the NED have long been supportive of empowering Tibetan communities and CTA. On June 23rd, 2020, for the first time, CTA received direct funding from the US, when USAID awarded close to USD 1 million to the CTA to "strengthen the financial and cultural resilience of the Tibetan people and contribute towards a sustained resilience of the Tibetan people's economic and cultural identity." The current geopolitical climate is also favourable to the plight of Tibetans as negative perception of China and its policies are hardening. The democratic and entrepreneurial systems of Canada and the United States encourages social and economic mobility and this is apparent in the rise of a growing number of successful young Tibetans mainly in the field of politics, academia, and healthcare.

While there are definitely more opportunities for personal growth and upward mobility, there is also a diminishing sense of pride and honour in serving the community and the Tibetan cause. Many are caught up with their work and personal lives and don't seem to have enough time and interest to pursue larger goals related to community development, identity and cultural resilience. In this melting pot of Canadian and American societies, there is an imminent threat of assimilation and loss of Tibetan culture, language and identity. Thus, it is imperative that each Tibetan Associations and individual Tibetans residing in North American take responsibility for ensuring the long-term resilience and wellness of the Tibetan community, advancing the Tibetan freedom struggle, and strengthening relations with the CTA. This study will hopefully help inform the creation of a roadmap to make Tibetan communities more sustainable while achieving the goals and objectives of the Tibetan Associations.

Recommendations

1. Governance: The increasing number of members who decline to serve on the board is an issue that needs to be addressed. Each Tibetan Association’s executive board and community members should have a discussion to solve this issue and create a more enabling environment for service. While lack of time is an important factor, another key deterrent appears to be lack of acknowledgement and appreciation from the community. The TA’s should assess the board workload and explore options such as staggering board terms so that a full board will always consist of both old and new members. The TAs can also consider options where the community elects the President and Treasurer to ensure check and balance, and have the President choose the rest of his/her team to ensure a strong and united board. For continuity and sustainability of NATA, youth must be empowered and given opportunity to assume leadership roles within the organization. This can begin with internships at the TA, training by OOT/TA, electing youth to the board, creating a Youth Committee within the TA to take charge of designing and implementing at least one or more programs of their interest.

The role of the Cultural Secretary should be reassessed. Culture is often viewed in terms of only performing arts. However, there are other important elements of culture such as Tibetan values, arts, customs, traditional knowledge, etc. TA should consider appointing a board member to oversee performing arts and a separate Cultural Secretary to oversee programs related to preserving and promoting Tibet’s culture, history and language.

2. Programs and Activities: With declining participation from the community, TAs should develop more inclusive programs beyond the regular current activities. Partnership with local Tibetan Buddhist Dharma Centers to teach the dharma should be considered. Leverage internal and external experts or professionals for trainings and workshops. Topics could include self-improvement classes such as effective communication, financial literacy, English as a Second Language (ESL), OSHA, HIPAA, mental and physical health, time management, benefits from the government, etc. Programs should be developed for people of all ages such as art classes, kite-making, story-reading for kids, prayer gatherings for elders, literacy classes for seniors, field trips, etc. Cultural programming could include poetry writing and reading, introduction to Tibetan art, historical legends, book discussions, etc.

3. Tibetan Weekend Schools: Consider incorporating His Holiness the Dalai Lama’s Social, Emotional, Ethical Learning (SEE Learning) into the school curriculum. Have lesson plans geared for students who are learning Tibetan as a second language where the syllabus and teaching materials include simple colloquial Tibetan with English transliteration and translation. The school should find an appropriate way of assessing student performance and tracking progress as several parents stated that the actual learning by the children was modest. Consider grouping students by language proficiency if possible as opposed to the current system of grouping by age. Teachers need to be trained on proper teaching, communication and disciplinary methods. Explore the possibility of conducting exams to assess progress of students and reward hardworking and good students by awarding certificated signed by OOT or sponsoring participation in OOT organized camps, workshops, and trainings.

4. Community Centers: With many TAs interested in purchasing community centers, it is recommended to create a separate committee to help raise funds and identity land and building, etc. This will help ensure that the TA’s other activities are not hampered. Since many expressed concerns related to availability of funds to purchase, operate

and maintain the facilities after purchase, It is recommended to check if public-private partnership opportunities are feasible in their locality such that both parties have a vested interest in sustainably operating and maintaining the center and entering into revenue sharing arrangements.

5. Green Book: For collection of Green Book dues, the OOT should designate one point person, possibly a hired contractor if finding volunteers is difficult, to assist the TAs and interact with OOT and the CTA. This person will work with the TAs in a few key communities such as Minnesota to cover the Midwest US region, San Francisco to cover the West Coast region in the US, NYNJ to cover the East Coast of the US, and Toronto for all of Canada. This person can effectively report to OOT Tibetan Liaison Officer and help answer the local Tibetan Association with any Green Book-related questions, as well as create awareness about GB’s importance. Such a structure will help alleviate the workload of the lone Tibetan Liaison Officer and thus ensures faster turnaround. For TAs, Green Book collection duties should be assigned to a dedicated volunteer who is able to serve on a long-term basis. This will ensure that this important work is not disrupted with the change of the Executive Board and the public will have a single point of contact.

6. Strengthening Tibetan Associations: The TAs should maintain good relations with local, state and federal political officials and staff; hold lobby days by visiting the local offices of the representatives, senators and MPs; invite local politicians to major events such as Tibetan New Year and His Holiness’ birthday; and participate in the greater community by doing charity work, hosting cultural-exchange programs such as performing arts shows, participating in International Cultural Festivals and conferences to ensure that Tibetan-Americans and Tibetan-Canadians are visibly represented.

7. New Initiatives by the CTA: 91% of the Tibetan Associations have fewer than half of their population visit exile settlements in South Asia every two years. With friends and family geographically closer, the familial bond that used to necessitate travels to the exile settlements is now diminishing and travel is more for the occasional pilgrimage. With an increase in migration to the West, the physical and psychological distance between the South Asian and the diaspora community seem to be growing wider and thereby necessitating CTA to increase programming and initiatives for Tibetans living outside of the Indian subcontinent. The expansion of programming will help ensure that CTA continues to maintain relationship with the TAs and individual Tibetans residing overseas.

Tibetan Associations	Population	Visit to exile settlements once in 2 years
Atlanta Tibetan Association	68	10-19%
Capital Area Tibetan Association	400	10-19%
Canadian Tibetan Association of Ontario	8000	20-34%
Indiana Tibetan Association	37	20-34%
Northwest Tibetan Cultural Association	700	20-34%
Ottawa Tibetan Community Association	75	More than 50%
Regional Tibetan Association of Massachusetts	160	Under 10%
Tibetan American Foundation of Minnesota	5000	50%
Tibetan Association of Alberta	700	Under 10%
Tibetan Association of Austin	53	More than 50%
Tibetan Association of Boston	700	10-19%
Tibetan Association of Idaho	6	Under 10%
Tibetan Association of Northern California	3000	35-49%

Tibetan Association of Philadelphia	160	Under 10%
Tibetan Association of Vermont	150	10-19%
Tibetan Association of Washington	350	35-49%
Tibetan Association of Maine	25	50%
Tibetan Community of New York & New Jersey	13000	20-34%
Tibetan Community of North Carolina	35	20-34%
Tibetan Cultural Association of Quebec	100	10-19%
Tibetan Cultural Society of Vancouver Island	100	35-49%
Utah Tibetan Association	259	20-34%
Wisconsin Tibetan Association	700	10-19%

8. Umbrella Organisations: NATA should explore the possibility of setting up an apex body possibly under the OOT affiliated Tibetan Community Development Fund to coordinate non-political initiatives and bring all NATA members under one entity. This will facilitate knowledge sharing, resource pooling, collective fund-raising, and lead to more efficiency and greater impact.

9. New Position at CTA: The CTA should consider establishing a new position of Diaspora Liaison Office in Dharamsala to directly connect NATA and diaspora Tibetans to the CTA. This office should also include a desk to deal with all Green Book related issues, and also provide resource and guidance on advocacy, education and other activities.

10. Other CTA Services: CTA can also help boost morale of community leaders and dedicated volunteers by recognizing their service through awards and mention on CTA social media platforms including TibetTV. CTA should also consider periodical “state-of-the-movement” speech by the Sikyong on Tibet TV or social media in both Tibetan and English. This will bring the Tibetan communities closer and make them feel more connected with CTA. Online town hall meetings are also recommended to maintain direct communication with CTA. Leverage the three days of the annual NATA conference by having sessions to empower the community leaders with training. Make a “Certificate of Completion” as a badge of honour and recognize those who serve. Bring subject-matter experts to provide training on fund-raising, effective communication, grant writing, accountancy, record keeping, advocacy, etc. Invite trainers of Tibet groups such as Students for a Free Tibet to provide training on activism and youth leadership. Lastly, recognize successful Tibetans in respective professional fields so that can inspire, instil pride in all Tibetans and serve as role models for the youth. Invite the successful Tibetans on TibetTV especially now that Tibet TV is capable of broadcasting in multiple languages.

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- <https://tibet.net/support-tibet/pay-green-book/>
- <https://tibetoffice.org/tdcf-under-construction>
- https://tibet.ca/en/tibet_and_canada/1000_new_tibetans
- <https://library.umaine.edu/2019/10/12/articles-on-tibetan-community-in-maine/>

NORTH AMERICA



A community prayer session at the Tibetan community center in New York & New Jersey



A Tibetan weekend class in New York & New Jersey



Community members entering the auditorium during the celebration of His Holiness the Dalai Lama's 80th birthday celebrations. 15,000 people attended the event in New York



His Eminence Sakya Trizin, Sikyong and other VIPs during the inauguration of the Tibetan community center of New York & New Jersey



His Eminence Gaden Tripa blessing the community center in Toronto



Education Kalon and OOT Representative at the workshop for Tibetan language teachers in North America



His Holiness the Dalai Lama speaking to 15,000 Tibetans in New York during His Holiness' 80th birthday celebrations



Members of US Congress participating in a town hall meeting at the community center



Tibetan community members in Philadelphia, USA participating in the annual July 4th parade



Participants of a youth program organized by GTPN and Tibetan community of New York/New Jersey



Toronto community members showcasing traditional Tibetan dress



Tibetans in Calgary, Canada commemorating March 10th



Students at the Tibetan weekend school in Vermont, USA

TCNYNJ'S TASK FORCE
Wuhan Origin COVID-19 Pandemic

ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། 1) རྒྱ་ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། 2) ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས།	ལས་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། Phone Number: 646-233-6467 347-429-8786 917-340-3216	Food Service Contact Info: Tseten Dzoncup la mi Youngjung Tashi la mi Tenzig Paljor la
ལེགས་ལམ་ལམ་ལུགས་ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། 1) ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། 2) ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས།	ལས་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། Phone Number: 347-503-4443 347-283-8845 347-778-9338	Psychological Contact Info: Tenzin Bargyal la Tobwang Gonpo la Dakyab Gyaltzen la
རྒྱུ་ལས་ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། 1) ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། 2) ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས།	ལས་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། Phone Number: 917-578-8309 917-628-9128 347-692-3407	Housing Contact Info: Tenzin Kalden la Peopa Delma la Tashi Cheshpal la
ལས་ཁུངས་ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། 1) ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། 2) ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས།	ལས་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། Phone Number: 928-287-2328 917-628-9128	Unemployment Benefits Contact Info: Tenzin Tsogyang la Peopa Delma la
ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། 1) ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། 2) ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས།	ལས་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། Phone Number: 347-725-8358 917-432-4078	Discussion & Financial Contact Info: Thupten Dyaltsen la Norphel Tsering la
འབྲེལ་མཚན་གྱི་ལས་ཁུངས། འབྲེལ་མཚན་གྱི་ལས་ཁུངས།	ལས་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། Phone Number: 646-468-3295	Spacial Contact Info: Sonam Gyephel la
རྒྱུ་ལས་ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། 1) ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། 2) ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། 3) ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། 4) ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། 5) ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས།	ལས་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། Phone Number: 302-486-2692 347-459-9887 646-361-5236 917-376-7556 917-228-5223 347-456-1428	Tib. Traditional Medical Contact Info: Dr. Wangyal Tsering la Dr. Lobsang Chander la Dr. Choyang Phuntok la Dr. Lobsang Tenpa la Dr. Kabang London la Dr. SAM Yangdon la
COVID-19 TIBETAN LANGUAGE HOTLINE Dr. Tsering Khama, MD - 502-337-7437 འཇམ་མགོན་ཆོས་འཕེལ་ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། Ferna Day, RN - 347-751-6154 འཇམ་མགོན་ཆོས་འཕེལ་ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས།	Dr. Kabang Phuntok, MD - 917-514-2108 འཇམ་མགོན་ཆོས་འཕེལ་ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། Chime Accounting, RN - 917-213-9263 འཇམ་མགོན་ཆོས་འཕེལ་ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས།	

Any Tibetan needing assistance at these hospitals for any sick patients, contact them 7/24 Nurse staffs for help.
འདི་ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། འདི་ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། འདི་ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། འདི་ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས། འདི་ལྷན་ཁག་གི་འབྲེལ་མཚན་གྱི་ལས་ཁུངས།

Community Support | **Medical Support** | **Financial Support** | **Legal Support** | **Religious Support**

Tibetan community of New York/New Jersey in action mode during the COVID-19 pandemic



Tibetan community center of Salt Lake City, Utah



Tibetan representatives from all across the United States at the Annual Lobby Day and in front of the US Capitol building



Tibetan community in New York New Jersey was able to get local city offices to name the street in front of the community center as Tibet Way



Tibetan community center of Northern California



Tibetan youth in a basketball match at the newly constructed basketball court at the Toronto Tibetan community center



Tibetan community center of New York and New Jersey in Queens, New York



Young Tibetan professionals in the New York New Jersey area speaking to Tibetan youngsters



Members of the Capital Area Tibetan Association celebrating His Holiness the Dalai Lama's 83rd birthday in Virginia, USA



Toronto Tibetan community members distributing meals to healthcare workers battling COVID-19



Toronto Tibetans listening to a presentation on CTA's Gangjong Development Finance initiative in 2019



Members of the Philadelphia Tibetan community visiting their Representative's office in Washington, DC



Sikyong, Representative of His Holiness the Dalai Lama and the CTA, and other VIPs and members attending the official inauguration of the Tibetan community center of New York & New Jersey



Tibetan Community Center of Minnesota, USA



Sikyong with participants of the Tibetan Youth Leadership Summit in 2016 at the Garrison Institute, New York



Students, teachers and board members of the weekend school of Tibetan Association of Northern California



CTA Education Kalon with students of the Tibetan Weekend School in Toronto



Students and teachers of the Northwest Tibetan Cultural Association (Portland) weekend school



Youngsters joining as a Intern/Volunteer in Tibetan Canadian Cultural Center (TCCC), Toronto



Representatives at the Office of Tibet organized annual NATA meeting



Tibetan children of the Northwest Tibetan Cultural Association, Portland, USA

Appendix

CSO Contact Information

Name of the Association	Facebook ID	Website
Tibetan Community in Britain	Tibetan Community UK	https://tibetancommunityuk.net/
Tibetan Cultural Center	Centre Culturel Tibetain	www.tibetanculturalcenter.be
Tibetan Community of Barcelona	None Received	None Received
Tibetan Community of South Australia	None Received	None Received
Stichting Tibetaanse Nederland	Gangjong Rigzodschool	www.tibetancommunitynetherland.com
Fundació Casa Del Tíbet	Fundació Casa del Tibet	http://www.casadeltibetbcn.org/
Tibetan Community in Kalmykia	Jamyang Thiksay	khurul.ru
Moscow Tibetan Association	None Received	None Received
Association Tibétaine de Strasbourg	Association Tibétaine De Strasbourg	None Received
Taiwan Tibetan Association	None Received	None Received
Tibetan Sunday school, Nordrhein-Westfalen	None Received	None Received
Tibetan Association in Germany	None Received	None Received
Phame Tsogchung	None Received	None Received
Comunità Tibetana in Italia onlus	None Received	www.comunitatibetana.org
Kanton Solothurn Gemeinschaft	None Received	None Received
Tibetan Community in Switzerland & Liechtenstein	tibetswiss	www.tibetswiss.ch
Tibetan Community in Norway	Tibetan Community in Norway	None Received
Tibetan Community in Queensland	Queensland Tibetan Community	None Received
ACT Tibetan Community Inc.	None Received	None Received
Wagga Wagga Tibetan Community	None Received	None Received
Tibetan Community in Austria	Tibetan CA Tgö	None Received
Tibetan Community in Sweden	None Received	None Received
Tibetan Community of Tasmania (Australia)	Tassie Tibs	None Received
Tibetan Community in Japan	Tibetan Community Japan	None Received

NATA Contact Information

Name of the Association	Facebook ID	Website
Atlanta Tibetan Association	None Received	None Received
Capital Area Tibetan Association	Capital-Area-Tibet-Assoc	dctibetan.org
Canadian Tibetan Association of Ontario	TCCC.GC	tcccg.org
Indiana Tibetan Association	None Received	None Received
Michigan Tibetan Community	None Received	None Received
Montana Tibetan Cultural Center	None Received	None Received
Northwest Tibetan Cultural Association	nwtca	nwtca.org
Ottawa Tibetan Community Association	Ottawa Tibetan Community Association	None Received
Regional Tibetan Association of Massachusetts	Regional Tibetan Association of Massachusetts, Amherst	None Received
Tibet Center of New Mexico	None Received	None Received
Tibetan Alliance of Chicago	tibetanalliance	tibetan-alliance.org
Tibetan American Community of Connecticut	Tibetan American community of Connecticut	None Received
Tibetan American Foundation of Minnesota	None Received	tafm.org
Tibetan Association of Alberta	albertatibetan	albertatibetan.org
Tibetan Association of Austin	Austin Tibetan Community	None Received
Tibetan Association of Boston	Tab Boston and Tibetan Association of Boston	bostontibet.org
Tibetan Association of Charlottesville	tacville	tibetancville.org
Tibetan Association of Colorado	None Received	None Received
Tibetan Association of Idaho	None Received	None Received
Tibetan Association of Ithaca	None Received	None Received
Tibetan Association of Northern California	TibetanAssoc NorCal	tanc.org
Tibetan Association of Philadelphia	Tibetan Association Philadelphia	phillytibetans.org
Tibetan Association of Santa Fe	Tibetan Association of Santa Fe	taosf.org
Tibetan Association of Southern California	socaltibet	socaltibet.org
Tibetan Association of Vermont	TAV Vermont	vermonttibet.org
Tibetan Association of Washington	washingontibet	washingontibet.org
Tibetan Association of Maine	None Received	None Received
Tibetan Community of New York & New Jersey	TCNYNJ	tcnynj.org
Tibetan Community of North Carolina	None Received	None Received
Tibetan Cultural Association of Quebec	Tibetan Cultural Association of Quebec	None Received
Tibetan Cultural Society of British Columbia	Tibetan Cultural Society of BC	tcsofbc@gmail.com
Tibetan Cultural Society of Vancouver Island	None Received	tcsuvi.org
Tibetan Youth Group, Belleville	None Received	None Received
Utah Tibetan Association	Bhoed Gyalo	utahtibetanassociation.org
Wisconsin Tibetan Association	None Received	wistib.org

Baseline Study of Tibetan Diaspora Community Outside South Asia

Questionnaire

1.

Name of the Association/ Organization:

2.

Address:

Email:

Tel:

Facebook:

3. Registration and Legal Status:

A. When was your Association/ Organisation established?

B. Are you a registered public organisation/ charity in you state/ province? Yes No

C. If yes, do you have your articles of incorporation, by laws, tax determination letter from the IRS or the Canada Revenue Agency (trust deed, constitution)? Yes No

(if yes please consider sharing a complete set of all your registration documents and tax determination letter.)

D. If no, what kind of formal or informal governance documents do you have?

4. Governance, Board and Staff:

A. How large is your board? Maximum number: Minimum number:

B. How long is the board term?

C. Are your board members elected or appointed?

Any specific criteria for serving on the board?

D. If elected, when are elections held?

E. How many times can a community member stand for elections?

F. Are board terms staggered where only a fraction of the members are elected each time instead of all the board members?

Yes No

G. How often does the board meet?

H. Name of the President?

I. Name of the General Secretary?

J. Name of the Green Book Officer?

K. How many/ what percentage of those elected decline to stay on the Board?

Why do you think is the reason?

L. Do you have any paid staff? Yes No

M. If yes, how many and are they full-time or part-time?

If no, do you think it will be useful and cost-effective to have paid staff?

N. Do you have other committees or bodies reporting to the board? Yes No

O. If yes, please select from the following:

- Program Committee
- Building and Renovation Committee
- School Committee
- Fundraising Committee
- Youth Committee
- Advisory Committee

Other

P. Any other Tibet/Tibetan interest group independent of your association?

5. Memberships and Demographics

A. How large is your membership list?

B. What is your best estimate of the total number of Tibetans living in your city and area?

What do you think is the percentage of local population who participate in TA programs?

C. Please list the main towns and cities covered under your Association:

D. Are you an umbrella body? If so, list your branch bodies.

E. What is your best estimate of the population percentage of the following demographic groups in your community?

a) Children (13 years old and below): b) Teens and youth (14 to 21):

c) Adults: d) Senior (65+):

F. School year grouping?

(0-5) (6-11) (12-18) (19-23)

(24-65) (65+)

G. Do members pay an annual membership fee? Yes No

H. If yes, what is the fee? Monthly Annually

I. How often do you convene general community meetings? Quarterly Every 6 months Annually

other(specific):

6. Programs:

A. Is your board directly involved in organising any of the programmes? Yes No

B. Please check all the programs that your organisation offers:

Camps (summer, health, etc.) Early Childhood Development Mentor/mentee

Tuitions Political advocacy and education Scholarships

Senior activities Sports competition Weekend language schools

Workshops and presentations Internships at TA After-school Activities

Rewards and/or recognition for recent graduates? If yes, HS College Grads

Collaborate programs with local Dharma center? If yes, Quarterly Monthly Annually

Others (please describe):

C. Do you receive funding from local/state government or from individual donors? If yes, then for which programs

7. Tibetan Weekend School (please complete if applicable):

A. When was the school established?

B. When is the school opens? Saturday Sunday Both

What are the school hours?

C. Where are the classes held?

At the association's community center At a rented space At someone's home

Out in the open at a park. Etc Other

D. Number of students Boys Girls

E. Number of classes

F. Name of the School Principal

G. Who else serves on the school management and leadership?

H. Do students pay tuition? Yes No If yes, how much?

I. Number of teachers Male Female

J. How are the teachers appointed?

K. Number of teachers with qualification and teaching experience

L. Are teachers paid? Yes No If yes, how much?

M. Who pays for the teachers' salary/wages/remunerations?

N. The school curriculum offers: Tibetan Language Tibetan music, song and intruments Both

Other

O. Do you have students from outside the community attending classes? Yes No

If yes, Adults Kids Both

P. Do you have a formal curriculum for each class? Yes No

Q. If the school has a formal curriculum, it was designed by:

CTA's Department of Education Other(Specify)

R. Does the school provide language text books? Yes No

S. If yes, where are the textbooks from?

CTA's Department of Education Other(Specify)

T. What service and supports are you receiving from the CTA or would like to receive in the future?

U. Please list five main challenges faced by the program:

1.

2.

3.

4.

5.

V. Please list three oppotunities you see for the program

1.

2.

3.

W. This part to be filled by feedback of the school from parents

8. Community Center

A. Do you own a community center? Yes No

B. If you own, when did you purchase the property?

C. What is the square footage of the building?

D. What is the maximum occupancy of the hall?

E. Where is the property located in relation to where most Tibetans reside?

F. Do you have any outstanding loans on the building? Yes No

G. If you have debt, how much is the total amount and monthly payment?

H. What is the average monthly building maintenance cost?

I. What is the average monthly rental income?

J. What are the main issues you face with owning the community facility?

K. If you don't own a center, do you have plans to purchase? Yes No

L. Please briefly describe your current plans to purchase a property

9. Green Book

A. Do you have a dedicated person working on Green Book? Yes No

B. How many of your members pay their Green Book dues each year?

C. Can community members pay their dues anytime or is your Green Book person only available on weekends and during community events?

D. Which of the following best describe how dues are collected and transferred to the Office of Tibet (Oot)?

- Dues collected are deposited into the Association's bank account and a check is made payable to Oot
- Dues collected (check and cash) is forwarded to Oot
- Other (please explain)

E. Do you think the ability to pay chatrel online will increase collection? Yes No

F. What are the main issues you encounter on the Green Book?

G. How can we increase the number of dues paying members and total collection?

10. Budget and Financial

A. What is your organisation's annual budget?

B. Does your organisation prepare a formal annual budget Yes No

C. Do you have an external accountant or accounting firm that reviews your books and prepare your tax fillings? Yes No

D. How often do you share your financial informations with the community?
 Quarterly Every six months Annually

11. Strengthening the Tibetan Association

A. What are the main issues you face as an organisation?

B. Where would you like to see the Association in 10 years?

12. Strengthening relations with the CTA

A. What program service and supports would you like to receive from the CTA in the future?

B. If the CTA were to establish a special private boarding school in India from grades 6-8 targeting Tibetan students residing in the West, how likely are parents in your area to send students to such a school. The school will have excellent infrastructure where Tibetan language, Tibetan Buddhism, social, emotional and ethical learning will be taught along with other regular subjects. Likely Unlikely

Comment:

C. How can CTA work with your association in strengthening Tibetan language and culture?

D. How can CTA work with your organisation in strengthening advocacy and the Tibetan freedom struggle?

E. How can the CTA work with your organisation in empowering the youth and nurturing them as future leaders of the community?

F. How would you describe the current level of communication and services from the Office of Tibet?

- Excellent Good Adequate Inadequate

G. What are your expectations from the Office of Tibet?

H. How familiar are you with some of the following CTA initiatives?

- | | | |
|-------------------------------|-----------------------------------|---------------------------------------|
| Gangjong Development Finance | <input type="checkbox"/> Familiar | <input type="checkbox"/> Not Familiar |
| Tibet Corps | <input type="checkbox"/> Familiar | <input type="checkbox"/> Not Familiar |
| The Blue Book | <input type="checkbox"/> Familiar | <input type="checkbox"/> Not Familiar |
| WFIS | <input type="checkbox"/> Familiar | <input type="checkbox"/> Not Familiar |
| Sister Shichak | <input type="checkbox"/> Familiar | <input type="checkbox"/> Not Familiar |
| Annual Five-Fifty Youth Forum | <input type="checkbox"/> Familiar | <input type="checkbox"/> Not Familiar |

I. What percentage of your community's population visit Dharamsala or one of the Tibetan settlements over two year period?

- 50% plus 35% to 49% 20% to 34% 10% to 19% under 10%

J. Where do you see your community's relationship with CTA in 10-15 years?



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