

FY2024 – FY 2029

Gender and Inclusive Development Plan

Activity/Project Title: Strengthening Economic and Socio-Cultural Resilience of Tibetan Communities in South Asia	
Contract /Award Number (if known): NA	
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Originating Bureau/Office: USAID/India, General Development Office (GDO)	
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Prepared By: Radharani Thakuria	Date Prepared: Feb 22, 2024

Introduction

The goal of USAID's [Gender Equality and Women's Empowerment 2023](#) (GEWE 2023) policy and the Agency's implementation guidance in [ADS 205](#) is to build a peaceful and prosperous world in which women and girls, men and boys, and gender-diverse individuals, throughout their lives, enjoy equal rights; have the agency to secure better lives for themselves, their families, their communities, and their countries; have equitable access to high-quality education and health care, as well as justice and economic opportunity; accumulate and control their own assets and resources; exercise their own voices; and live free from restrictive gender norms, beliefs, and practices, including intimidation, harassment, discrimination, and violence. USAID's programs address the needs of and benefit all people inclusive of ethnicity, gender identity and expression, sex characteristics, sexual orientation, income level, disability, and other factors.

Pursuant to ADS 205.3.1 and in alignment with the USAID Gender Equality and Women's Empowerment Policy, Operating Units (OU) are responsible for conducting gender and social inclusion analyses at the design stage of a new activity and for ensuring that the Policy is implemented throughout each stage of the Program Cycle.

Differences in power, status, and gender norms and relations affect people's ability to participate in and benefit from proposed activities, especially groups that are particularly disadvantaged or that have strong unmet needs for empowerment (e.g. lesbian, gay, bisexual, transgender, and intersex (LGBTQI+) persons, youth, ethnic minorities, persons with disabilities, indigenous communities, the elderly, and other socially relevant categories).

In 2021, the Biden-Harris Administration released the first-ever United States Government National Strategy on Gender Equity and Equality (strategy). The strategy reflects a commitment to address gender broadly, with a commitment to women and girls, in light of longstanding systemic discrimination and barriers which continue to affect their full participation and access to opportunity. Under the strategy, USAID combats discrimination and harmful gender norms that affect people of all genders: women and girls- including transgender women and girls-gender nonbinary and gender nonconforming people, as well as men and boys.

The strategy also addresses the impact of intersectional discrimination and bias based on gender, race, and other factors, including sexual orientation, ethnicity, religion, disability, age, and socioeconomic status. Under the strategy, programs and approaches will be informed by the historical and current context of these overlapping burdens.

This activity will also align its activity implementation with USAID's Policy Paper on Disability (being updated), Promoting the Rights of [Indigenous Peoples 2020 Policy \(PRO-IP Policy\)](#), [LGBTQI+ Policy](#) and [Youth Policy 2022](#). The Policies reflect USAID's commitment to supporting inclusive and sustainable development and advancing human dignity by protecting and empowering every social segment of the society. These policies position USAID to strengthen and expand upon decades of support it has committed to marginalized and underrepresented groups around the world. These policies offer guidance on the robust engagement and partnership with these groups to help USAID programs align with the communities' own development priorities and ensure that USAID staff and implementing partners safeguard against unintended, adverse impacts.

This Gender and Inclusive Development Analysis pertains to the design of USAID/India's planned activity to support the Central Tibetan Administration (CTA) to strengthen economic, social, and cultural resilience of the Tibetan communities in India and Nepal, through introduction of latest innovations and strategic approaches aimed at sustainability of program results beyond the program period.

Background

In 1959, H.H the Dalai Lama established the Central Tibetan Administration (CTA), the Tibetan government in Exile which represents the Tibetan Government for the exiled community. Though CTA is beset by the critical constraint of the lack of an organized institutional setting without a territory or revenue model, it nevertheless strives to serve the exiled Tibetan community addressing their needs and challenges like any other regular government.

Tibetans in exile have made remarkable strides in establishing systems and networks to maintain cultural resilience and social connectivity in a diaspora dispersed across the subcontinent and across the world. In a matter of 64 years in exile, the community has achieved transformations in education; and created settlements in India, Nepal, and Bhutan. It founded a democratic government and reestablished world heritage religious institutions. These achievements are due in large measure to the cohering force and vision of the spiritual leader His Holiness the fourteenth Dalai Lama, while also reflecting the adaptability and resilience of the Tibetan government in exile—the Central Tibetan Administration (CTA)—and Tibetans themselves.

Issues

The Tibetan population in India, Nepal, and Bhutan, which is around 128,000 have over the last 64 years undergone huge transformation. The Tibetan population in India and Nepal has steadily declined from 2009 to 2019 with the greatest drop among males from 56,597 to 38,795 compared to the drop in number of females from 44,604 to 33,626.

However, currently the Tibetan community in exile are experiencing distinct challenges which include -- the succession of HH Dalai Lama, increased migration of Tibetan youth to the West, increasing aging population, decreased inflow of Tibetans from the plateau, declining fertility rate in the community and lack of economic opportunities which pose serious limitations on the cultural continuity and sustainability of the Tibetan community. A recent study suggests that as many as 30 percent of the total refugee population in India intend to migrate. With the shrinking population due to limited livelihood opportunities, maintaining cultural identity and delivering social services like health, education has become a challenge and less cost effective. This challenge has increased multiple fold as CTA which is the Government-in-Exile has been operating with limited resources and thus is heavily reliant on the host government and the donor community like USAID.

More particularly, the increasing trend of migration to the West has led to contracted settlement economies, reducing opportunities for livelihoods and employment, especially for the new generation of educated youth who have competitive employment skills. The on-going viability of the Tibetan cooperative model, a mainstay of the early settlement economy, remains questionable due to its traditional approach and limited market. Considering these existential challenges, enhancing the ability of the Tibetan exile population to pursue more productive livelihood strategies and sustain the vitality of their communities has become a critical priority of the Central Tibetan Administration.

The social and cultural resilience of the Tibetan communities has never been more threatened due to the increasing trend of migration to the West and the dispersed nature of the community which makes it difficult for the communities to stay resilient and preserve their culture and unique identity in the current context. Accessibility to improved education, health systems not only tend to be expensive but unsustainable in the absence of continued support, which hinders their journey towards self-reliance and resilience.

Tibetan society, like many other traditional societies, has long-standing gender norms that shape the experiences of women and men. These norms are informed by the cultural beliefs, religious values, and historical practices influencing traditional views on the status of women in Tibetan society. Cultural traditions and religious beliefs underpinning gender biases continue to influence the experiences of Tibetan women and men both in India and diaspora. Despite the progress in some areas, significant challenges remain in achieving equal rights and opportunities for women and girls. Since coming into exile, there have been significant changes to the roles and status of all members of the Tibetan community, and in many Tibetan exiled families women are the main income earners.

Since the 1960s, more women have become active in the public sphere and have taken on leadership roles in their communities, including in formal governance structures, like schools and resettlement offices. Women have also gained greater access to education; however, increased opportunities in exile have primarily benefited women with higher socioeconomic status. Traditional gender roles and patriarchal attitudes persist, leading to gender-based discrimination and unequal treatment of women and girls, and persons from alternate gender identities, including domestic violence and an underrepresentation of women in politics and leadership. There is also resistance to the discussion of gender concepts and gender equality with the topics seen as going against the Tibetan cultural identity. While women are represented in both the elected and administrative structures of the Tibetan government in exile, women's issues and gender-sensitive policymaking and governance processes are not mainstreamed across the CTA. The number of women politicians in the parliament and the cabinet has increased over the years, however the number of women politicians still remains very low.

Women continue to be underrepresented in religious institutions in exile and data from the Department of Religion and Culture shows that there are fewer nunneries than monasteries. According to a gender assessment undertaken in 2022 that essentially builds on the previously conducted *'Assessment of Status of Women and Girls in Tibetan communities and schools'* there are 4,755 nuns compared with 36,423 monks. across India, Nepal and Bhutan. Compared with the active role that monks play in political affairs of the community in exile, nuns are relatively absent. Nuns are expected to be more humble and modest, and discipline in nunneries may be more strict than in monasteries, restricting nun's movement and participation in politics. Scholars, including women academics, have continued to question these attitudes and narratives, while His Holiness the Dalai Lama has continued to reiterate his support for women's contributions to the Tibetan community- noting that the Buddhist tradition offers equal rights for both genders. The Dalai Lama established a requirement that 20 percent of parliamentarians in each province be female. However, females represent 46 percent of the Tibetan population in exile, so 20 percent is an inequitable female representation in Parliament. Of the ten Parliament seats reserved for religious sects, there is no requirement that nuns must hold some of those seats, although findings show that both monks and nuns support women taking some of these reserved seats.

There is an inclination to compare Tibetan gender norms favorably to other South Asian communities.¹ For example, Tibetans may send a boy rather than a girl for studies, but they argue that female infanticide never happened, there is no dowry system, widows can remarry, choice of marriage partner and decisions about family size are shared between spouses.² Reports show that parents prefer daughters to sons because they will care for children and elderly family members, which can also restrict women from education and formal employment, especially women from economically disadvantaged households.³

Tibetan women in exile have substantial power and freedom at home and in the community, but grandfathers, fathers, or elder brothers are the major decision-makers in the family, and women

¹ USAID. "Tibet Needs Assessment Report: A Qualitative Study of the Livelihood and Cultural Resilience Needs and Opportunities for Tibetans in India and Nepal." 2020.

² Lobsang Wangyal "Understanding the Role of Women in Tibetan Society." Firstpost, 2019.
<https://www.firstpost.com/world/understanding-the-role-of-women-in-tibetan-society-6268401.html>.

³ USAID. "Tibet Needs Assessment Report: A Qualitative Study of the Livelihood and Cultural Resilience Needs and Opportunities for Tibetans in India and Nepal." 2020.

play a secondary, more submissive role in the community. This is illustrated by a Tibetan saying, “Father is the main person in the family but the foundation of the home is the mother.”⁴ Tibetan women in exile are free to choose a career, husband, or stay single. However, there are fewer Tibetan women in exile in leadership and political positions.^{5,6} Tibetan women in exile are able to move freely without accompaniment for economic activities, markets, or places of entertainment.⁷

Tibetan workforce participation in their settlement economies is about 48 percent for men and 47 percent for women, but only approximately 39 percent of the total Tibet workforce population aged 15-64 is employed.⁸ In a 2018 study, 79 percent of females and 80 percent of males stated that individuals ultimately decide their occupation.⁹ In the same study, the majority of males and females aged 14-20 (71 percent males, 60 percent females) believed that women should be nurses, teachers, or shopkeepers. These same respondents believed that the ideal career for men is the military (army and pilot; 40 percent males, 38 percent females). Male respondents (17 percent) stated the next ideal career for men is teachers and hairdressers while female respondents (20 percent) believed it was engineers, doctors, and dentists.

In the 2018 study, both male and female students believed that men were more capable, hardworking, and physically strong than women. The researchers suggested that young people internalize gender stereotypes based on the jobs in which they see women and men in exile working.¹⁰ Tibetan women in exile dominate the medical and cultural fields while Tibetan men in exile dominate the religion, public service, and creative fields as illustrated in Figure 3.¹¹

Tibetan women in exile earn less than their male counterparts.¹² Women dominate the sweater-selling business—a mainstay of many exile household economies—and run family-based businesses (e.g., shops and restaurants), while those with more education work as nurses or teachers. Many Tibetans in exile view women as the economic drivers in the settlements. Even so, women’s social capital derives largely from the household domain.¹³ In general, Tibetan women in exile have control over their income and use it for household expenses. A small

⁴ Aasha Ramesh et al. “Status of Tibetan Women and Girls in India and Nepal Study Report.” Women’s Empowerment Desk. Social and Resource Development Fund. Department of Finance, CTA.

⁵ Lobsang Wangyal “Understanding the Role of Women in Tibetan Society.” Firstpost, 2019. <https://www.firstpost.com/world/understanding-the-role-of-women-in-tibetan-society-6268401.html>.

⁶ USAID. “Tibet Needs Assessment Report: A Qualitative Study of the Livelihood and Cultural Resilience Needs and Opportunities for Tibetans in India and Nepal.” 2020.

⁷ Aasha Ramesh et al. “Final Report: Assessment of Status of Women and Girls in Tibetan Communities and Schools.” Central Tibetan Administration-Tibetan Self Reliance and Resilience Program and The Tibet Fund.

⁸ USAID. “Tibet Needs Assessment Report: A Qualitative Study of the Livelihood and Cultural Resilience Needs and Opportunities for Tibetans in India and Nepal.” 2020.

⁹ Aasha Ramesh et al. “Status of Tibetan Women and Girls in India and Nepal Study Report.” Women’s Empowerment Desk. Social and Resource Development Fund. Department of Finance, Central Tibetan Administration. 2018.

¹⁰ Ibid.

¹¹ Social and Resource Development Fund. “Tibetan Resilience Project Gender and Inclusive Development Action Plan.” 2020.

¹² Ibid.

¹³ USAID. “Tibet Needs Assessment Report: A Qualitative Study of the Livelihood and Cultural Resilience Needs and Opportunities for Tibetans in India and Nepal.” 2020.

percentage hand it over to their spouses or partners.¹⁴ According to a 2018 study, 26 percent of females and 21 percent of their male counterparts reported that women contribute 100 percent of their income towards household expenses.¹⁵

A 2019 study shows that Tibetan women in exile spend more time on livelihoods, household maintenance and caregiving activities than do men.¹⁶ In a 2018 study with students ages 14-20, males and females indicated that their mother does most of the household work (60 percent) while some said their father did most of the household work (26 percent). The majority (63 percent) reported that their father helped with cooking and washing dishes and clothes. A little less than half (46 percent female, 39 percent male) believed that boys have a role in cooking, washing, and helping parents.¹⁷

Tibetan women in exile participate fully in family-owned businesses, control their own income, and are expected to cover day-to-day household expenditures. As sweater businesses and other small enterprises come under threat from changing market patterns such as competition from Chinese goods and economic impacts of the COVID-19 pandemic, Tibetan women in exile may be negatively affected.¹⁸ The Tibet Women's Association offers skills training for women, sometimes without reference to the marketplace, and women's participation in entrepreneurship training has been low. Hence, the prevailing perspective is that women are not disadvantaged so they do not need to be prioritized.¹⁹

Recent studies and interviews show that opportunities exist to leverage goods and services that are uniquely Tibetan in Indian, Nepali, and international markets. For example, Tibetan traditional medicine attracts many Indian patients and offers livelihood opportunities for women as clinicians and researchers and as herb cultivators. Other opportunities include tourism and spiritual tourism in the settlements, although mainly for men. The Karnataka Government recently recognized Namdroling Monastery in Bylakuppe settlement as a tourist attraction.²⁰

An assessment report found evidence of GBV in many locations.²¹ In recent studies, one-third of Tibetan students in exile said they had experienced GBV. In a 2018 research study, 76 percent of female respondents reported verbal abuse and 24 percent reported physical abuse. According to women in the same study, violence occurs due to misunderstandings, financial reasons, alcohol

¹⁴ Aasha Ramesh et al. "Final Report: Assessment of Status of Women and Girls in Tibetan Communities and Schools." Central Tibetan Administration- Tibetan Self Reliance and Resilience Program and The Tibet Fund. 2018.

¹⁵ Aasha Ramesh et al. "Status of Tibetan Women and Girls in India and Nepal Study Report." Women's Empowerment Desk. Social and Resource Development Fund. Department of Finance, Central Tibetan Administration.

¹⁶ USAID. "Tibet Needs Assessment Report: A Qualitative Study of the Livelihood and Cultural Resilience Needs and Opportunities for Tibetans in India and Nepal." 2020.

¹⁷ Aasha Ramesh et al. "Status of Tibetan Women and Girls in India and Nepal Study Report." Women's Empowerment Desk. Social and Resource Development Fund. Department of Finance, Central Tibetan Administration.

¹⁸ Tenzin Tseyang. "Gender and Reproductive Health – Tibetans in Tibet and in India." Contact: A Digest of Tibetan Issues, News, and Community Information. 2016. <https://www.contactmagazine.net/news-from-other-site/gender-reproductive-health-tibetans-tibet-india/>

¹⁹ USAID. "Tibet Needs Assessment Report: A Qualitative Study of the Livelihood and Cultural Resilience Needs and Opportunities for Tibetans in India and Nepal." 2020.

²⁰ Ibid.

²¹ Aasha Ramesh et al. "Final Report: Assessment of Status of Women and Girls in Tibetan Communities and Schools." Central Tibetan Administration- Tibetan Self Reliance and Resilience Program and The Tibet Fund. 2018.

use, and extra-marital affairs.²² Tibetan women in exile experience many other forms of GBV including intimate partner violence; cyber abuse; and assault in colleges, refugee camps, and in transit seeking work.²³ The majority of male and female students aged 14-20 in a 2018 study indicated that *eve-teasing* is uncommon, but 29 percent of males and 32 percent of females did feel it was common.

A 2018 study shows 47 percent of respondents lacked knowledge of the protocol and resources for GBV. The researchers posited that the low number is influenced by general reluctance to report violence and harassment in the “private sphere” (i.e., husband and wife) or within the family.²⁴ Other studies show that Tibetans do not report GBV because it is seen as a private matter, social pressure to preserve the image of the Tibetan community as immune from GBV, and lack of awareness of GBV-related laws.^{25,26}

In 2012, the Tibet Women’s Association sought to raise awareness amongst Tibetan women in exile in India of legal resources for GBV. However, legal and social recourse and support for GBV survivors are unclear.^{27,28} For instance, the Tibetan Supreme Justice Commission in Dharamsala, India only has arbitrary rights and are unable to address civil (e.g., marriage and divorce) or criminal (e.g., GBV) cases. As a result, recurring GBV cases (in varying degrees and magnitude) coupled with lack of proper and concrete structural framework and institutional provisions—legal, governmental, organizational—is worsening the situation for Tibetan GBV survivors in exile.²⁹ Tibetan women in exile in India experience increasing levels of GBV from Tibetan and Indian men. In 2005, The Tibetan Women’s Association found that 3.2 percent of research respondents experienced domestic violence.

Officially, the CTA has a zero-tolerance policy for sexual and gender-based violence (SGBV) in the Tibetan community. The Women’s Empowerment Policy includes language on zero tolerance of SGBV and awareness raising and recourse mechanisms. In March 2020, the Women’s Empowerment Desk and Central Tibetan Women Association launched a helpline in India to provide immediate emergency and non-emergency SGBV response services and information to women, children, or others. The helpline operates from 8:00 am to 5:00 pm Monday through Friday and refers callers to SGBV services such as police, hospitals, or legal assistance. This pilot only covers Tibetan communities in Himachal Pradesh state with plans to phase out to all Tibetan communities in India. The Government of India has various GBV helplines or hotlines, but the Women’s Empowerment Desk and Central Tibetan Women Association established the separate helpline to provide the Tibetan community with access to

²² Aasha Ramesh et al. “Status of Tibetan Women and Girls in India and Nepal Study Report.” Women’s Empowerment Desk. Social and Resource Development Fund. Department of Finance, Central Tibetan Administration.

²³ USAID. “Tibet Needs Assessment Report: A Qualitative Study of the Livelihood and Cultural Resilience Needs and Opportunities for Tibetans in India and Nepal.” 2020.

²⁴ Ibid.

²⁵ Ibid.

²⁶ Subash Acharya. “Tibetan Refugees: Issues in Nepal Press.” The Tibetan Journal. 43, No. 2 (2018): 41-63.

²⁷ Tibetan Women’s Association. “Legal Empowerment of Tibetan Women in Exile-India.” 2014.

²⁸ USAID. “Tibet Needs Assessment Report: A Qualitative Study of the Livelihood and Cultural Resilience Needs and Opportunities for Tibetans in India and Nepal.” 2020.

²⁹ Tibetan Women’s Association. “Legal Empowerment of Tibetan Women in Exile-India.” 2014.

information for tackling SGBV.³⁰ When women do seek redress, according to a 2018 study, most go to the Tibetan Women Association (57 percent) followed by the police station (18 percent), family (12 percent), a Settlement Officer (ten percent), court (two percent), and friends (one percent).³¹

The helpline has received few calls and implementing it has been challenging due to lack of capacity and integration with the Indian legal system and referral networks. Prior to the coronavirus disease (COVID-19), the Women's Empowerment Desk deployed a survey on the COVID-19's impact to which 424 people responded; all were educated or employed, and most from South Asia.³² Among the respondents, 15 percent experienced verbal disagreements; seven percent experienced emotional violence, and one percent experienced physical violence. The Women's Empowerment Desk staff believe there has been an increase in GBV during COVID-19.³³

Before COVID-19, 48 percent of women in Nepal had experienced GBV at some point in their lives. Since the COVID-19 lockdown, there has been a rise in reports of GBV. The National Women Commission 24-hour toll-free helpline (1145) provides counseling and therapy sessions. The Asha Crisis Center operates a 24-hour helpline (9801193088) and the Child Workers in Nepal 24/7 helpline (1098) focuses on children.³⁴

Little research has been conducted to date on the status of the Tibetan LGBTQIA+ community in exile, and precise information on the priorities and challenges of these individuals is lacking. With the limited research that has been conducted, reports outline a "culture of silence" among LGBTQIA+ Tibetans. Fairly sizable number of civil society organizations in India, including those focused on women's issues, have similarly not addressed the topic in their materials or work, but diaspora organizations are more prominent in this space. Media outlets serving the exiled community have offered a measure of coverage of LGBTQIA+ issues, though this largely focuses on featured profiles of specific individuals rather than broad systematic analysis. Reports indicate that Tibetan LGBTQIA+ people in exile face discrimination and marginalization within their community, due to traditional attitudes and values that may view same-sex relationships and gender nonconformity as being incompatible with Tibetan culture. However, there have been some efforts to raise awareness and support for Tibetan LGBTQIA+ people in exile. Some Tibetan LGBTQIA+ organizations have worked to create safe spaces and provide support and resources for LGBTQIA+ people in the community. Despite these efforts, the situation for Tibetan LGBTQIA+ people in exile remains challenging. Some face rejection and discrimination from their family and community, making it hard for them to find acceptance and support. Furthermore, the lack of a legal framework to protect the rights of LGBTQIA+ people in the exile community

³⁰ Jigme Yangchen. "Women Empowerment Desk and TWA releases hotline for sexual and gender-based violence." Social and Resource Development Fund. 2020. <https://sardfund.org/women-empowerment-desk-and-twa-releases-hotline-for-sexual-and-gender-based-violence/>

³¹ Aasha Ramesh et al. "Status of Tibetan Women and Girls in India and Nepal Study Report." Women's Empowerment Desk. Social and Resource Development Fund. Department of Finance, Central Tibetan Administration.

³² Ibid.

³³ USAID. "Tibet Needs Assessment Report: A Qualitative Study of the Livelihood and Cultural Resilience Needs and Opportunities for Tibetans in India and Nepal." 2020.

³⁴ K.C. Luna. "How COVID-19 Worsens Gender Inequality in Nepal." The Diplomat, 2020. <https://thediplomat.com/2020/06/how-covid-19-worsens-gender-inequality-in-nepal/>.

exacerbates the challenges they face. Indian law protects the LGBTQIA+ community under their relevant legal sections. However, despite legal protections, LGBTQIA+ communities face cultural barriers and societal pressure—which can manifest as microaggressions and hinder people from talking openly about their sexuality and experiences. Women in Politics, Elections, Civil Society and Service Delivery Women’s participation in Tibetan politics has lagged behind participation in social and economic activities, which have traditionally been treated as more appropriate forms of participation than governance and civic life. While women have often voted in large numbers in CTA elections, this momentum has not been matched by a proportional share of candidate nominations or positions held.

ANALYSIS OF ISSUES AND RECOMMENDATIONS BY TECHNICAL COMPONENT

Table 1 provides an overview of the activities that will be implemented under ‘Strengthening Economic and Socio-Cultural Resilience of the Tibetan Communities in South Asia’ and the interrelated components. For those activities where gender and social inclusion issues have been identified, the table presents recommended actions that will be taken by the General Development Office (GDO) and the implementing partner to ensure gender equity and social inclusion remains at the forefront of the activities’ design, implementation, and M&E.

Table 1. Strengthening Economic and Socio-Economic Resilience of the Tibetan Communities in India and Nepal - Technical Components/Activities, Identified Potential Gender Issues and recommendations.

Components and Results	Potential Gender Issues and Relevance to the Activity	Recommendations, Specific Actions, General Considerations
TECHNICAL ASSISTANCE AWARD		
OUTCOME 1: Economic growth and livelihood opportunities strengthened through the establishment of sustainable economic opportunities leveraging innovative strategies and multi stakeholder partnerships; • Innovative opportunities explored for sustainable income generating avenues. • Skills of Tibetan entrepreneurs enhanced, and scope of entrepreneurial financing increased in innovative sectors to widen employment opportunities and household income.	• Gender norms in Tibetan communities in exile are complex, and complicated by sociocultural norms in India and Nepal. They are changeable and determined by sociocultural constructs that are constantly transforming and shifting because of changing culture and identity, external influences, and political decline.	• Explore the current gender norms, inclusive of social constructs by Buddhist doctrine, Tibetan culture, and/or socio-cultural norms in the host country—India or Nepal—to understand the current gender gaps within the target group or community related to the Activity. • Empowering and involving women leaders in the creation of innovative economic opportunities will empower Tibetan women and girls

● Public-private partnerships strengthened for quick access to expertise, market insights, and specialized training in line with market demands. ● Modern scientific and technological innovations adapted for transitioning from traditional to modern agricultural systems. ● Community driven entrepreneurship strengthened, and Tibetan cooperatives fostered for creating livelihood opportunities and ensuring financial sustainability. ● Enhanced access to finance for Tibetan entrepreneurs in India and Nepal ● Leveraging Tibetan culture to create sustainable revenue generation models and tapping into Tibetan institutions such as Tibetan Medicine and Astro Institute for entering international markets. ● Financial literacy mainstreamed for self-employed and small businesses for robust financial management and informed decision making.	● Women typically work in seasonal businesses, which can impact human resource availability for the activity. ● Limited exposure of Tibetan women and girls to innovative practices (mostly young men are migrating out of the settlements in search of jobs and livelihoods) will constrain their ability from being strategic in availing economic opportunities and adoption of new approaches for preservation of Tibetan culture and identity. ● Persons with disabilities have limited access to sustainable employment	● Provision of equal opportunities to men and women, with a focus on persons with disabilities, for availing vocational and entrepreneurial skills. ● Enhance understanding of modern farming techniques among women through capacity building initiatives. ● Ensuring equitable access of finance to both Tibetan men and women for sustained entrepreneurship activities in India and Nepal. ● Tibetan women and girls, including persons with disabilities, prioritized financial literacy training. ● Explore active involvement of Tibetan women and girls in tapping into Tibetan culture for sustainable revenue generation models. ● Tailored skill development programs for persons with disabilities to provide them with accessible sustainable revenue generation opportunities.
Outcome 2: Cultural resilience of Tibetan communities enhanced by preserving the Tibetan culture, values and practices that would lead towards a self-reliant and resilient community. Results: ● Tibetan cultural tourism promoted leveraging the unique offerings of Tibetan culture such as songs, dances, arts, and crafts.	● Tibetan women in exile are underrepresented in the CTA leadership, although Tibetans in exile support their participation. Men hold the vast majority of leadership positions while women predominantly	● Build leadership, management, and advocacy capacity of the Women's Empowerment Desk staff. ● Create sensitization among Tibetan men and women on the immediate need for the preservation of Tibetan culture and identity. ● Develop campaigns, posters, awareness camps with the support of men and women for raising awareness on the

● Secular Tibetan culture is protected through continued support to Tibetan contemporary artists. ● Feasibility of public-private partnership (PPP) explored to promote Tibetan handicrafts in India, Nepal, and the wider diaspora. ● Sustainability of the Tibetan language ensured through continued investments in literary publications at all levels. ● Promotion of uniquely Tibetan offerings in local and international markets structured to enhance cultural resilience for the community. ● Tibetan settlements are uniquely leveraged for structured dissemination of unique Tibetan culture and identity. ● Tibetan cultural institutions such as TIPA, Norbulingka and others strengthened for sustained practice of Tibetan culture and heritage.	hold support positions. ● Tibetan women and girls have limited scope to market unique cultural offerings in the absence of adequate new skills and partnerships with relevant stakeholders. ● Inherent gender biases may constrain women participation at all levels. ● Limited educational qualification may challenge involvement of women in encouraging investments on literary publications	protection of secular Tibetan culture. ● Create accessible and equitable opportunities for both men and women for training on traditional Tibetan arts and crafts ● Empower Tibetan youth, including men and women to engage in building private partnerships for enhancing visibility of Tibetan culture globally. ● Encourage participation of Tibetan men and women in the revival and sustainability of Tibetan institutions such as TIPA, Norbulingka
Outcome 3: Social resilience of Tibetan communities enhanced through improved access to quality education and modern health care systems. ● Improved multi sectoral partnerships to strengthen foundational numeracy in Tibetan primary schools. ● Effective career counseling provided for adequate guidance on employment options, in sync with the job market.	● Indian schools have near gender parity among Tibetan male and female students in exile, but males are trailing females in Nepal. ● Increasing numbers of Tibetan women in exile engage in commercial sex work from poor	● Monitor male and female enrollment, retention, and achievement to ensure that there is gender parity and males do not fall behind females in India, and that male enrollment reaches female enrollment levels in Nepal. ● Support career counselors in secondary and tertiary schools to help males and females excel in school and move into a range of careers

● Increased higher education scholarships for undergraduate, postgraduate and vocational studies for better job opportunities. ● Improved practices such as ICT and STEM enabled in schools education for stronger teaching and learning outcomes. ● Feasibility for enhanced school immersion programs explored for greater exposure of Tibetan diaspora to Tibetan language and culture ● Strengthened Tibetan healthcare system providing primary and secondary healthcare to Tibetans in India and Nepal that are cost effective and cater to the needs of the scattered population. ● Accessible services provided for mental health, telemedicine services, health information systems and elder care interventions for system strengthening. ● Improved health education and awareness on prevention and control of various diseases like sexual and reproductive health, mental health, Hepatitis B, lifestyle related non-communicable diseases, Tuberculosis, mother and child care etc. ● Strengthened community health insurance to provide extended coverage of Tibetans under various health schemes	Tibetan settlements with low economical background. ● Unequal access of Tibetan women and girls to education due to gender biases and family constraints will challenge social resilience in the Tibetan community. ● Stereotypical social norms may prevent access of Tibetan women to specific health programs such as sexual and reproductive behavior ● Prolonged stigma on sensitive issues such as mental health and substance abuse will deter Tibetans from resorting to professional guidance and help	such as increasing male participation in the medical sector and increasing female participation in the public sector. ● Also, Include livelihood training and employability skills within or outside the education system. ● Provide career guidance and support—such as internships or apprenticeships—for young men and women, especially women who are risk of engaging in commercial sex work. ● Provide leadership coaching and support for Tibetan women in exile in schools—starting in secondary school, such as through civics courses—to build leadership skills and civic engagement. ● Build confidence and elevate Tibetan women through scholarships in higher education ● Facilitate exchange programs for young men and women for increased awareness on Tibetan culture and innovative strategies for preservation ● Design exchange programs for youth with disabilities to understand their needs and build their skills in sustainable livelihood opportunities. ● Establish an enabling environment where both boys and girls have equal access to innovative
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		technology and STEM learning in schools. ● Ensure both Tibetan men and women are equal beneficiaries of a strengthened healthcare system including health insurance covering various schemes. ● Create opportunities for equal sensitization of Tibetan men and women on prevention and control of various diseases for an improved lifestyle.
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As per USAID's gender strategy 2023, the above-mentioned activities will navigate gender dynamics to ensure that the Tibetan community has enhanced economic growth, improved preservation of Tibetan culture and increased access to quality education and modern health systems, which will contribute towards enhancing economic, social and cultural resilience of the Tibetan communities residing in India and Nepal.

Drafted by: Radharani Thakuria, GDO

Cleared by:

Mark Tegenfeldt, GDO (ok) (3/7/2024)

Ritika Chopra, PS (ok) (3/7/2024)