

# LOSARGREETINGS!

We send Losar greetings to our Tibetan friends and to TRAS members, at the beginning of the Year of the Iron Dragon. A most successful Losar dinner was held in Whiterock, just outside Vancouver, on February 19, hosted by the Tibetan Cultural Society of BC. The large hall was packed, and the local Tibetans were glad to see so many supporters there. It was particularly good to see so many young people.

**Losar, the Tibetan New Year,** was always a great celebration in Tibet. It was the one time of year people might get new clothes, and the children would run around, showing off their finery and giving "kamze" to their relatives and friends. Kamze are a tasty Tibetan treat, a biscuit shaped into intricate patterns, and they are given, rather like our Christmas cards, as a gesture of friendship. Much visiting goes on, for Losar is a time for renewal of friendship. The day would start with a puja at the lama's altar; prayers would be chanted and katas (white silk scarves) presented for blessing. At the altar would be a special bowl of tsampa mixed with butter and raisins, built up in a pyramid and decorated with butter designs. Each person would take a small pinch and

offer it at the altar before eating it. Later the feasting on muu muus (delicious meat-stuffed dumplings), boiled meat and kamzes would begin, followed by dancing.



These traditions continue here in Canada, with slight variations. In Toronto, a children's dance is performed, with each child offering a kata and receiving it back from the lama. There are Tibetans from the Kham region there, who perform vigorous dances, with sleeves swirling. Here in White Rock, an altar was set up to His Holiness the Dalai Lama, and katas were offered. Prayers were



chanted for the Tibetan prisoners, and the dancing was of the western Tibetan style, with much tapping of feet and rhythmical patterns. The healing power of dancing a circle dance with fellow Tibetans was strongly felt by one participant - and you will see that the power of dance is mentioned elsewhere in this Newsletter.

**Friendships old and new:** Mingling with the Tibetans at Losar, TRAS Directors met up with old friends and made new ones - and many interesting stories emerged. We want to share two with you - a further chapter in the story of Kalsang (see *Kalsang's Story in the Summer 1999 Newsletter*) and the first instalment of the fascinating "nine lives" of Didi-la, a newcomer to Vancouver.

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**Kalsang's Story, Part Two:** Almost nine years after leaving his family in Lhasa, and fearing he would never see them again, Kalsang recently had a most wonderful but almost traumatic experience because of a small piece of commonplace western technology. His family managed to get a telephone and finally Kalsang has made contact with them again! The first call was amazing; it was hard to get past the tears and "how are you?" — but gradually the story was pieced together and they are all caught up on family news. It turns out that his aunt, a well-educated lady with a government job, managed to arrange for the family to get a phone installed. Months later, they managed to get the phone number to his uncle (his mother's and aunt's brother) in India, who had helped Kalsang after his escape from Tibet. **And uncle sent the news to Canada that Kalsang could phone home!** His parents are well — they are retired from their labouring jobs in a Chinese factory. There is no pension scheme, of course, but from time to time, they receive a little money as old employees. His aunt helps too, and although it is hard to make ends meet, they get by. Kalsang's little sister, 12 years his junior, is now a young lady and Kalsang is encouraging her to learn Chinese — after all it is only a language, not a way of life! — so that she will have a chance to get a decent job. Even more exciting was the news that his grandmother is still alive and well. She has a cataract in her right eye and — wonder of wonders — her doctor says that when SEVA returns to Lhasa, they can help her! (SEVA is a Vancouver-based eye care charity.)

**Kalsang's wife, Mati, says that gave them all the shivers, because that's yet another event weaving Vancouver connections of support throughout Kalsang's whole family.**

The family was really surprised to hear that Kalsang is married (he had managed to get news to them via a traveller of his move to Canada) and "shocked" that he had married a Canadian. However, they quickly expressed their happiness, because they know how much Canadians have helped him, starting with his TRAS scholarship in India. And when Mati was able to say a few words of Tibetan to them over the phone, they were delighted.

The painful side of this is wondering whether he did the right thing in leaving. But on hearing that all but two of his old friends are dead or in prison — and the two are barely getting by — he is sure he made the right decision. And now the telephone has taken him from being a kind of orphan, alone in the world, to being able to hear his mother's voice with all her love and worry for him. They talk now once or twice a month, in Tibetan, and using roundabout ways of talking about things that matter — just in case —.

Kalsang's thangka painting is going very well! Last summer he had painted enough thangkas to mount a show in 8 provinces and 2 states. They were very well received. He has sold all the thangkas from the show and has commissions to keep him busy for at least one and a half years. He is looking forward to putting on an exhibition at Tibet House in New York.



**Didi-la's Story - Part One:** Didi is a petite, soft-spoken Tibetan lady, recently arrived in Vancouver from

Toronto, who turns out to be the embodiment of the original Tibetan refugee story. Her "nine lives", as she calls them, would indeed fill a fascinating book — but we are sure our members will be interested to read even what we can squeeze into the Newsletter. **Like Kalsang's, her story reminds us all of why we are members of TRAS.** But whereas Kalsang's youth was spent in the terrifying atmosphere of Lhasa during Chinese repressions, Didi's childhood was idyllic for the first 8 years. The terror that gave her nightmares for years and still causes tremors in her hands as she speaks of it began for her when she was nearly nine, in 1959.

Didi comes from Kham, eastern Tibet. Her grandfather was chief of a certain area of Kham, and they lived at 14,000 feet (about the highest inhabited land in Tibet) in a mountainous region which is the source of the Mekong River. The family was nomadic, living in large yak hair tents, for her grandparents did not want to sully the verdant earth by building castles on it. They had herds of horses, yaks and sheep, and Didi's early memories are fairy tale-like. Her beloved grandmother was a very religious person, saying prayers all day long. She would gather the children around her and chant to them, soothing them with her voice. Sick people would come to her, fall asleep while she chanted, and on waking would feel healed. Didi's great uncle was also a healer, trained in traditional Tibetan medicine. One of her delights was that each spring he would take all the children up into meadows, where they lived in a tent, and each day he would set them the

(Continued on page 3)

task of collecting a particular flower or herb, explaining to them how these plants would help to heal certain illnesses. Older children would work as shepherds, taking the flocks into the mountain pastures. The place was so quiet, Didi remembers hearing their lovely voices singing and echoing from hill to rocky hill. One of the favourite stories her grandfather would tell her was of the time two years before her birth, when two strangers appeared. They were tall and lean, with yellow hair and blue eyes. Their skin was white – so pale that you could see the veins through it – like mice babies!! They were very thin and exhausted, and her grandfather took them in and looked after them until they had recovered.

One day, while she was playing with her toy baby (a little rock tied round with lamb's fur), a frighteningly terrible noise was heard. The animals came running, people were screaming, the earth trembled and this noise kept crashing in her ears and reverberating from mountain to mountain. Finally a great silver thing appeared in the sky and a thousand white birds fluttered down from it. **Only they weren't birds – they were Chinese propaganda leaflets, warning them in horrific pictures of what would happen if they tried to run away - bombs and guns and bloodied bodies.** One can hardly imagine the terror caused by a small plane in a place where not even a car or any kind of machinery had ever been seen or heard. The family decided that they would have to flee from this menace, and started on the long trek to Nepal. There were conflicting views on the way to safety. No roads existed, but stories had been heard from pilgrims who had gone to holy Buddhist

places in India; you passed a certain mountain on the right, and a blue lake on the left. Didi's father declared this route was in one direction, but her mother was convinced it was in another. So Father went his way – and walked straight into China and captivity (but that's another story), while Mother, Grandmother, children and cousins went west, walking for a long, long time. They did not want for food or shelter, for the villages they came to were deserted and they could help themselves to what they needed. Gradually their little caravan grew, as more and more people trekked towards Nepal. One little miracle was that, as they reached a trading path from Lhasa to Nepal, suddenly her eleven year old brother, who was a monk-in-training at the Sera Monastery, met up with them quite by chance. After what seemed to Didi like many weeks, it was finally decided that they must be in Nepal, and youngsters started firing the old (possibly British) guns they had with them, and shouting with joy. Too soon - they were still well inside Tibet and near an army camp. They suddenly heard troops coming, and Didi's mother acted in a most heroic way. She grabbed their two horses, tied Didi and her little cousin one to each side of one horse, snatched the four year old child, and, 7 months pregnant, ran for nearly two weeks towards the border. They were obviously lost, and had lost all their belongings, but did eventually make it to Nepal. Tragically, the expected baby died, and with no medical help, although they carried her for the last part of the journey, Didi's mother died just as they reached Nepal.

*See the Summer Newsletter for the next instalment.*

## ***A GRRRRREAT BUY!***

The last remaining TRAS T-shirts are going for the **UNBELIEVABLY LOW PRICE OF \$10.**

This is a really good quality cotton T-shirt, with a colourful version of the TRAS logo on it. The snow leopard is walking out of an attractive border, to capture the attention of all who see it. This is a wonderful way to get yourself a super shirt for summer, to advertise TRAS and to help the **BARRY LEACH MEMORIAL FUND!**



The Fund stands at nearly \$8,000 and will be closed once the T-shirts are all sold. (The cost of the T-shirts has long been paid off, so ALL PROCEEDS now go to the **Barry Leach Fund** at the request of Ty Danlock, the TRAS member who designed the logo.) The Fund will support an environmental project in India. Environmental work was close to Barry's heart. His wife, **Dorothea**, will help TRAS select a project he would have approved of.



Just phone the TRAS Office at 604-224-5133 to have your shirt sent to you!

## A VERY SPECIAL FOOTPRINT

### Marion Tipple

*TRAS Director Marion Tipple had the unique honour on a recent trip to Tibet of receiving a blessing from the Gyalwa Karmapa, the head of the Kagyupa (Black Hat) Tibetan Buddhist school. The young Karmapa made headlines in the western press in January when he fled from Tibet to India.*

A large thump from an oversized shoe jolted my back as I knelt on the bare concrete roof. The shoe clad the foot of a somewhat ungainly teenaged monk who symbolically walked on those prostrated along the route to his personal quarters from the main hall of the remote Tsurphu Monastery in Tibet. Daily, at 1pm, His Holiness the 17<sup>th</sup> Gyalwa Karmapa, 13 year old Urgyen Trinley Dorje, blesses everyone who has made the pilgrimage to this sacred place. The dirty footprint on the back of my pale blue T shirt proved I had just received a special blessing!

The young Karmapa, recognised as special by the portents of his birth, was, at four years old, already a monk at Kalek Monastery in Lhatok, Kham. When the search party for the reincarnation of the 16<sup>th</sup> Karmapa arrived, led to his home by predictions left by the 16<sup>th</sup> Karmapa, the boy was on a home visit - and had awoken early that morning telling his mother, "My monks are coming". The search party was soon convinced they had found the 17<sup>th</sup> Karmapa and joyfully informed Tsurphu Monastery, the seat of the Karma Kagyu Lineage in Tibet. The Dalai Lama confirmed the authenticity

of the reincarnation and later so did the Chinese government, the first they had acknowledged since their 1959 invasion of Tibet.



Founded by the 1<sup>st</sup> Karmapa in 1185, Tsurphu Monastery was built in a wild, mountainous region at an altitude of 14,700ft. We arrived from Lhasa after a drive along rutted, muddy tracks through beautiful alpine meadows dotted with wild flowers and happy picnicking Tibetans. Young monks amused themselves boulder hopping whilst across the river craftsmen worked with gold leaf, recreating important statues of Buddhas destroyed when the monastery was completely erased during the Chinese invasion. One of the monks from that time has moved back to the monastery and made it his life's work to restore it. He continues to this day to raise funds for this purpose, approaching all visitors for donations to his cause.

Prior to visiting the main monastery we made a kora, circumambulating the entire monastery complex, climb-

ing high into the mountains above to a retreat centre built precipitously in the overhanging rock. As we descended, many pilgrims were arriving on foot, horseback or by the pilgrims' bus for the daily blessing ceremony. With ceremonial white silk khatas (scarves) in hand, and with careful instruction, we shuffled along at the end of the crowd to receive our blessing. The 13 year old Karmapa sat on a throne, holding a long stick with a silk brocaded tassel attached to the end. An adolescent, whose face revealed wisdom far beyond his years, he had dark, powerful, piercing eyes, which briefly met mine as I entered the room. The blessing at arm's length with the tasselled stick was all over so quickly. And then we, who had stayed at the end of the line, were allowed to position ourselves for the Karmapa to "walk on".

Two years later, this young man no longer resides in his mountain monastery. He left Tsurphu on December 28, 1999, clandestinely, to make an epic 900-mile journey to India. Dressed in layman's clothes, with his sister and four attendants he crossed into Nepal on foot, over the treacherous, snow-covered Himalayan mountain passes, to arrive exhausted with badly cut and blistered feet in Dharamsala, home of the Dalai Lama, on January 5, 2000. Welcomed by the Dalai Lama, he presently resides in the nearby monastery of Gyuto under heavy security, whilst the Indian government decides his future. *A dispute between two rival groups of the Black Hat school may have led him to leave Tibet, to claim his rightful place as the head of the Kagyupa school at the Rumtek Monastery in Sikkim, the central monastery in exile, built by the 16<sup>th</sup> Karmapa.*

## DANCE IS A UNIVERSAL LANGUAGE

### Joanne Gaskell

*Joanne, who studies dance, and was one of the participants of the 1988 Nepal Study Program, writes from her university in the United States:*

I was first introduced to Nepal two years ago, on the Himalayan Education Program for Young Canadians. Previously, Nepal had been a stranger, separated from me by geography, language and tradition. TRAS gave me the privileged opportunity to get to know Nepal on a more intimate level. I experienced the smells (there are many) and sounds (also overly abundant, especially in Katmandu) and sights (I will never forget those mountains)

first hand. Language was an obvious barrier, and (except for Jen Chow!) no one in our group learned much Nepalese. I discovered an alternative way to understand and get to know the people I met in Nepal - through dance.

I experienced a new dimension to dance in Nepal. In Canada, many of my friends, especially men, are often embarrassed or ashamed to dance in public, but dancing in Nepal is a common and important social activity. On our three week trek, the men carried drums on top of their enormous loads. During rest stops on the trail, the oldest man squatting barefoot in his white skirt, led the rhythm with his drum while the women sang and clapped. The younger men were the dancers. It was amazing to watch the way they flew and jumped, losing themselves completely in the rhythm. Their eyes followed their

hands, reaching to the earth, then to the sky, gesturing to the world but at the same time remaining focused on themselves. The dance would be taken up again after dinner and often continued late into the evening.

It did not take long before we Canadians were invited to join the circle. Surrounded by smiles and movement, I could not resist the temptation. After a few tentative steps, I, too, lost myself in the rhythm of the dance. Wrists twisting, feet hopping, I was exhilarated. We were sharing a powerful expression of joy and friendship.

While I went to Nepal to serve those I considered underdeveloped, they ended up serving me in many ways, most unexpectedly by enriching my understanding of dance. Dance is a truly universal language, and an important form of cultural expression that has the power to connect us all.

YOU ARE CORDIALLY INVITED TO THE **38<sup>TH</sup>** ANNUAL GENERAL MEETING

WEDNESDAY, MAY 3, 2000, at 7.30PM

AT THE LUTHERAN CENTRE, 5885 UNIVERSITY BOULEVARD, VANCOUVER

There will be a short business meeting, followed by

### **EYES OF YOUTH - PART TWO**

A SLIDE SHOW AND TALK BY THE PARTICIPANTS OF THE  
**2000 HIMALAYAN EDUCATION PROGRAM FOR YOUNG CANADIANS**

The eight young people will just have returned from their study tour to TRAS projects in Nepal, and will give a powerful, honest evaluation of their take on grassroots overseas development.

This promises to be an interesting evening! Come and meet the next generation of Canadian volunteers, and also the TRAS Directors.

**REFRESHMENTS**

**TIBETAN CRAFT SALE**



# REPORT FROM BUDDHA MEMORIAL HOME

## Abby Fitch

TRAS has just received its first report from Dorje Namgyal at the Buddha Memorial Home in Kathmandu regarding the Vocational Training Program for youth. This is a two-year project begun last August, in financial partnership with CIDA. Its goal is to train 26 young people in tailoring, carpentry and electrical, skills which are in demand both in the Kathmandu area and in the countryside.

This project is an expansion of previous, smaller and shorter-term vocational training projects at the Home. They have had high success rates, with most students finishing and finding work in their new trades.

Mr. Namgyal himself was sponsored by TRAS when he fled Tibet in the 1960s. He now serves his community running this large orphanage and school. While TRAS sponsorships help meet the basic needs of children there, it is gratifying to know that the Home is now providing an opportunity for vocational training, so that the students can gain a trade and be financially independent when they leave the Home.

Mr. Namgyal reports that all three components of the project are going very well, as you can see from the photographs.

The *tailoring program* has fifteen girls, one of whom escaped from Tibet last year. During their training, the students contribute to the Home by making uniforms for the school. Some of the girls are continuing from an earlier tailor-training project. As with the other vocational programs, students who had a poor education before entering training require much longer, especially due to weakness in mathematics.

The *electrician's training* was supposed to have five boys, but took an additional four when some of the senior school boys showed interest. The *carpentry program* likewise expanded from the planned six boys to eight. The students are responsible for all repairs to the Home, and have contributed doors and windows to a new building.

Mr. Namgyal writes, "Thanks to your society's invaluable aid, our work has not only been expanding but there has been considerable improvement in the quality of our service as well as the facilities for the students." He sends his warmest gratitude for TRAS support of the vocational training and also for the sponsorships.



*Tailoring program*



*Electrical program*



*Carpentry program*

## CANADIAN YOUTH LEAVE FOR NEPAL

On March 18, 2000, the second Himalayan Education Program for Young Canadians leaves for Nepal. Since last summer, the eight participants have been in training for this study tour, under the able leadership of TRAS Youth Director **Jennifer Hales**. They have learned about TRAS and CIDA. They have studied the projects to be visited, and have been introduced to the culture and geography of Nepal. They have hiked together and worked together, coalescing into a tight-knit group of enthusiastic, well prepared, inquiring young people. They are more than ready to learn about Canadian overseas development work. Unfortunately, a foot problem is preventing Jennifer's active participation as leader of the program in Nepal. Her place is being taken by TRAS Director **Abby Fitch** (second in command in 1998), accompanied by Brian Sheffield, a local high school teacher and experienced Nepal trekker.

We will have the opportunity to hear the group's opinion of TRAS' work in Nepal at the Annual General Meeting on May 3 (*see Page 5*). The participants, from the BC towns of Abbotsford, Vancouver, Lasqueti Island and Nanaimo, will present a slide show and talk, and then will write about their experiences for the Summer Newsletter.

**Meanwhile, the 1998 participants** continue to keep in touch. They all graduated from high school last summer and have scattered to various universities and training colleges. But they keep in touch. Several helped at the Vancouver showings of Tibetan films last year, and they folded, stuffed and stamped the Newsletters. Some of them have been enthusiastically helping train the participants of the 2000 Program – and out of the blue, three of them phoned at the end of February to offer ongoing help to TRAS.

As we hoped, the program was a

major event in their lives. **Joanne** has written an article about an unexpected bonus the program brought her, and says she talks regularly about her experiences to students at her university in the States. **Micaela** says she is always talking about the experience and encourages people to find out about TRAS. She is taking anthropology and Asian history classes and finds they mean much more to her thanks to the program. **Melanie** has just returned from a volunteer stint overseas which she was inspired to do, thanks to the TRAS program! She also gained more from her recent experience and was able to offer more to it because of her experience with TRAS, and is planning to continue to increase her knowledge in this field at university. She leaves in three weeks for Cuba, as a delegate to the International Youth Conference on Globalization. 200 Canadians, between the ages of 18 and 24 will be joining young people from around the world for this 2 week conference. **Camille** says the experience helped to point her in the direction of a major in international relations at UBC. "Doing that trip all the way to Nepal has given me the confidence to realise that I can tackle anything. It also turned me off being just a tourist - I would want to do more insightful travel, living with local families and volunteering, if I could". She is going to find out about a group on campus called *Students working for a Free Tibet*. Camille and the others are stuffing and stamping this Newsletter for you.



*Participants of the 2000 Program*

## Monks of Dzongkar Choede Sand Mandala

### Graham Peat

Beneath towering totems, small monks in maroon and mustard robes huddled in a circle. The sight was jarring at first, the two cultures side by side in the temple-like gallery of UBC's Museum of Anthropology, but somehow the First Nations artifacts fit with the art of these Tibetans. The monks of **Dzongkar Choede** spent their seven day visit creating a Yamanthaka mandala from coloured sand. On the final day, the creation was swept into a vessel and carried down to Spanish Banks where a puja was performed before many onlookers. Completing this ritual, the sacred sand was then poured into the waiting waters, as the final part of an illustration of the impermanence of all things.

Other wondrous works created by the monks were a large and intricate butter sculpture and an igloo-

size three dimensional mandala carved entirely by hand from sandalwood, then painstakingly painted. This temple-like structure is disassembled piece-by-piece, fitted into trunks, then reassembled at each stop on the monks' tour.

Canada Tibet Committee and the Tibetan Cultural Society had hosted the January 18 to 23 segment of the monks' six month North American tour. They are raising funds for a museum to house the many rare religious artifacts saved while fleeing Tibet in the late 1950s. Our local Tibetan community was treated to a viewing of some of these artifacts at a dinner they hosted for their monastic visitors. These included a footprint in stone, said to be made by Atisha, who brought Buddhism to Tibet more than a thousand years ago. Another surprise was a slipper worn by the revered fifth Dalai Lama, which the visiting abbot of



Dzongkar Choede used to touch the foreheads of his grateful hosts from Vancouver as a blessing. Katas, the traditional silk greeting scarves, were presented to the monks in return. Translator Tenzin Choegyal explained that seeing these small parts of the disappearing Tibetan history might remind Tibetans in other countries around the world how important it is to preserve their language, culture and religion, especially for their children.

**The Dzongkar Choede monastery is in Mundgod, southern India, a settlement TRAS helped to establish in the early '60s.** This is the same monastery, famous for its religious art, that was asked by the art directors of "Seven Years in Tibet" to create the film's sand mandala, butter sculptures and other Tibetan traditional art forms for its very authentic sets.

Used to the hot climate of southern India, the monks seemed unchilled by the cool day at Spanish Banks, even in their sleeveless robes. Tenzin Choegyal did admit he found Vancouver a bit cold, but seemed unconcerned about the final three destinations of the tour. "Next we go to Calgary, Toronto and *Winterpeg*", he said matter-of-factly.



*Sand Mandala, created at UBC' Museun of Anthropology*



## A wealth of new non-Hollywood films on Tibet

### Graham Peat

If you haven't noticed, it's been a prime season for good films on Tibet, all of them fine and sincere efforts that you wouldn't want to miss. Here's a summary:

The most moving film about present day Tibetans based on their real stories is finally coming to home video. **"Windhorse"** is being released on VHS this month (in the U.S. only, so ask your video store to bring it in). This is the film that was written by a Tibetan, based on true experiences. It was shot in Nepal and some footage was shot clandestinely in Tibet, adding much realism. Director Paul Wagner won an Academy Award for his previous film.

"An amazing movie! A searing political drama that rips the veils off Western idealism about Tibet. A look at Tibet's spiritual core in the form of a punch in the stomach."

-Peter Stack, *San Francisco Chronicle*

◆  
**"Tibet's Stolen Child"** is the long-awaited new documentary on the 11 year old Panchen Lama who has been under house arrest in China for five years. Many internationally known figures from Bishop Desmond Tutu to the Dalai Lama are featured. The film recently debuted in Vancouver at the Planetarium theatre. It is available from CTC Visual Education (see Video Collection) to book for public screenings.

◆  
**"The Cup"** is the most delightful film about Monks and Soccer ever to be made. This winning film was made

by Kyentse Norbu (the only filmmaking lama we know of) at his monastery in Bir, India and is based on real incidents. It shows life to be more pranks than praying among the young, very human monks. Between the lines we learn much about the plight of Tibetan refugees. A very funny and entertaining film you can take friends to, "The Cup" is in theatres now and scheduled for video release this summer.

◆  
**"Caravan"**, a feature from Switzerland, is nominated for Best Foreign Film this year and will probably play theatres soon. It's a very good story, set in the Tibet that is all but gone, about salt traders.

◆  
**"Saltmen of Tibet"** is the excellent documentary on the same topic, seen recently in local theatres and now on video.

### VOLUNTEERS NEEDED!

Each year there are several opportunities in the Greater Vancouver area for TRAS to have a "presence" at functions showcasing Tibet. This gives TRAS a great opportunity to spread the word about our work, and to hand out pamphlets and newsletters. Most of these occasions involve a film or slide show about Tibet. **If you would be interested in being a lively advocate for the work TRAS does**, please phone the TRAS Office (604 -224 - 5133) and leave your name and phone number. We'll be glad to have you!

### Video collection available to TRAS members

Want to learn more about the culture, history or people of Tibet and the Himalayas?

Canada Tibet Committee has kindly made its small library of videos available to TRAS members for loan. Currently we have about two dozen titles in the collection and are always looking for more. These are documentaries not likely found in your video store, that we hope will be of use for viewing at home and, where permission is available, for use at meetings, events or information sessions.

Here is a sampling of the diverse titles:

**Political themes:** *Missing in Tibet;* *Shadow Circus: the C.I.A. in Tibet;* *Escape from Tibet;* *China's Gulag in Tibet.*

**Religion/History:** *Kingdom of the Lost Boy* (Panchen Lama); *Inside Tibet: The OSS Mission* (1940s – the Original); *Seven Years in Tibet* (1957) with Heinrich Harrer.

**Dalai Lama:** *Compassion in Exile;* *The Lama King* (BBC 1988); *A&E Bio.*

**Cultural:** *Tibet: A Moment in Time;* *Secret Heart of Asia: Inside Tibet.*

We also have *"She Makes Mountain Calls"*, the story of TRAS director Dr. Joan Ford's work in Nepal.

Please ask for the complete list of titles, which can be faxed or emailed. Tapes are normally loaned for one week and a small donation is requested to help with acquisitions. If interested, contact our Public Education person, Graham Peat at 734-0442, fax 734-8867 or email:

[grahamx@videomatica.bc.ca](mailto:grahamx@videomatica.bc.ca)