

A NEWSLETTER TO INFORM AND ACKNOWLEDGE CERS' FRIENDS AND SUPPORTERS



CHINA EXPLORERS

CHINA EXPLORATION AND RESEARCH SOCIETY

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CLOCKWISE FROM TOP:

Scenery in Litang.

Following the steps of a Tibetan woman.

Enthusiastic participants of Lisu Crossbow Festival.

Students at Rebirth Hole near Damo Cave.

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President's Message

The core mission of CERS is, as always, in exploration. With discoveries, that in turn would drive our research which benefitted many of our conservation projects for nature and culture. For close to thirty years, we have used those three missions to also inspire students, thus gradually developing our last and added mission on education, by utilizing our own decades of experience to share as case studies. Sharing such first-person field experience is more convincing to our new generation than textbook cases.



HM & Alyosha

For years, the 4th and last of our quarterly newsletter featured articles, at times even poems, by student interns who joined CERS. This year is of no exception as the following pages would record not only what these students had experienced in the field and at our multiple centres in various countries, but more importantly much of their reflections. As usual, these pieces are illustrated by photos taken by the students, be they from high schools, universities or even post-graduates.

I feel extremely gratified in reading their work, feeling that they would become torch bearers of the future, in perpetuating or even advancing what CERS started almost forty years ago, in this journey of exploration, research, conservation and education into the future. Not just in China, but in much of Asia, and hopefully in time reaching farther into the world. May the spirit of exploration live on, as we all behold it as a child. 🇨🇳

Wong How Man

Founder/President CERS, Chair Explorer HKU WHM Centre for Exploration

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YAKS: GIFT FROM NATURE

By Anna ZHANG / HKUGAC



Yaks are long-haired bovine animals that live in the Qinghai-Tibet Plateau and surrounding areas above 4,000 metres in altitude. Their height varies from 105 cm to 138cm and can weigh up to 585kg. Sadly, they cannot live longer than 20 years, normally 15 to 16 years. They have some iconic physical characteristics. They have long fur, dark horns and a horse-like tail. Wild yaks' fur is dark and brown in colour while domestic yak's fur can even be white. Both domestic and wild yaks are mainly found on the Tibetan Plateau, such as Changtang, Arjin Shan, and Keke Xili.

Yaks adapt themselves to allow their body to perfectly suit living in high-altitude areas. Compared to cows, yaks have longer fur that can keep them warm in the chilly wind and heavy snow. Yaks also have larger-sized lungs and hearts, allowing them to gain and transport enough oxygen to different body parts in high-altitude places. Moreover, yaks have a thicker layer of subcutaneous fat under their skin and around internal organs compared to cows to maintain their constant body temperature in the cold. Lastly, sweat glands are present in cows but absent in yaks. This is due to warmer temperatures in the habitats of cows but a much colder environment where yaks live.

Yaks are much more useful than we think. First, their body can be used as a transportation agent. Tibetans tie their necessities or goods on ►



TOP TO BOTTOM:
Beautiful mountains.
Local farm next to Wudihu.



the back of the yaks when they move between places. For example, in the movie Himalaya, Tibetans tie their salt on yaks when they migrate from their hometown to sell the salt. But why not use cars or trucks as they are more stable? The main reason is that the landscape is hilly and steep in some areas, they may need to walk through rocky rifts, and cars and trucks are not able to pass through. Therefore, yaks are mainly used as transportation agents. Moreover, their body can also be a food source when there is a lack of food, especially during the winter. Yak stool is the main fuel source for the Tibetans. Wood and charcoal are not available or cannot be transported to the Tibetans as they live in relatively remote and high-altitude areas. Therefore, yak stool as a consistent source is widely used as fuel for burning fires.

Moving on to yak milk, it can be processed into butter and tvorog (the local dialect for dried yoghurt). Keeping milk fresh is difficult, especially when the Tibetans have to store them for a long time. Butter and tvorog can easily be stored, and provide Tibetans additional food sources and flavours. Furthermore, yak fur can be processed into ropes, cloths and black yak tents and these products can help the Tibetans to resist the frigid temperature on high mountains.

There are two main ways to increase yaks' economic value. The first way is to process yak fur into artificial products such as soft toys and scarves. In Austria, soft toys made from alpaca fur are commonly sold in boutiques. Children are not only drawn to the adorable appearance but also to the soft and furry texture of the toy. Similarly, yak fur can also be made into toys to attract the younger generation. The second way is to replace cow milk and butter with yak milk and butter, such as butter cookies and cheesecake. By adding a unique flavour to food and desserts that we are familiar with. People from cities can taste something different when they travel to the Tibetan area.

As yaks are treasures of the nomadic lifestyle and the local economy we can save them through habitat protection. By protecting the natural habitats of yaks, such as high-altitude grasslands and alpine meadows through establishing protected areas and limiting human encroachment, the living habitat of wild yaks can be increased.

Last but not least, we can save the yaks by increasing public awareness about the importance of yaks and the threats they face. This can be done through educational programs, media campaigns, and collaborations with local communities that rely on yaks for their livelihoods.



Before learning about this unique species, I had a rather limited understanding of yaks. I simply thought they were a type of cow that happened to live in the high mountain regions. When I saw a photo of a yak, I noticed its longer, shaggy fur, but otherwise, it appeared similar to the cows I was familiar with. However, as I delved deeper into researching this topic, my perspective on yaks expanded dramatically. I came to appreciate the remarkable adaptations that allow them to survive in the harsh, high-altitude environments of the Himalayas and Tibetan Plateau. But beyond their physical resilience, I've also gained a deeper understanding of the cultural significance of yaks for the Tibetan people. Tibetans' lives are tied to yaks, not only when they need to set up a fire or move from one place to another, but yaks' value in Tibetan people's livelihood is way higher than I expected. 🇨🇳



CLOCKWISE FROM LEFT:
High-altitude grassland surrounded by mountains.
More grasslands next to Wudihu.
Yak cheese waiting to dry.

HAPPINESS FOUND AMONG THE TREETOPS

By Nicolette LAU / CERS Intern



CLOCKWISE FROM LEFT:

A snub-nosed monkey hiding in the foliage.

A mother monkey with her baby.

A juvenile coming down from a tree.

Interactions between a monkey and a ranger of the reserve.

My lifelong fascination with monkeys may stem from various influences, whether it's my father being born in the year of the monkey or the uncanny resemblance my brother shares with these playful creatures. Therefore, the opportunity to witness the black-and-white snub-nosed monkey, an endangered species, in its native environment within the Weixi Lisu Autonomous County filled me with an unparalleled sense of anticipation and excitement.

Despite their name, the Yunnan golden snub-nosed monkeys (also known as *Rhinopithecus bieti*) don't have a trace of golden fur. Instead, they are clad in short, black fur covering most of their bodies, except for their faces, bellies, and bottoms. Their delicate faces are adorned with a pair of sparkling, round eyes. Their small mouths protrude outward, reminiscent of the mouth of a wooden fish used by monks. With their pink lips standing out against their white fur, they appear almost as if they are wearing lipstick. Their small, round ears stand upright, giving them a lively and spirited look. Their long tails add a touch of elegance to their playful demeanor.



Unfortunately, a light rain started to drizzle down today. To avoid the dangers of landslides and other hazards, we had to cancel our plans to venture into the mountains. The wet and slippery mountain paths posed too great a risk. Thankfully, the forest rangers had anticipated such weather. They had placed lichen, a favorite food of the monkeys, on the surrounding trees. This lichen not only serves as a treat for the monkeys but also draws them closer to us for interaction. The rangers skilfully blew their whistles, the sound crisp and clear amidst the rain.

Suddenly, a throng of large monkeys appeared, leaping and bounding like untamed horses. They moved with such agility and grace as if they were performing an aerial acrobatics show. Their joyous calls filled the air as they frolicked among the branches, seemingly unfazed by the rain.

These large monkeys have big, expressive eyes with thin eyelids, and their eyes dart around with a keen intelligence. They have no nasal bridge, only two large, upturned nostrils. I wondered if, during a heavy rain, they might use their hands to cover their nostrils to avoid getting water up their noses. Their prominent mouths and thin lips make their eating habits amusing to watch as they nibble away. Although their bodies are small and unremarkable, their ▶





striking fur draws attention. Their fur is shiny and smooth, almost like they are draped in a black-and-white “coat.” Their tails, long and thin, curl upwards into a large question mark shape, sometimes used as a fifth “hand.”

In the world of snub-nosed monkeys, different age groups exhibit their own unique charm and characteristics. Adult monkeys captivate with their agile tails, while the baby monkeys charm with their adorable looks and innocent expressions. Together, these different generations create a vibrant natural tableau, showcasing the diversity and continuity of life.

Baby snub-nosed monkeys are covered in soft, gray-white fur, like a light layer of snow. Their clear, bright eyes reveal a pure, innocent spirit, often sparkling with curiosity and enthusiasm. Their small, upturned noses add to their cute and playful appearance. Beyond their comical and endearing looks, the bond between mother and baby monkey is deeply touching. The baby monkeys cling tightly to their mothers, nestling their faces into their mothers’ soft fur as if seeking comfort. The mothers, in turn, hold their babies’ bottoms securely with their tails, afraid that their precious little ones might fall.

After eating, the baby monkeys seem full of energy, eager to climb and play as if the forest were their playground.

The mother monkeys often grab their babies’ tails to prevent them from climbing, worried they might fall. But the babies, determined and energetic, sometimes manage to break free, forcing the mothers to follow closely behind.

Despite their small size, the baby monkeys are remarkably agile, using their limbs to grab branches, jump, and play. Beneath the forest canopy, the baby monkeys explore their surroundings with unrestrained joy, embodying a sense of wonder and discovery. They climb high into the trees, jumping from branch to branch, showcasing their lively and carefree nature. Whenever they encounter something new, they approach it with curiosity, using their tiny hands and feet to explore the unknown.

Even though the baby monkeys sometimes fall from the trees, their mothers are quick to catch them, ensuring they are unharmed. Undeterred, the babies climb right back up, seemingly tireless and always finding happiness in their tree-climbing adventures.

As I observed the playful antics of the little monkey, swinging effortlessly from branch to branch, a thought crossed my mind: how do these primates derive such immense joy from the simplest of activities? Are they oblivious to the looming threat of extinction that hangs over their species? How do they manage to lead lives



LEFT TO RIGHT: Snub-nosed monkeys inhabit mountain forests up to elevations of more than 4,000m.

brimming with unbridled joy and carefree abandon, while we humans are burdened with the weight of stress, anxiety, and constant worry?

Although these monkeys are provided with sustenance to keep them within our observation, their existence is remarkably simple. Perched in the trees, surrounded only by nature, they possess little in material possessions but seem to lack nothing in contentment.

It is a scientific fact that humans share an evolutionary lineage with monkeys. How have we strayed so far from their seemingly idyllic existence, where a state of bliss and happiness was found in harmony with nature alone? Why have we become so reliant on material possessions and artificial constructs to define our happiness and well-being?

As I reflect on these musings while penning this essay, I find myself en route to Litang, enveloped by the grandeur of towering mountains and meandering rivers. Despite the awe-inspiring scenery outside my window, my mind is preoccupied with concerns about the outcome of this writing endeavor and fretting over events months away. At this moment, the key to contentment lies just outside my window, yet here I am, engrossed in typing away without fully embracing the beauty that surrounds me.

In the midst of this introspection, the contrasting realities of the monkeys and our human existence become starkly evident. The monkeys, with their uncomplicated lives and innate connection to nature, seem to possess a secret to happiness that eludes many of us. Their ability to find joy in the simplest of moments serves as a poignant reminder of the essence of true contentment.

In the midst of this contemplation, the parallels between the carefree existence of the monkeys and the complexities of human life become increasingly intriguing. Their ability to revel in the present moment prompts a question that lingers in the air: Could our pursuit of happiness be simplified by reconnecting with the natural world and embracing a more simplistic way of living?

As the monkey continues its acrobatics in the treetops, the notion of finding joy in the simplicity of being remains a tantalizing prospect. In a world consumed by materialism and worries, could the monkeys hold a key to unlocking a happiness that transcends the trappings of modern life? Perhaps the answer lies not in seeking more but in rediscovering the innate ability to find contentment in the everyday moments that surround us. 🇨🇳



RESPECT FOR NATURE

By CHAU Tung & SZE Yat Ngai / HKU

During a recent journey through the Tibetan areas of Yunnan and Sichuan, I was profoundly inspired by the landscapes, animals and people that I met. These experiences deepened my understanding of the crucial balance between respecting nature and advancing human society. I started to think about the relationship between human beings and nature.

Shangri-La in Yunnan is known for its stunning natural beauty, which often feels like stepping into a different world. The snow mountains stood majestically, their peaks piercing the clear sky. The grasslands stretched endlessly, dotted with yaks and vibrant wildflowers. This scenery instilled a sense of peace and wonder, a reminder of nature's incredible power and beauty. In the Tibetan areas of Sichuan, the landscapes were equally captivating. The serene environment seemed untouched, offering a glimpse into the Earth's pristine state. Such beauty inspires a deep reverence for the natural world. The most amazing part of the trip is the visit to The Eye of Genie, the sacred mountain. The eye itself is not that impressive to me. Instead, the views surrounding it shocked me and were greatly thought-

provoking. When I arrived there by Land Rover, I stepped into the vast expanse of the grassland and beheld the majestic Genie mountain suspended in the heavens, its peaks kissing the clouds at the far edge of the verdant meadow. The scene unfurled before me with a breathtaking splendor, akin to a mesmerizing, ever-changing oil painting brought to life by nature's masterful brushstrokes.

Humans often fall into a delusion, believing that they can easily conquer nature. We construct tall buildings, alter the course of rivers, and exploit the resources of mountains. In all of these processes, we gradually lose our sense of awe. We forget that nature is not a tool to be manipulated at will, but a partner that requires our respect, care, foresight, and harmonious coexistence.

I believe in Lun Hui (reincarnation/輪迴). In the perspective of Buddhism, all things possess spirits. Not just trees, but every blade of grass has its soul. Although plants are classified as "sentient beings without consciousness" in Buddhist philosophy and do not reincarnate on their own, they do participate in the cycle of "sentient beings" when the conditions are right. For example, the plants in this



forest have found their place due to their karmic connection with this land and passersby, each taking on its unique form. Regardless of when and where we encounter them in this life, they have already engaged with our cycle in the most suitable circumstances. When I view things around me from this perspective, I suddenly have a great realization: all beings are equal, yet all beings are also lonely. Humans do not merely take from nature in a one-way manner. In nature, humans draw energy but also engage in equal communication with it. As we pick up a tree branch to use as a trekking pole, even the dead wood becomes a companion on the journey. Every time we pass through a forest, a hidden realm is touched by our presence. With each step we climb, the lush green mountains behind us reveal different shapes in acknowledgement.

As individuals, we frequently assume the power to manipulate every facet of the natural world. With our current technological prowess, boasting electricity, advanced modes of transportation, and the ability to erect structures on rugged terrains, we often feel invincible. It's a common human tendency to perceive ourselves as superior to nature. However, a recent journey of mine shattered this illusion of mastery and ignorance. I realize that nature is extremely powerful and unpredictable. There exist realms untouched by human footprints, where nature

reigns supreme. I admit that we do have some technology or intelligence that enhances our lives, but shouldn't have the confidence that we could alter or could dominate the entirety of the natural world.

I know it sounds a bit unreliable, but there is one unforgettable moment that stands out vividly: the encounter with a majestic wild yak while descending Genie Mountain (格聶神山). I was chatting with a friend at that moment, and our teacher suddenly told us that they saw a wild yak, so we rushed to that place. Though the yak seemed poised to depart, it turned back, locking eyes with us. The wisdom mirrored in its gaze left an indelible impression on me and gave me a feeling that the yak had experienced a lot of things. Comparing its eyes to other yaks I encountered, none evoked the same depth of emotion or exhibited a similar sense of ancient wisdom. As swiftly as it appeared, the wild yak vanished into the woods, leaving me pondering its mystical presence. It is mysterious that such a huge yak has disappeared in the woods in less than one minute. When I returned to the hotel, I kept thinking of that wild yak. I discussed it with my friends, and we both agreed that there might be more on the mountain that we did not know, and the wild yak might be a god to protect the mountain in myth (守山神). As there is a temple with 960 years of history at the top of the mountain, we think that the wild yak ►



might be sagacious and have experienced Lun Hui several times. The sense of respect for nature heightened after that moment, as nature is so unpredictable that there are still a lot of things hidden behind, that human beings don't know and haven't seen before. Nature is a mystery, with its secret, and we should definitely respect it and don't intervene too much in nature.

Apart from the experiences of witnessing the huge wild yak, the experiences of savoring wild fruits, foraging mushrooms, and stargazing further underscored this reverence. When trying those fruits that Drolma picked from the trees, the hidden memory of my mom picking up some flowers for me to try the nectar suddenly popped up in my mind. The taste was really good and the sweetness of the nectar could never be made in the modern world. I would never be able to try it anymore, as the world is changing into a place with more and more technological means, meanwhile, the vegetation is decreasing. The wild is greatly intervened by human beings and we should stop worsening the environment.

During our journey, we also got a chance to live in the Lisu ethnic group and experience the traditional crossbow festival. This provided insight into the erosion of cultural heritage. I remembered that the houses in the Lisu ethnic group are constructed of wood, they would only use wood

to build the entire house, without any other material to help. Their use of the crossbow in the old days was to hunt animals. Unfortunately, these cultures are fading. the transition from traditional Tibetan-style homes to a more generic Han style sparked discussions on cultural preservation and societal evolution. One of our tripmates mentioned that "An individual does not have the power to resist the majority, he/she has to encounter a lot if they want to keep their thoughts." This answer indeed inspired me a lot. Perhaps this is the reason why many of the traditional cultures are fading. With the invention of electronic devices and information flow, the new generation would rather prefer exploring in the modern world than being stagnant in their home place, hence the traditional culture will be lost as no one will inherit it. Therefore it is relatively important that at least part of the culture should be preserved so that the next generation can have information about it.

Before this 10-day trip, I had never believed the term that we are really small in front of nature, even though many people kept saying it. It was not until I witnessed how magnificent nature is that I started to believe this theory after this trip. This trip gave me the feeling that nature is unpredictable. I will never see such a scene in Hong Kong. Climbing up the hilly mountain of up to 4800 m altitude, seeing the running water, snowy mountain, the wild yak



and stargazing always made us so speechless; we could not even say a word when seeing these beautiful views. Climbing through the 4800m altitude mountain brought me the feeling that I am so small in front of nature, the things that I cared about are tiny. I feel so lucky that I joined this trip. This 10-day trip was fascinating and healed not only my body but also my soul. All of my hard feelings were eradicated when I saw all of the views. Thank you to all of the people who have planned this trip, it is so perfect, and I believe that this trip would change my mind towards nature and my personality.

Nature follows its rhythm, and it is incumbent upon us to approach it with reverence and humility. 🇨🇳



TOP TO BOTTOM:
Moments in our trip connecting us to the nature.

BRIDGE ACROSS CULTURES: A JOURNEY OF CONNECTION

By WONG Wing Yiu / HKU



CLOCKWISE FROM LEFT:

Stargazing.
Me attempting the Lisu Crossbow Festival.
Lisu participants at the Festival.
Me in Litang.

Visiting the Tibetan region of Yunnan and Sichuan from Shangri-la was an unforgettable and meaningful journey for me as a city-dweller. Witnessing the steady decline of the traditional Lisu culture was a bittersweet experience, as I grappled with the tension between modernization and the preservation of ancestral ways of life. However, the rise of a local entrepreneurial woman's thriving yak cheese business provided a ray of hope, demonstrating the innovative spirit and adaptability of the Tibetan people. Exploring the 300-year-old Lenggu Temple, with its remarkably well-preserved architecture and spirituality, reminded me of the enduring strength of this region's cultural heritage. However, an unexpected challenge that profoundly impacted my experience arose during my journey. As a lifelong Hong Konger, I had limited proficiency in Mandarin Chinese, which posed significant barriers to communication, both with my fellow travellers and the local Tibetan and Lisu communities we encountered. Understanding that human interaction is the most important key to culture immersion, I attempted to take the initiative throughout the trip to overcome the language barrier.



Bridging the language gap

At the start of my journey, I intended to remain within my comfort zone, sticking primarily with my Cantonese-speaking friend group - a language I was far more fluent in than Mandarin. However, this strategy quickly proved limiting when we joined the Crossbow Festival of the Lisu people. As I was paired with a local coach tasked with teaching me how to use the traditional crossbow, the strong regional accent of the coach immediately posed a challenge. I struggled to comprehend his instructions and could not reply promptly or accurately. This held my bravery and proactiveness towards communicating with local Lisu people, limiting my opportunity to learn about the Lisu people and truly engage in an annual cultural activity in which they put a lot of effort. In addition, I couldn't help but feel envious watching my teammates effortlessly engage with the Lisu people. They seemed to understand the Lisu dialect with ease, communicating fluently and demonstrating a genuine appreciation for the community's efforts to preserve their unique way of life while also navigating the complexities of modernization. As I stood next to them, all I could do was nod and laugh along, feigning an understanding I did not possess. I deeply felt the limitations of my own linguistics ability which profoundly hindered my power to fully participate in the culture exchange process. ►





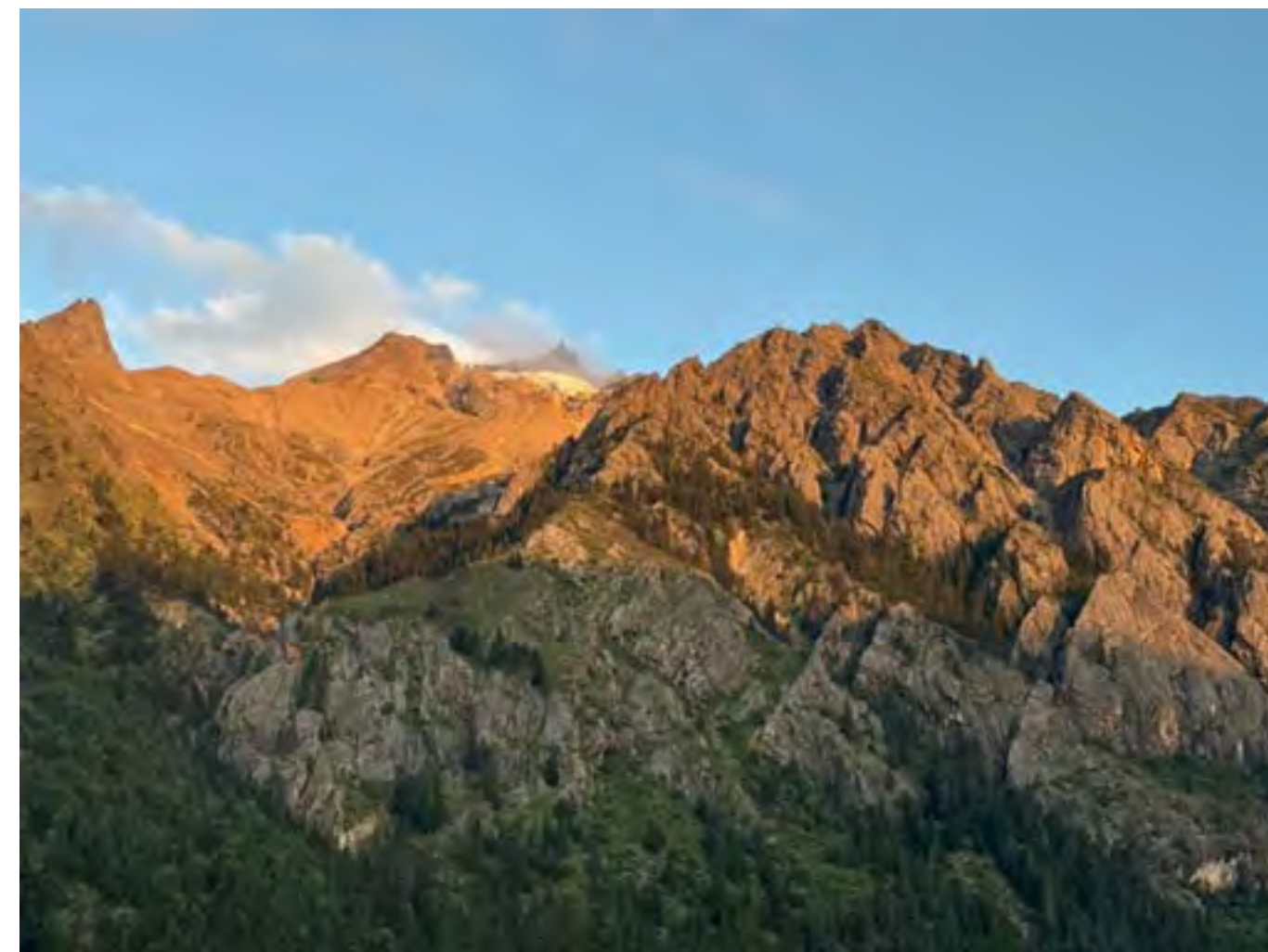
CLOCKWISE FROM LEFT:
Lunch in a modern Tibetan yurt.
Sunrise on the mountain.
Selfie with the Litang girl Ding Zhen.

The turning point: a young Litang girl

Feeling like an “outsider” during these cultural exchanges had an obvious emotional impact, causing me to seriously doubt my ability to meaningfully interact with people who did not speak the same language. Afraid that my isolation and frustration would only deepen, I nearly shut down any attempts at further interaction. However, just as I was on the verge of withdrawing, a young Litang girl unexpectedly approached me, providing a much-needed lifeline.

She was a 10-year-old little girl, the niece of the Living Buddha. She carried a baby in her hand the moment I saw her. I called her “little sister Ding Zhen” (丁真小妹妹). At first, I felt immense hesitation in approaching this young girl, as I learned she was the family member of the local Living Buddha. Countless questions swirled in my mind: “Am I supposed to talk to her?”, “Why is she carrying a baby?”, “What does she do in her daily life?”, “Will she be able to understand me?”. Greatly affected by the deep cultural immersion I had experienced thus far, I was initially deterred from directly engaging with her. Instead, I tentatively turned my attention to the baby she was holding, hoping that a more innocuous interaction with the child might help break the ice.

It turned out that my tentative approach of engaging with the baby was a smart move, as it opened the door for the young Litang girl to initiate a conversation with me. Beginning with me inquiring about



her relationship with the Living Buddha, the discussion gradually blossomed into a wide-ranging interaction. She shared that she was currently on summer holiday, spending her days simply sleeping and playing the popular short-video app Kuaishou. In turn, I introduced her to my social platform, Instagram, sparking her curiosity. The girl also mentioned that one of her older brothers was a police officer, and she thought being police was a very cool profession - she even considered her father to be quite good-looking as well.

Our conversation then took an unexpected turn as she mentioned their bathing habits, surprised to learn that they washed their hair daily but bathed only once a month, with each session lasting 2-3 hours. Despite these cultural differences, we found common ground in our mutual appreciation for physical attractiveness, with both of us expressing an avid interest in handsome guys. This lighthearted search for good-looking men allowed us to bond over a shared interest, bridging the cultural divide through our shared curiosity. Through this small talk, I gradually felt the barriers between us were melting away, replaced by a growing sense of connection and mutual understanding.

Conclusion

“In faith go forward” - this motto from my secondary school resonates profoundly as I reflect on my interactions with people during this trip. Indeed, engaging with people, even across cultural and linguistic divides, need not be a daunting task if one is willing to take that first step forward with an open heart and mind. I am more than grateful for having this opportunity to engage with the minorities, as well as understand their culture through the little talks. Even though human interaction can be facilitated by a genuine desire to understand one another, fostering meaningful communication often requires a foundation of peacefulness and perseverance - much like our interactions with the natural world. When engaging across cultures, we cannot always predict the outcome, just as we cannot fully anticipate our experiences in nature. For this reason, I am obliged to have encountered all the people I met along this journey, no matter how fleeting or profound the connections may have been. Each interaction has left an indelible mark, engraving itself upon my heart. With the spirit of openness and proactiveness, I am looking forward to my future journey, especially the part in which I could cross paths with many beautiful souls. 🇨🇳

VENTURE OFF THE BEATEN PATH

By Monique CHAN / HKUGAC



Shangri-la was a brand new place for me. Where is it? What's so special about it? I hesitated for a long time before signing up for the trip because I was afraid of the high altitude and the upcoming challenges. I didn't expect much from a 10-day visit to a comparatively less well-developed place, but with my teachers' encouragement, I decided to muster my courage and embark on this journey. Shangri-La proved me wrong; the takeaways from this trip were completely unexpected.

Our journey to Shangri-la was not smooth, with a two-hour delay in transit in Kunming, we arrived in the center of Zhongdian around 1:00 am. Although it was late at night we were warmly greeted and welcomed by the CERS staff with noodles. That's where our journey began.

Throughout the trip, we visited many places, including hiking past the Rebirth Cave, which symbolizes reincarnation, exploring Tibetan houses, a yak cheese factory, Zhongdian Old Town, and local monasteries. Among all, observing Lisu traditional bee-keeping and honey harvesting impressed me the most and was a completely new experience. I had been looking forward to it, as I am interested in honey and have never observed beekeeping before. The walk to the bee farm was long and exhausting. Especially in the heavy rain, the road was wet, our shoes were soaked in mud, and we were drenched by the downpour. I couldn't imagine how difficult it must be for farmers to walk on this path as part of their daily routine.



On our way to the bee farm, I also got a chance to interact with the Lisu people. During the interviews, I learned about their daily life and the special functions of honey in Lisu culture. Surprisingly, apart from consuming it directly, the Lisu people believe that honey can also be used to treat tuberculosis. As honey is a major source of income for Lisu families, they often sell it to urban areas for higher profits, which has helped many families escape from poverty.

Farmers used Mugwort to smoke the bees out of the honeycomb and harvested honey on-site for us to taste — I couldn't stop devouring it! I came to realize that harvesting honey is not as easy as I had thought. It involves complicated steps and a lengthy process, from beekeeping and harvesting to packaging and selling. While it's easy for us to buy honey from the supermarket, there are extensive and complicated processes behind the scenes. Therefore, we shouldn't take it for granted and should be grateful for what we have.

Honey harvest has been a unique cultural practice among the Lisu for decades, but this culture is gradually fading. Young people are choosing to move to urban areas for better job opportunities and improved living standards. As a result, fewer people are willing to work on farms, and cultural conservation is urgently needed. We must raise public awareness to help pass this culture on. To preserve it, we can organize visits to apiaries to enhance our understanding of beekeeping, acquire skills, and pass them on. Additionally, we can introduce advanced technology to help farmers harvest honey more efficiently and protect against damage from wild animals. ►



CLOCKWISE FROM TOP:
Honey harvest.
Golden monkey with baby.
A farm shed by Wudi Lake.
Sunset at CERS Lisu site.
Honey bought in apiary.



Group photo with Ms Drolma.

Apart from beekeeping, golden monkeys also knocked my socks off. I still remember the excitement when we first arrived at the observation deck and saw herds of golden monkeys right in front of us —what a spectacular sight! The Lisu people believe they have a special connection with the golden monkeys. According to legend, a boy who got lost in the forest started growing hair and eventually became a golden monkey.

Golden monkeys are mainly found in the Southern Chinese province of Yunnan, with only about 3000 left in the wild, classifying them as endangered animals. Nowadays, efforts are being made to protect them. The Lisu people have built observation decks for tourists, attracting visitors from all over the world to Yunnan. Tourists stay, enjoy meals, and buy souvenirs, which drives the local tourism economy. At the same time, locals are employed for the daily operation of observation decks, creating job opportunities and improving their living standards.

I'm fortunate enough to have had the opportunity to travel to Shangri-la. I experienced many things I had never tried in Hong Kong. Although we had to wake up at the crack of dawn every day, it was all worth it. The natural environment amazed me—the breathtaking scenery left me completely flabbergasted. We spend most of our time fully immersed in nature, soaking up the sun.

Hong Kong is a well-known fast-paced city, where studying and striving for better results becomes our daily routine. We seldom have the time to slow down and appreciate the beauty of Nature. Far away from the hustle and bustle of the city, I found peace and calm that I rarely experience in Hong Kong.

Moreover, I've overcome my fear of insects. From the first day in our accommodation, the air was filled with buzzing sounds and fluttering wings as they flew around, trying to join us for our meals. The site was full of screams, with everyone shrieking and trying to swat them away. By the end of the trip, however, we had started to get used to their presence, even taking photos of them. Insects may seem useless or even disgusting, but they are a part of Nature, and nothing makes us superior to them. It's unethical to harm insects; instead, we should protect them and allow them to coexist with us.

Ten days was just too short to experience everything. Still, I had a whale of a time, filled with memorable moments—gathering for barbecues and hotpot, playing with local kids, chatting with friends, hiking under the rain, singing on the coach, and more. This reminds me of the simplicity of happiness: it's not about striving for success or achieving milestones; it's about the authentic and unvarnished connections between people.



Group photo at Rebirth Hole near Damo Cave.

In a life dominated by technology, everyone is busy working and immersed in the internet, often focused on their electronic devices, causing human connections to gradually fade. This trip offered me a chance to step away from electronics, build new friendships, and truly get to know each other. I will never forget the last night we spent together, singing for hours. Tears rolled down my cheeks as we cried together, reluctant to part. Although we had only known each other for ten days, the genuine friendships we established during this journey will never be forgotten. It was such a pleasure to meet everyone on this trip. I am grateful to all who contributed to these unbelievably amazing memories that linger in my mind, making my experience both fruitful and memorable.

To wrap up my CERS trip, I would like to show my deepest appreciation to the chefs who took care of our meals throughout the ten days. I had assumed that the food would be simple, but it turned out to be both attractive and delicious. We enjoyed soup with almost every meal, accompanied by a variety of dishes (buttered tea, tsamba, scrambled eggs with tomatoes...) that I couldn't stop devouring. I also want to thank the driver who took us to each spot; it's not easy to drive for hours on end.

My heartfelt thanks go to Ms. Drolma for being with us, taking care of me when I had a fever, and calming and comforting me when I felt helpless. Her warmth and kindness were truly rare. Last but not least, I would like to express my sincerest gratitude to Miss Chan and Mr Jiang for providing me with this opportunity, encouraging me throughout the journey, and putting in so much effort to organize this trip, which inspired me greatly.

10 days went by in the blink of an eye, it has been a week since I returned to Hong Kong. Words cannot describe how much I miss Shangri-la. Looking back, I'm glad that I stepped out of my comfort zone and embarked on this journey, which I will never regret. Traveling offers far greater benefits than mere book learning; I've learnt so much that I couldn't acquire from textbooks.

I wholeheartedly thank everyone I encountered during this trip. It was truly the best experience, filled with unexpected joys. I will remember the simplicity of happiness and continue to explore with curiosity. Thank you, CERS, for this amazing trip and the precious experience that has significantly impacted my personal growth. I look forward to my next visit to Shangri-la. 🇨🇳

THE TRIUMPH OF TRADITION

By Max PANG / CERS Intern



Raucous laughter erupts from the stands as the biting wind flows through the seats. Traditional music and singing blares through the speakers in the distance, with the final touch being the towering mountains in the background, shrouded by mist.

Compared to the Jockey Club horse racing that I was used to seeing in Hong Kong, this was a sight to behold.

Vibrant flags danced in the wind as a variegated group of contestants coming from all corners of China emerged from the tent field background, clad in traditional clothing from head to toe. I realize that this festival was not just a way for people to show their horse racing prowess or to attain honor and glory, but a method of carrying the past into the future. As the horses rode past the stands, I reflected upon my own journey over the past year.

Despite by far surpassing my first year of high school and putting myself out of my comfort zone by joining things

like debate and orchestra, making new friends all the while doing well both in school and with out of school tests. However, all that glitters is not gold, and despite reaching new heights I'd never felt before, I felt I had struggled way more than I had the year before. I had lost my former roommate and best friend, abandoned some old connections in favor of new ones, and I began to struggle in my classes, something which rarely happened the year before. During these times, I fluctuated like the stock market, reaching soaring high then dropping low on the daily.

As I battled through these dark moments, instead of turning forward, I looked back longingly and clutched onto the past, reliving memories of better times from the year before or times long ago. The horse racing festival was similar to how I had felt in the past year, just a spectator in the parade of life as opportunities just rode past me time and time again. There I was, eternally just sitting still, waiting for my time to come, waiting for something to change and for something great to happen to



LEFT TO RIGHT: Traditional Tibetan horseracing festival with hundreds of spectators.

me. But after this observation in the festival I knew things would be different.

Because what I realized and what I observed was that the past doesn't need to be an all encompassing source of negativity and a way for you to diminish the value of the present and future. If our life and journey through life is thought of as a river, we can't let the riverbank of the past be the sole thing that defines our life, it has to be a mix of things. And that's what I learned too late. The past should instead be a force of positivity, looking back on the good memories and preserving those and seeing what you can do to bring them into the present and future. Everything that I saw that day from everyone speaking their own local dialect to playing traditional music to the horse racing itself to the tents, the festival, all of it, all of it could have just been lost to the annals of time so easily, like dust in the wind. But instead a conscious effort was made to maintain all of it as a tradition and festival for people in the present and future to look back on the past, to treasure what they had and to realize that they can still do what they did.

While my brain worked overtime and mulled over these thoughts, a light rain snapped me back to reality - the race was over and it was time to return to the tent. My thoughts, just like the cool, light drizzle that had reminded me of the real world, instead reminded me that reconciling the past and future was possible, that they can mutually coexist for a force of light. No longer just regretting the past or worrying about the future, but an acceptance that while the past is gone, it is not forgotten. Earth to earth, ashes to ashes, dust to dust. Everything will fade away eventually, but what matters is what you choose to do about that fact.

And I learned that day, you can look for the past and you can wish all you want for it to come back but unless a deliberate decision is made to bring what you once had into the future, all you will be doing is looking back on the past without going forward. And that is the same as standing still and doing nothing. 🇨🇳

THE FLUIDITY OF CULTURE AND IDENTITY:

The definition of self in the new era of globalization

By Cecilia LIN / CERS Intern



CLOCKWISE FROM TOP:
The “eye” of Genie Sacred Mountain.
A wild yak.
Yaks grazing.

In an era where skyscrapers and technology dominate our landscapes, the ancient lifestyles of nomads may seem like a relic of the past. Yet, during my recent journey with the CERS team to Yunnan and Sichuan, I discovered that these traditional ways of living are not only surviving but also hold profound lessons for our understanding of culture and identity in the face of globalization.

As I stood on the expansive Tibetan Plateau, the sheer scale of the landscape made me acutely aware of the symbiotic relationship between the nomads and their environment. The undulating hills and vast grasslands not only shaped their daily lives but also forged a cultural identity deeply intertwined with the rhythms of nature.

The nomads are very closely tied to their surroundings.

Yak, being the primitive life source of the Tibetan people, has been domesticated for 4,000 years. It’s surprising and exciting to see how the Tibetan nomads use yaks for milk production, meat, wool, and hair to make clothing and tents, dung as fuel, and transportation. In the documentation film “Summer Pasture”, seeing Yama using their hands to collect yak dung and put them dry in the sun every morning, I realized how seemingly worthlessness and disgust can become precious and essential for daily life.



As the weather was extremely important to the nomads, grazing became difficult in winter. I was once again impressed by how hard the Yama family put in to sustain their lives as nomads when the ground was frozen and there was limited access to vegetation for the animals. Their persistence and endurance were far beyond my imagination. The extreme coldness decreases the mobility of the nomads, requiring greater physical strength and health conditions to endure the harsh weather.

In this new era of modernization, sadly, the lifestyle of nomads is disappearing. Grazing has become far less useful since the old methods of acquiring food and shelter have been phased out. People move to nearby towns and cities in search of better living conditions and education, along with more earnings.

“Summer Pasture” portrayed the challenges faced by the nomads, where Locho and Yama chose to cease their nomadic life to ensure their daughter’s future to receive higher education.

Choices like these are difficult to make; however, everything comes with a cost. When needing to abandon traditions, together with the knowledge of those old living methodologies, the nomads had no choice but to do so.

As we are discussing preserving culture and identities, I realize how small the probability is for us to actually make this culture which is excluded from the mainstream culture revive; but also, is this worth it? I am torn between the desire to see these traditions preserved and the understanding that cultural evolution is inevitable. But at what cost do we allow these identities to fade, and is there a way to balance preservation with progress?

Seeing the early morning rise of Yama to pick up the yak dung, the feeding of babies in the small and crowded yak tent, and sometimes the unexpected loss of livestock, I wonder if the nomads can live a better life in towns with easily accessed infrastructures and better jobs, though they are obliged to sacrifice some of their identities.

The Lisu crossbow festival and the establishment of the yak cheese factory have given new inspirations for other paths for cultural preservation, in which they often don’t require the tradition to be passed down exactly like what they used to be; instead, there is this idea of transforming and concentrate the tradition and culture to what can be preserved and economically valuable.

Touring and watching the documentary about the yak cheese factory, I felt a strong sense of integration of ►



TOP TO BOTTOM:
Lisu Crossbow Festival.

culture as “making cheese” is more a Westernized idea and a relatively new concept for the Tibetans. Zhuoma’s intention to make cheese out of yak is unprecedented, which explores a new route of how we can turn disappearing traditions into useful assets. In the same way, the Lisu crossbow festival provides another way for the Lisu people to recognize their cultural roots while experiencing modern lives.

This experience at CERS enabled me to reflect on the roots of cultural preservation and twisting the ways of preservation that fit daily lives while remaining an important cultural heritage. I recognized the importance of cultural exchanges and intersections, which bring vibrancy and connections into daily lives and relationships between people and communities.

Living in the world of globalization, it’s time for us to reflect on how to preserve our uniqueness while sharing and exchanging our cultural heritage with others. The path forward lies not in isolation, but in a thoughtful integration that honors our past while looking boldly toward the future. 🇨🇳

THE POWER OF TIBETAN WOMEN

By LAU Lok Man / HKU



“ Follow the dung, and you will find the right path.”

I was told so on our first day of exploration after arriving in Litang. We initially planned to head west to see the sunset, but plans must constantly adapt to changing circumstances. Unfortunately, the mountains obstructed the sunset, prompting us to change our plan and prepare to hike up to get a full view of Litang. We had been searching for a way to reach higher ground, but luck wasn’t on our side. When we finally found a potential way, fences blocked it. Despite feeling disappointed and frustrated, we didn’t give up. We descended again, searching for another route to higher ground. That’s when we noticed a trail of dung to the left of the road fork. We followed the trail and finally reached our destination.

Two nights before we left Zhongdian, we enjoyed a short film about yak cheese. The Wisconsin team collaborated with CERS to craft yak cheese using local tools and the prized ingredient of the Tibetan region, yak milk. Following their success in creating cheese samples, the team began instructing local women in yak cheese making. The local women displayed keen interest in developing this product and wore traditional Tibetan clothing to show their appreciation. One such woman, Deji Drolma(德吉卓瑪), firmly believes in the future success of yak cheese ►



TOP TO BOTTOM:
Sunrise in Litang.
A Tibetan woman walking with her livestock & kids.



CLOCKWISE FROM TOP:

The trail blocked by fences.
With Tibetan kids at horse-racing festival.
Trying yak cheese with Xinjiang grapes.
Yak cheese factory in Litang.

and has invested significant effort into its production. She remained receptive to learning from the Wisconsin team, particularly when faced with recurring challenges in cheese production. Through her diligence in enhancing industrial hygiene and preventing mold formation, she achieved notable improvements in the quality and quantity of the cheese. And she succeeded in making yak cheese up to standard. She started putting money into it and even took over a shop in the old town of Dokuzong to sell her yak cheese. When things were about to go right, fate played a big joke on her! Fire breaks out in the old town of Dokuzong in Shangri-La County. All these years of hard work and dedication have vanished in a flash. But even if she had nothing left, she still had her skills and the courage to start over. And now, her yak cheese is famous all over the world. It even won a prize in the World Championship Cheese Contest, named “貢姆”.

As someone who grew up playing sports, I understand the meaning of “never give up” all too well. It’s easy to say as a slogan but hard to live by. I started playing Taekwondo at 10, which is considered a late start for someone aspiring to excel in the sport. However, I persevered because I didn’t want to be just an average kid like my classmates; I believed in my potential to be different. I set goals for myself, kept practising, and continuously



worked on improving. Whenever I felt confused, I wasn’t afraid to ask for help. At 14, I seized an opportunity to be selected for the Hong Kong Junior Team. I felt ready to take that chance and gave it my best shot. The day with the team wasn’t that good. It was the first time I realized that training alone wouldn’t improve my skills without a strong background. The training was tiring, with limited rewards. Giving up isn’t a wise choice; it affects you, your teammates, and coaches.

Over the years, I continued to train and push myself, but I have yet to have the chance to compete. Although many people are involved in race selection, the team has limited spots, and I have yet to be able to join. One of the most challenging things I experienced was when my coach decided to move to another country during the COVID-19 pandemic. I was left without a place to train so I couldn’t secure a spot in the top four for the 18-30 age group in the upcoming Hong Kong Poomsae Competition. Consequently, I was disqualified from participating in the HKG. This time, fate pushed me to give up HKG’s journey. My journey with HKG has ended, but the journey of my Taekwondo life will not end.

I met a young Tibetan girl at the horse racing festival who was only ten years old but already had to help with

household chores and care for her baby cousin. Unlike me, she is expected to do these tasks despite being the same age as me. Her hands, small yet covered in scars and calluses, tell the story of her hard work. On the other hand, at home, I am like a spoiled brat. While Tibetan women are strong and skilled at household tasks, they often have little say in their destiny. However, the younger generation is more empowered, as I learned from the girl’s sister, who dreams of travelling the world. This new generation seems fearless in making decisions and wants to choose their paths. The traditional idea of becoming a nun is giving way to new opportunities, primarily through education.

“Follow the dung, and you will find the right path.” If you fail, follow it, and it will lead you back home. 🇨🇳

DISASTER PREVENTION AND MITIGATION OF LANDSLIDES AND MUDSLIDES

By ZHU Cheng Yi / Westlake University



TOP TO BOTTOM:
Minor landslides on the road.
OPPOSITE:
Mudslide last year.

Shangri-la is located in the Hengduan Mountains, with complex terrain, steep mountains, and crisscrossing gullies. The degree of rock weathering here is high, and there are also many faults and cracks. In addition, with concentrated rainfall in summer, the soil moisture content rapidly increases, causing the soil structure to become loose and reducing the stability of the mountain. Thus, this area is prone to natural disasters such as landslides and mudslides. However, during the Shangri-La study tour, these natural disasters were not given enough attention, and the disaster prevention and mitigation measures were not done well enough.

If you ask a high school student what disaster prevention and mitigation measures they have for landslides and mudslides, they can definitely say a lot since it's a very basic question in the college entrance examination. These measures can be divided into four aspects: firstly, technical measures, including GIS, RS, GPS (BDS), and disaster warning mechanisms. Then



there are engineering measures, such as reinforcing soil and buildings, building dams, constructing drainage ditches, cutting slopes and reducing loads, and other slope protection projects. Moreover, there are management measures like issuing regulations, disaster reduction planning, disaster reduction education, and post-disaster reconstruction management. Finally, there are biological measures, the most typical of which is planting trees and grass.

But the fact is, when we arrived near the Yunnan Golden Monkey National Park in Tacheng, the scene we saw made us feel that this place must have just experienced a mudslide. We never expected that the mudslide would have been almost a year ago. What surprised me even more was that in that large disaster-stricken area, I did not see any disaster prevention and mitigation engineering measures. Even when I climbed the mountain with two other undergraduate students, we found obvious signs of secondary landslides on both sides of the gravel road.

Similar situations have also occurred on both sides of mountain roads. On the way from Tacheng to Helongqiao (outside of Benzilan), there are also many landslides on the left slope, and in severe cases, the two-lane road has been directly converted into a single lane (pictures 3 and 4). There are also many landslides on the way from Zhongdian to Langdu Cheese Factory and Wudi Lake. When we parked on the roadside to rest, the driver of one of the cars often pointed to a certain place on the mountain and said that the rocks there could fall at any time.

I am curious why these natural disasters have not been well managed in Shangri-la, while they are rarely seen on the road in the mountainous areas of Zhejiang. After discussing with teachers and classmates, I believe there are two main reasons.

The first main reason is that there is still a long way to go from theory to practice. In high school, we did learn a lot about disaster prevention and mitigation measures for landslides and mudslides, but no one ever told us ►



Signs of secondary landslides on both sides of the gravel road.

how to use them. For example, where should dams be built to reinforce slopes? How high should the dam be built? Where should drainage ditches be built? Which direction is more reasonable to build the drainage ditch in? No one has told us the answers to these questions. If we blindly build high embankments and long and wide drainage ditches everywhere, landslides and mudslides may indeed be effectively controlled, but the cost will be high.

Another important reason is that the relevant departments do not attach importance to or take action. Perhaps not everyone is aware of the critical situation of the Yunnan snub-nosed monkeys and the extinction of the Lisu culture. They have never taken the mudslides here seriously, as it is not an economic or political center. Therefore, they turn a blind eye and use funds for other areas, or economic development, or personal gain. Perhaps not all places have the same high efficiency as Zhejiang, but at least there must be some movement after a year. But this place hasn't

changed at all in a year, I find it hard to believe it's just a problem of low efficiency.

As far as I'm concerned, the disaster prevention and mitigation of landslides and mudslides in Shangri-La urgently need to be improved. We want to protect the Yunnan snub-nosed monkeys and Lisu culture, but if a mudslide washes them all away, what else can we protect? I hope the relevant departments can pay attention to this issue as soon as possible and take more disaster prevention and mitigation measures. I hope to make some improvements when I come to Shangri-La again next time. 🇨🇳

CERS / WHMCE ANNUAL DINNER 2024

CERS Annual Dinner has always been an event much anticipated by patrons, supporters, partners and friends. On 25 October 2024, we enjoyed the company of over a hundred guests at the Senior Common Room of the University of Hong Kong to celebrate the first anniversary of the establishment of the HKU Wong How Man Centre for Exploration, and, most of all, How Man's 50 years of exploration. A small exhibition on CERS projects and centres, antique maps and cultural artefacts of the Ewenki people was set up at the venue as a glimpse of the magnitude and momentum of CERS's work on exploring and preserving the niche and unrivalled cultural and natural heritage of the world. A special film, "50 Years in 15 Minutes", captured How Man's exploratory journey and the spirit of CERS through the years and into the future.



CLOCKWISE FROM TOP:

How Man gave a special presentation on his 50 years of exploration.

Opening remarks by Prof Zhang Xiang, President of the University of Hong Kong.

How Man presented his new set of books to Prof Zhang and Dr Fung.

HKU student Winnie Lau shared her experience in visiting CERS Palawan Centre.

Guests looking at the exhibition attentively.

(From left) Vice-President Ian Holliday, Mr Billy Yung, President Zhang Xiang and Emeritus Professor Cheng Kai Ming.

Welcoming speech by Dr William Fung, Chairman of CERS Board of Directors.



Discoveries and research in CERS explorations have driven and benefitted a spectacular array of conservation projects for nature and culture. Over the years, we have also developed education programmes of various lengths, depths, and formats for young people at different levels. In these programmes, they learn to observe, compare, and reflect as they gain first-hand experiences on-site and interact with local people and occasions.

In 2024, CERS hosted and organised over 30 learning programmes, events, and activities, ranging from local day trips to seminars with persons of exceptional calibre, exhibitions, and overseas trips for selective students.

January

- **CERS Zhongdian Centre Learning Programme** for HKU students
- **WHMCE Fountainside Chat** with *Chu Wen Wen*, Founder of Altay Nature Conservation Association

March

- **WHMCE Cultural Heritage Talk & Walk** — Villain Hitting at Causeway Way

May

- **WHMCE Super Film Night** by Wong How Man and Prof Derek Collins
- **Special Lecture at Macau University of Science & Technology** by Wong How Man
- **Special Lecture at Center for Postgraduate Studies, Nepal Engineering College, Pokhara University, Nepal** by Wong How Man
- **Special Lecture at Department of Library and Information Science, Tribhuvan University Central, Nepal** by Wong How Man

June

- **HKU Professor Visit** to CERS Zhongdian Centre
- **WHMCE Cultural Heritage Talk & Walk** — Mud scooter and sampan at Tai O
- **HKUGAC student visit** to CERS Shek O Exhibit House



Fountainside Chat with Chu Wen Wen.



WHMCE Cultural Heritage Talk & Walk — Villain Hitting.



Special Lecture at Macau University of Science & Technology.



Special Lecture at Tribhuvan University Central, Nepal.



HKU Professor Visit to CERS Zhongdian Centre.



WHMCE Cultural Heritage Talk & Walk — Mud scooter & sampan.

July

- **CERS Zhongdian Centre Learning Programme** for HKUGAC students
- **HKU student visit** to CERS Shek O Exhibit House
- **WHMCE Cultural Heritage Talk & Walk** — Temple visit and Cantonese opera appreciation at Tai O
- **100th Anniversary Speech Day Lecture** at *Wah Yan College, Kowloon* by Wong How Man

August

- **CERS Zhongdian Centre Internship Programme** for selected students
- **CERS Zhongdian Centre Learning Programme** for HKU students
- **CERS Zhongdian Centre Learning Programme** for Westlake University students
- **WHMCE Cultural Heritage Talk & Walk** — Hungry Ghost Festival at Shau Kei Wan

September

- **WHMCE Fountainside Chat** with *Martin Ruzek*, Former scientist at NASA Jet Propulsion Lab (JPL) & Retired Director of Program Development, Universities Space Research Association
- **Public Seminar at Hong Kong Space Museum** by Miriam Lee

October

- **Fine Art Asia** exhibition on the cultural heritage of the Ewenki people of NE China and oyster farmers of the Pearl River estuary
- **CERS Palawan Centre Learning Programme** for HKU students
- **Special Lecture & High-table Dinner** at *HKU Chi Sun College* by Wong How Man
- **Special Lecture** at *HKU School of Biological Sciences, CUHK Department of Geography & CUHK School of Life Sciences* by Dr Narayan Koju, CERS field scientist in Nepal
- **Book Sharing** at *HKU Main Library* by Miriam Lee



WHMCE Cultural Heritage Talk & Walk — Temple & Cantonese opera.



HKU students at Damo Cave.



Fountainside Chat with Martin Ruzek.



CERS exhibition at Fine Art Asia.



CERS Palawan Centre Learning Programme for HKU students.

November

- **WHMCE Fountainside Chat** with **George Yeo**, Former Foreign Minister of Singapore
- **WHMCE Distinguished Lecture Series** with **Jane Goodall**
- **Special Talk & Documentation Film Showing** at **Zetland Hall** by Wong How Man
- **Special Lecture** at **I-Shou International School**, Taiwan by Wong How Man



WHMCE Distinguished Lecture Series with Jane Goodall.

December

- **HKU student visit** to CERS Shek O Exhibit House



Special Talk & Documentation Film Showing at Zetland Hall.



Fountainside Chat with George Yeo.

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Please contact us directly if you are interested in signing up.
See the bottom of page two for contact details.

CERS' MISSION:

The mission of the China Exploration and Research Society is to enrich the understanding of our cultural and natural heritage.

