A NEWSLETTER TO INFORM AND ACKNOWLEDGE CERS' FRIENDS AND SUPPORTERS

CHINA EXPLORERS

since 1986

CHINA EXPLORATION AND RESEARCH SOCIETY

VOLUME 18 NO. 4 EDUCATION/INTERNSHIP SPECIAL ISSUE 2016

3 Yak versus Cow
4 Disappearing Nomadic Culture of Yunnan Province
6 The Old Man and the Trees
8 History's Color & Rhyme
10 The British Invasion of Tibet
12 Tibetan Architecture: Past and Furture
14 2016 Yung Yau College @ Shangri-la
20 Little Black Beasts of Tibet
22 Tibetan Art: Past and Future
24 Adventures with CiCi
26 A letter of thanks
27 A letter from Liz Mamo, a former intern
28 A Trip to Langdu Village
31 My Education and My Role
32 A Personal Education/Learning Reflections
34 Intern Bios
35 Interns in the Field
36 Interns in the Field / Current Patrons

CLOCKWISE FROM TOP:

Prayer flags at Damazong.
Yak milk collection.
British military envoy to Tibet.
Students at Lisu Crossbow Festival.

Founder / President
WONG HOW MAN

Directors:
BARRY LAM, CERS Chairman
Chairman, Quanta Computer, Taiwan
JAMES CHEN
Managing Director, Legacy Advisors Ltd.
HUANG ZHENG YU
Entrepreneur
CHRISTABEL LEE
Managing Director, Toppan Vite Limited
DAVID MONG
Chairman, Shun Hing Education and Charity Fund
OLIVER MOWRER SILSBY III
WELLINGTON YEE
BILLY YUNG
Group Chairman, Shell Electric Holdings Ltd.

Advisory Council:
CYNTHIA D'ANJOU BROWN
Philanthropy Adviser
ERIC S. CHEN
Vice Chairman, SAMPO Corporation
JUDITH-ANN CORRENTE
Philanthropist
DANCHEN
Former Vice-Party Secretary of Tibet
Vice-President, China Writer's Federation
DR WILLIAM FUNG
Executive Chairman, Li & Fung Group
HANS MICHAEL JEBSEN
Chairman of Jebsen & Co. Ltd.
TUDENG NIMA
Tibetan Scholar

CERS Field Staff:
WILLIAM BLEISCH, PhD, Science Director
CAO ZHONGYU, Logistics Support
TSERING DROLMA, Education Officer
LI NA, Kunming Admin. Officer
LIU HONG, Speleologist
EI THANTAR MYINT @ Sandra, Country Manager, Myanmar
SU HLAING MYINT, CERS Field Biologist
QIJU QILIN, Zhongdian Centre Director
WANG JIAN, Kunming Director
ZHANG FAN, China Director

Headquarters Staff:
BRENDA KAN, Office Manager
XAVIER LEE, Filmmaker
TRACY MAN, Financial Controller
BERRY SIN, Logistics Director

Associate Filmmaker:
CHRIS DICKINSON

Editor:
WILLIAM BLEISCH, PhD

Design and Printer:
TOPPAN VITE LIMITED
(852) 2973 8600

HOW TO REACH CERS:
Unit 7& 8, 27/F, Tower B, SouthMark,
11 Yip Hing Street, Wong Chuk Hang, Hong Kong
phone (852) 2555 7776 fax (852) 2555 2661
e-mail: cers@cers.org.hk
Website: www.cers.org.hk

CERS TAI TAM RESEARCH CENTER
(852) 2809 2557

A NEWSLETTER TO INFORM AND ACKNOWLEDGE CERS' FRIENDS AND SUPPORTERS

CHINA EXPLORERS

CHINA EXPLORATION AND RESEARCH SOCIETY

VOLUME 18 NO.4 EDUCATION/INTERNSHIP SPECIAL ISSUE 2016

Introductory Message

This is the fourth year that I have been directly involved with the CERS Summer Education Program, but I watched from the sidelines for many years before that as the program developed. I suppose that I myself should be counted as one of the very first CERS interns, although I was a bit older than most of our students are these days. Back in 1987, when CERS was just one year old, I took a month off from my post-doctoral research to travel with Howman Wong in China. We went bombing around the Yunnan in a high-mileage Toyota Landcruiser, with no back up. We had a goal, but no fixed itinerary. We would stop to check out whatever looked interesting and then camp in tents by the side of the road whenever the driver tired of driving. There was only one driver in those early days, and it was Howman. Sitting next to him, chatting about whatever we saw along the road, I learned more than I had in any full semester class or laboratory during my previous ten years in U.S. universities.

CERS went on to host more interns, many of whom have gone on to do amazing things. What began as occasional opportunities for passionate interns has now become a well-established program with a full-time Education Coordinator, syllabuses and scholarships. But some things have not changed – the experience that the CERS Education Program provides still challenges students and interns to stretch out of their comfort zones, to learn from experience instead of only from books, and above all else, to explore their passions.

This year's student issue of the CERS Newsletter brings together offerings by all of the participants in the 2016 Summer Program; middle-school students from the Hong Kong and elite athletes from Stanford and Duke Universities in the USA, as well as three reports from interns who spent the entire summer with us, helping out with the student program even as they completed their own special research projects. The Duke and Stanford students not only completed their individual research projects, but they also organized and taught intensive English and sports classes for the children of Gongbin Village next door to our Zhongdian center – an energy-intensive effort.

A big credit for the success of this summer program must go to Tsering Drolma, CERS Education Program Coordinator, and also to the coordinators of the Duke and Stanford Sports and Environmental Leadership Program, Samantha White and Claire Wang, who helped us all so much, and to the four teachers from Yung Yau College. Above all, it was the students and interns, who kept adapted to the privations and surprises with energy and enthusiasm, and who brought their own personal passions to the program.

William V. Bleisch, Ph.D.
Research/Program Director, CERS
15 September 2016

With respect to the entire contents of this newsletter, including its photographs:
All Rights Reserved. Copyright 2016. @ China Exploration and Research Society.
Please contact CERS for reprint permission.

YAK VERSUS COW

by Zeke Young
ACE/Duke University

Red meat is a staple food for humans in almost all areas of the world. This phenomenon can be attributed to the fact that it is a nutrient and calorie rich item, found in many different animals that live in a variety of habitats in all corners of the earth. In addition to that, it tastes great! Because of these reasons, and due to the fact that it can be somewhat easily obtained, it isn't overwhelmingly surprising that this food group is particularly prominent in the diets of many human cultures around the world. However, due to the disparity in habitats and breeds of wild game available in proximity to a given civilization, the animal that is most highly used as a staple food source varies depending upon the culture and the needs of that specific civilization.

As civilizations grow, change and develop, we see that the economic and practical uses of animals must also change and develop in order to meet the current needs of a civilization in a given time period. To take an example of this from American history, we look at the case of Longhorn cow. In the 1800's, before railroads had an enormous economic impact on American culture, the Longhorn was the primary breed of cattle used by Americans. As railroads and cattle cars were developed and the age of the round-up cowboy disappeared, the Longhorn became impractical as the staple source of red meat because of its enormous horns. As you may imagine, one can fit significantly more cattle with small horns in a cattle car than you could Longhorn cattle. Due to this technological development, America's main red meat source also developed to more effectively fit the needs of the time and the people. The primary source of red meat in the US today is still breeds of big-bodied steers with relatively short horns and fur. We see this trend because our culture calls for mass production of meat, efficient transportation of animals, and very little reliance on fur for warm clothing because of the US's temperate southerly climate.

In contrast, cultures found in the more remote areas of Tibet had different needs for their primary source of meat. When compared to American culture, the use of fur was of greater significance, and mass transportation was of less significance. These differences are reflected in the characteristics of the animal used as the main food source. The yak, which is still one of the main food resources for people in remote Tibetan areas, has long, thick fur and is better adapted to the colder climate of these high elevations. Its hair was also used by the Tibetan people for tents, blankets and warm clothing. In addition, because many of these people tended to live more nomadic lifestyles, commercial transportation of the animal was nonexistent, meaning the longer horns of the yak were not inefficient for how the animal was used. In fact, the longer horns were even beneficial to the people for practical uses such as tool making. Yaks are also beasts of burden. These characteristics made the yak a more suitable animal for Tibetan areas than a typical American steer, which is why the yak is still the more prominent and sought after animal in this region.

TOP TO BOTTOM:
Cows on the hill
Yak and herders hut
Bos grunniens at Yundrok Yumtso Lake

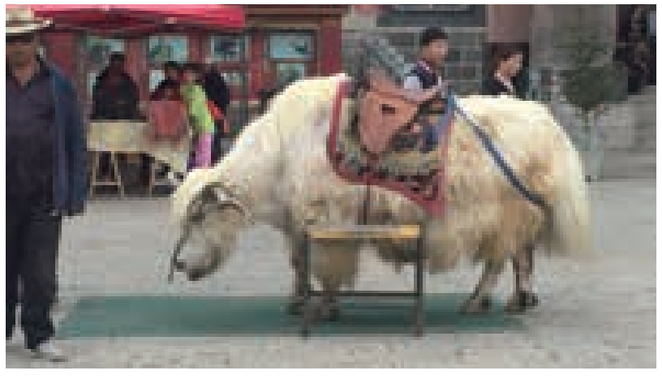
DISAPPEARING NOMADIC CULTURE OF YUNNAN PROVINCE

by Arden Pettit

ACE/Stanford University and Domonique Panton, ACE/Duke University

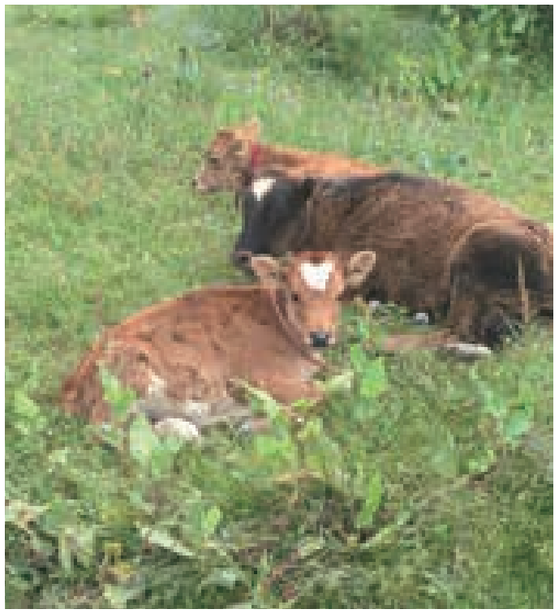
Yunnan Province is home to many Tibetan people who traditionally adapted using a nomadic lifestyle. This involved traveling in harsh climates over dangerous terrains. One of the major nomadic journeys during the year was the salt trade. The Tibetan people would travel bringing salt to villages deep within Tibet by yak-back. As a result, the connection between animal and man has been a big part of Tibetan culture. In recent years, there has been a significant decline in Tibetan nomadic culture due to many factors, including an evolving tourist market. This change in culture has also brought about a change in relationships between the animals and former Tibetan nomads.

In our research in the Shangri La region during two weeks this summer, we discovered a unique relationship between animals and local people. This relationship is much different from what those of us coming from a western background are used to. Throughout our research and talking with locals we observed three distinct settings in which animals are used in this culture: domestic, spiritual, and for livelihood.



In the domestic setting, Tibetan mastiffs are the most common animals seen throughout the entire Shangri La region. The mastiff is well known for being an aggressive animal, but the Tibetans use them as a protector of the house. We observed many children using caution when walking past dogs due to a fear of getting bitten. Although Tibetan Massifs are aggressive in nature they have served as an important part of Tibetan culture for many years. They successfully guard families by preventing would-be intruders, as well as protecting livestock. Their name in Tibetan, Do-Khyi, translates to “dog which may be tied”. Tibetan mastiffs are known for being intelligent and obedient but their aggressive personalities require a good trainer. Although these dogs are typically seen as ferocious beasts, many local adults have been able to create a relationship with them that transcends barriers between man and animal. This is not the case for the younger generation, who do not have a full understanding of what the Tibetan mastiff means to their local culture. This divide between the younger and older generations has also contributed to the decline in Tibetan nomadic culture.

In addition to a role in domestic life, animals in this region also have a strong spiritual value. In traditional Buddhist culture, killing an animal is viewed as wrong. Strict Buddhists only eat meat that comes from an animal that has died of natural causes. According to the 10 paramitas of Buddhist tradition, the teaching of equanimity stresses the equality of both man and animal. It states that man should be helpful to animals and treat them as equals. One way that people treat animals as their equal in Tibetan culture is to have their animals blessed by a llama in times of sickness or need. Once an animal is blessed it is Buddhist tradition to let the animal live until it dies of natural causes.



CLOCKWISE FROM LEFT:
Students at Napahai.
Mixed village livestock.
cows at meadow.
Scene of alpine lake Napahai.
photogenic yak.

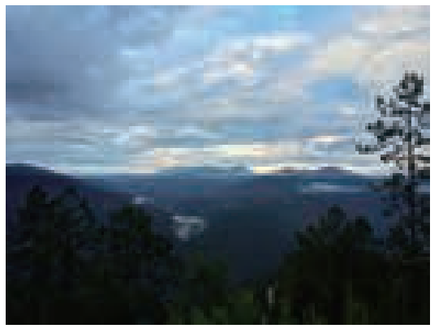
In the event that Tibetans do have to kill an animal to support their needs, Tibetans kill larger animals like yaks and pigs. Yaks can feed more people and provide more materials for home use. This fundamental way of Tibetan life is a reason why beef and pork is served more often than fish. Due to Buddhist beliefs and practice, animals are seen as equals and there is a level of built-in respect between animals and man.

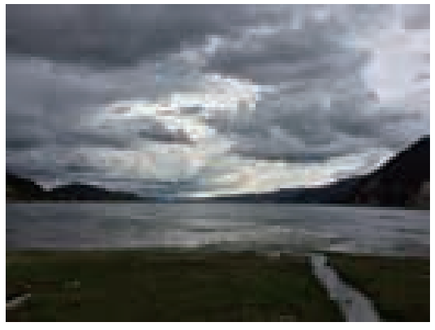
The final aspect of interaction between animal and man relates to livelihood. Traditional Tibetan nomadic culture used yaks for almost every aspect of their life including yak hair blankets, yak skin boats, and as labor to carry salt. In modern times, yaks are used more for dairy products, household supplies, and ceremonial rituals. In addition to the new modern uses of the yak, livestock has become more centered around tourism and commercial uses. An example of this is the Napahai wetlands. There is a small entrance fee to enter the wetlands, as well as stables for horseback riding for fun. The animals are now no longer used strictly for farming purposes, but more as a way to create income. This monetary value provided by animals to local people is now an important part of Shangri La culture.

Although Tibetan nomadic culture is on a decline, the use of animals within this culture is still prevalent; just in different ways. The progressive culture of nomads has led to new economic uses for animals as opposed to the traditional uses. Animals are still fundamental to Tibetan culture and have found a way to continue thriving alongside humans. This rapidly changing culture has the interesting potential to evolve more over the next decade.

THE OLD MAN AND THE TREES

By Emily Sun





CLOCKWISE FROM BOTTOM:
Napahai and its wetland.
alpine forest and peaks.
Author and wetland.
Construction at monastery.

The first time I saw the old man, I knew that I wanted to interview him. He stood alone on the road overlooking the Napahai wetland, his thin but solid stature echoed in the shape of the half constructed house behind him. We had stopped our bikes to admire the view, but I couldn't help casting glances over at the old man, wondering what wealth of information he held.

I was in Zhongdian for my second summer, attempting to research forest conservation in the area and examine the different ways in which local people conceptualize the forest, either as a resource, a sacred landscape, a place for conservation and so forth, and how these conceptions are influenced by the state, by policy, and by socio-cultural and religious influences. A major part of my research was to try to conduct interviews in Gongbi village, right below the CERS center. I had so far been rather unsuccessful.

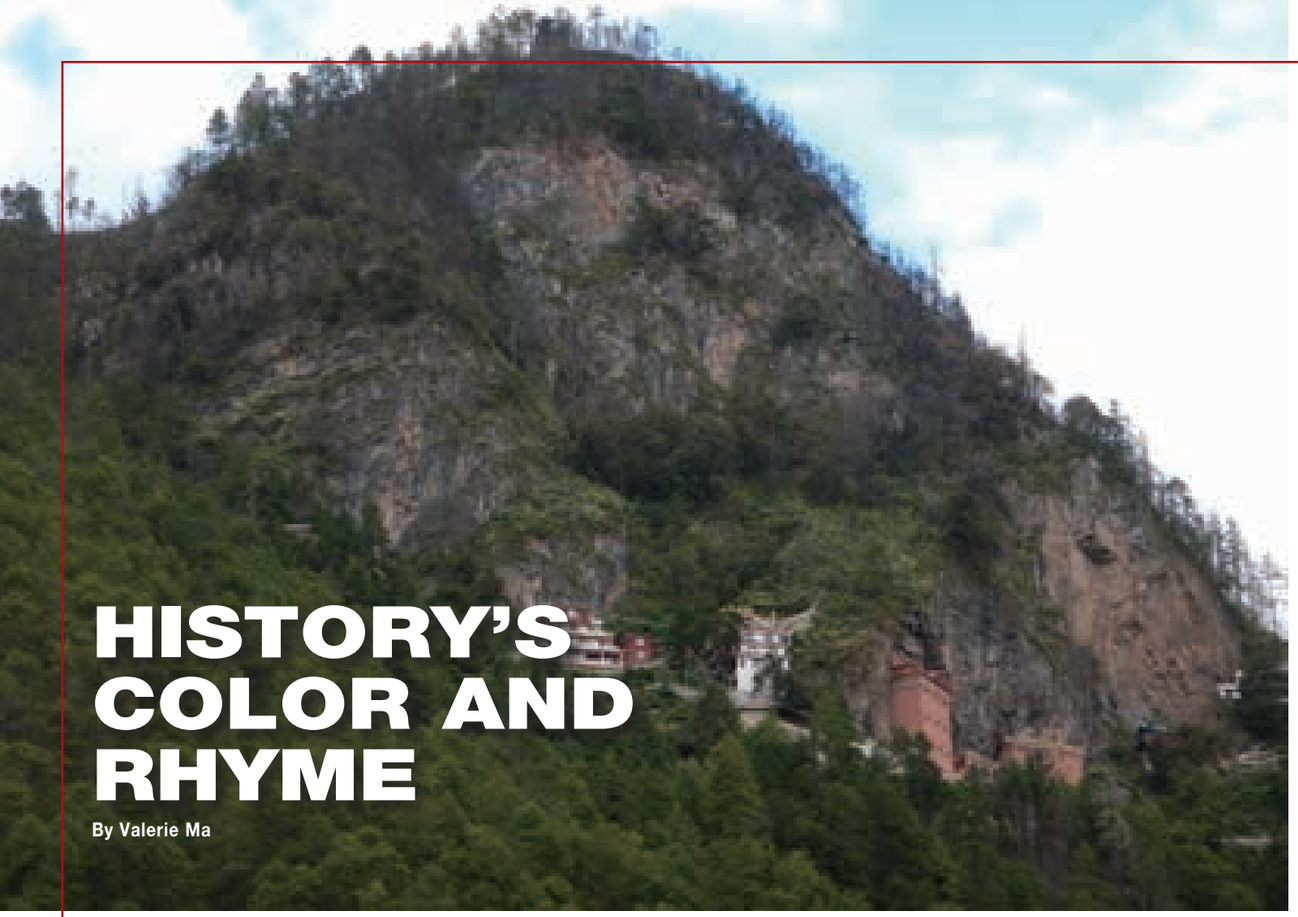
A few days later, with the image of the old man in mind, I biked back over to the northern end of Napahai wetland to attempt to talk to him, racing down the road, heart thumping with either anticipation, the high elevation or the effort of pedaling. I reached the old man's home just as it began to drizzle. He owned a small rest stop and invited me inside. I attempted to strike up a conversation, but much to my chagrin, my deficient mandarin and his Tibetan accent made conversation more difficult than I had anticipated. I vowed to come back the next day with Julia, a fellow intern, to act as translator.

A linguistic intermediary certainly made the conversation smoother. Our new friend seemed eager to share what he knew about the forest. He was 72 years old, and from Gongbi village, so he had seen the changes that the surrounding forests had undergone. His perspective on the natural landscape was keenly shaped by religious and cultural customs and reverence for sacred landscapes, which he took care in explaining to us. He also expressed a deep appreciation and respect for the natural environment, though in a unique way, stating that respect for nature is of course necessary and should be practiced, but that there is nothing left, no forest worth conserving any more, because almost everything of importance or value is already gone. The thousand year old trees are no more, and the current forest is simply a shadow of what it once was. I biked back to the CERS Center consumed by our formal-interview-turned-informal-conversation.

A couple of days later, we walked back down to the old man's house (construction was still heavily in progress) to thank him for his time and invaluable information. As it was (yet again) raining, our old friend rushed us inside to rest, while he went back to standing outside, trying to entice tourists whooshing by in their cars to stop for a break. Sitting inside the old man's living room, we met his grandson, 22 year old Zhaxi, who was about to head to graduate school in Chengdu, where he would be studying Tibetan culture. As part of a Tibetan family, he found that studying Tibetan culture and identity was of extreme importance. It was no surprise therefore that after some casual conversation over liangfen and yak butter tea, I found that his perspective on the environment and on nature was very much informed by his understanding of Tibetan culture and spirituality. Like his grandfather, Zhaxi espoused a great respect for the natural environment, but, interestingly, expressed this view in a slightly different way that was more optimistic and focused more on future conservation of forest. Our conversation was casual, however, and we soon found ourselves exchanging WeChat information and promising to find Zhaxi the next day to help his family cut and dry hay for winter fodder.

We did go back to cut hay the next morning, though we did not stay for long, and our efforts to roll and bundle the hay were rather laughable. Even though I had completed my research with the old man and his grandson, the other interns and I continued to visit him. The day before leaving Zhongdian, we took some fruit down for our last visit to the old man and solitary house at the end of Napahai lake. The old man was stretched out at his rest stop, asleep, but our footsteps must have woken him because he quickly rose to get us some pillows to sit on before sinking comfortably back into his chair. Our conversation this time was brief. We thanked him and his family for everything. He must have been tired still, as his voice began to trail off and his eyelids began to droop. Noticing this, we quietly and hastily said our goodbyes, and left him to his restful slumber.

This experience was great for learning how to interact with research participants and to identify interesting research topics in an interpersonal way.- The informal interactions are research as well, yet somehow more special.



HISTORY'S COLOR AND RHYME

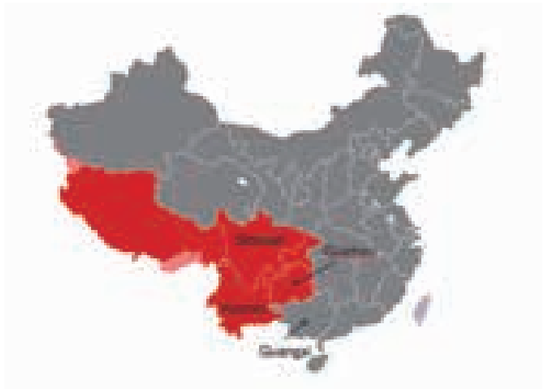
By Valerie Ma

Julia and I chuckled at the emojis on the billboard right by the entrance to the stone path. It seemed like the universal language of pictorial icons caught up to, or perhaps returned to, this tucked away area of rural China. The two of us ran to catch up to the others who were circumambulating the sacred mountain at the Damo Zushidong, Bodhi dharma's Cave. As we started walking on the stone path, I focused on keeping a rhythm, but pausing once in awhile to look out towards the view. I could only see flashes of scenery, though, because the path was lined with layers upon layers of prayer flags. These flags created a tunnel of color that guided us around the mountain.

Even more than a guide, the layers of flags represented history and time – pilgrims who came to complete the kora pilgrimage trail left behind a string of flags, and over time, these flags began to layer. My fingers held onto a red string that hugged the side of the mountain, wondering if someone left it here as a guide. Then again, it also could have just been a piece of string that unstrung from a prayer flag by accident, because the red string ended after a couple of feet.

I first came to CERS in 2012 thinking I was going to go into STEM, the ubiquitous acronym for Science, Technology, Engineering and Math. I still have an interest in science and math, but through high school it became just that – an interest. Another side of me that was buried in middle school emerged in high school during a creative art project from social studies class – a passion for history and the humanities. I found history interesting yet frustrating at the same time; writing a paper was much like being a detective or even an explorer. You had to consult different perspectives because different people interpret history differently, and looking for these perspectives was an adventure in and of itself. After collecting evidence, you had to piece together everything into a coherent puzzle, and this would be your argument. Why would history need arguments? Shouldn't it all just be facts? Understanding perspective and vested interest (and therefore, bias) is key in exploring history. This is what makes history so interesting for me, because discovering a different perspective changes the color and tone of history.

CLOCKWISE FROM LEFT:
Damazong from afar.
Map of former poppy growth.
Poppy flower.
Opium pod.
Prayer flags of Damazong.



Along with participating in the education program, this kind of historical exploring is what I did during the month I was with CERS in Yunnan. I worked on a historical research paper on the domestic opium trade in Southwest China (1906-1937). Albeit a long and arduous journey, I enjoyed peeling off each layer of complexity, much like looking at and through the prayer flags at Damo Zushidong.

One of the most enjoyable parts of the process was looking through old explorer accounts for evidence and commentary on opium. During our stay in CERS's Guji site, How Man lent me a copy of an account by the explorer Baber, which dated back to the mid-1800's. Later, while flipping through Elizabeth Kendall's book, A Wayfarer in China, which dates almost a century later than Baber, I stumbled upon this quote:

"…and this where a generation ago that careful observer, Baber, estimated that poppy-fields constituted a third of the whole cultivation."

Kendall traveled through China during a time of opium suppression and therefore did not see much opium being grown. I was so excited to see this connection between two explorers. It reminded me of my experience walking the kora – who knew how many pilgrims had traversed the same path as I did, even before there was a stone path? Immediately I became aware of the historical significance of circumambulating the sacred mountain.

Mark Twain once said, "History does not repeat, but it sure does rhyme." Life and history is nuanced in that way; people can have different stories and perspectives on the same thing. Retracing steps can be very meaningful in forging a connection. For me, a person whose religion differs from the pilgrims who stepped on the same stones before, just the circumambulation became a shared experience. We may have had different purposes and extracted different meanings from this shared experience, but now I can say I also did the kora.

Photo by kiwinz

THE BRITISH INVASION OF TIBET

Ryan Smith,
ACE/Stanford University

TOP TO BOTTOM:
British military envoy to Tibet.
Colonel Younghusband.

In 1904, Tibet saw itself bent to the will of the power-seeking British Empire. At a time when the Russian Empire was also seeking to extend its holdings in the world, the two powers were in competition for control. Receiving rumors that Russia was gaining an influence in Tibet, the British Viceroy in India, Lord Curzon, sought to make negotiations to obtain British trade rights in the area. Officially, China controlled Tibet, yet Curzon quickly saw that the weakening Qing government had little power over the Dalai Lama and the Tibetan government. As a result, Curzon launched the Tibet Frontier Commission. Led by Colonel Younghusband, this group was sent with the purpose of making trade agreements with the government in Lhasa. Though a diplomatic mission, the commission included troops. The "expedition" caused much death as the Tibetans, though putting up a valiant resistance, suffered greatly at the hands of their adversary's advanced weaponry.

As British forces marched toward Lhasa, they were first halted at Chumik Shenko. Meeting a resistance force of 3,000 Tibetans, the British forces sought to avoid aggression, yet as time passed, the British soon realized that the Tibetans had no intention of allowing them to advance. Sources disagree over what caused bullets to begin flying, yet one word was consistently present among all accounts of the interaction: 'massacre.' With their Maxim machine guns, British forces unleashed mayhem on the ill equipped Tibetans, who fought with swords and antiquated matchlock guns. With 700 Tibetans dead and only 12 British wounded, the tone of this British mission in Tibet was set to be a bloody one.

Back in Britain, the news of the massacre at Chumik Shenko brought resentment towards the Commission, and many leaders even began to reconsider the actions in Tibet. Yet, despite all that happened at Chumik Shenko, a Tibetan attack on a British mission at Chang Lo brought support back to Younghusband and the Commission. In fact, after this Tibetan instigated attack, in which still more Tibetans lost their lives (over 100 as compared to only 3 deaths on the British side), Younghusband was sent more men, supplies, and even stronger weaponry. The British continued their advance more powerfully than they had begun.

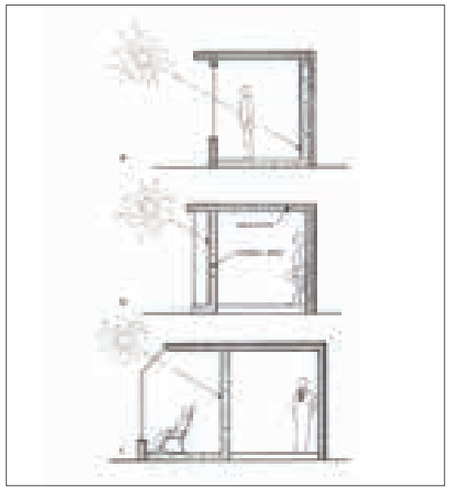
The final stand of Tibetan forces occurred at the heavily fortified Gyantse Dzong, whose thick walls posed some initial trouble for British forces, yet whose lack of artillery insured a British victory. Here, hundreds more Tibetans lost their lives defending there homeland from foreign invaders. To this day these fighters are revered as heroes.

Once in Lhasa, Chinese officials greeted Younghusband. Initially intending on meeting with the Dalai Lama, however, Younghusband sought out Tibetan government officials after learning that the religious leader had fled the country. He was able to pressure the government into meeting his demands, and the two parties signed what became known as the Treaty of Lhasa. This treaty not only stated that the British Empire had the right to trade throughout Tibet but also required the Tibetan government to pay large amounts of money, money that the government could not easily provide.

Aside from the monetary payments, which were later significantly lowered from the absurd initial amount, the trade terms never quite had a direct impact. Tibet was still extremely isolated from the modernization of the rest of the world and possessed no easily accessible commodities to offer in international trade. The British secured rights to Tibet on paper, but little tangible change came as result of the formal ones. Regardless of the treaty, arguably irrelevant, the invasion itself did have an effect on not only Tibet but also on the rest of the world, which witnessed the shocking events unfold.

In the case of both Tibet and the West, perceptions were altered. Though there are many things that have factored into the occidental's current perception of Tibet and Tibet's current perception of western countries, the events of 1904 have been integral and undeniable factors. For one, Tibetans, in particular Tibetan leaders, understandably held great distrust and ill feelings towards the invaders. Among Buddhist monks, these feelings were a large reason for the killings of Christian missionaries and Christian followers during the so-called Tibetan Rebellion of 1905. Connecting the acts of the British invaders to the presence of foreign missionaries, the monks sought to cleanse their lands of any western influence and signs of westernization. Bloody suppression in 1907 was the follow-on response of the Qing government, with massacres of monks and lay people, destruction of monasteries, and expansion of the area under direct control of the Chinese military.

Many in the West felt a responsibility for what had occurred in the invasion and all that came as a result. During the invasion, they sat as onlookers while British forces brought blood, and a lot of it, to an isolated people that were underpowered and trying to protect their home. With resentful talk already stirring towards imperial Britain, sentiment towards the foreign victims of British forces began to become more noticeable and stronger. Exemplifying the outlook of many westerners, Donald S. Lopez Jr. summarized how many came to envision Tibet and Tibetans; as "a happy, peaceful people devoted to the practice of Buddhism, whose remote and ecologically enlightened land, ruled by a god-king, was invaded by the forces of evil."



LEFT TO RIGHT:

Improving passive solar heating.
Sloping battered walls of a Tibetan house.
Traditional carpentry in Shangri-la.

TIBETAN ARCHITECTURE: PAST AND FUTURE

By Jenna Frowein and Jack Keelan,
ACE/Stanford University

Tibetan culture has survived for over one thousand years, and one aspect that has helped define the culture throughout the centuries has been its architecture. Architecture has become an enduring lifeline of culture. With strong Chinese and Indian influences, Tibetan architecture is an integral part of the culture and history of Tibet.

Traditional Tibetan houses are constructed with locally available materials such as stone, clay, wood, and earth. Wood is harvested from the remaining local forests which have already been heavily depleted. Materials are strategically placed throughout the house. Granite is often used for walls, in addition to earth and other stone materials. Softer woods such as poplar are utilized for carvings, while harder woods, such as firs and nut trees, are employed for structural support. Mud bricks are used on the top floors of houses to reduce the weight and the structural load on the supporting elements. However, in some wealthier houses, granite and other stone is used all the way up to the top.

Typical Tibetan houses can contain anywhere between one and four floors. However, a typical floor plan has distinct functions for each floor. The first floor is usually used for housing livestock as well as storage for a variety of goods and materials. The second floor is dedicated for the kitchen and bedrooms, while the third floor usually contains a prayer room or shrine. Regardless of the number of floors, the prayer room is always on the topmost floor so that nothing in the house is above the altar.

A monk is often hired to ceremonially initiate the construction project. Walls are built up to one meter thick for structural stability and insulation. Windows within the main wall are usually quite small to retain the structural integrity of the wall. Interior walls are wood paneled and decorated with ornate cabinetry. A technique of battered walls is used through traditional Tibetan construction, where the wall is thicker at its base and slims towards the top. The outer façade of the wall slopes at a ten degree angle, while the inner wall remains vertical. The battered wall technique creates an illusion of height in larger structures, similar to techniques employed by traditional Greek architecture. The battered walls also improve seismic stability while additionally reducing the dead load of the construction materials. Another technique that is often implemented is galetted rubble, by which large rectangular stones are placed between layers of smaller flat stones. This technique gives greater flexibility to the structure and increases stability in the case of an earthquake.

The dry and arid climate of the Tibetan plateau requires significant insulation to maintain a somewhat comfortable temperature within the building during the harsh winter months. The thick walls, similar to trombe walls, provide great insulation. This is a passive solar technique that absorbs thermal heat from sunlight during the day, then slowly re-radiates the heat back into the house during the night to heat the inside of the building. Additionally, the core spaces between the inner and outer walls are filled with stone rubble, rammed mud and straw, and other insulation materials. Roofs are sealed and insulated with either arga or tikse. Arga is a combination of stamped and oiled clay, while tikse is a type of water-absorbing sand. The roof is supported by horizontal timber beams, and ceilings are supported by pillar-post construction.

A carpenter is traditionally responsible for the entire construction of a house. Carpentry skills are passed down from master to apprentice. However, the traditional practice of carpentry is threatened by the increasing use of concrete, which is cheaper and less skill intensive.

Logging has already put a toll on forests throughout the Tibetan region. In order to sustain the beautiful forests as well as maintain a sustainable environment, government programs or subsidies could be initiated to encourage recycling of old wood when new structures are built. In order to improve thermal insulation, especially during the winter months, a number of passive solar techniques could be employed. Stack effect infiltration could be used to increase natural ventilation by creating a pressure difference between the top and bottom floors to cause a natural upward flow of air throughout the building. Instead of using single plywood for interior walls and front facades, employing framed walls would reduce the amount of thermal loss between rooms and to the exterior. Floor slabs should be insulated on the edges to mitigate heat loss to the exterior environment.

Traditional Tibetan houses already face south, however ample south-facing windows would increase the solar gain, especially during the sunny but frigid months in winter. Building roof overhangs on south-facing windows would shield the building from direct sunlight during the summer months, while allowing direct sunlight to heat the building during the winter. Low-emissivity glass could also reduce the amount of heat loss through windowpanes. Constructing trombe walls, sunspaces, or utilizing thermal mass throughout the building would naturally heat the building during the winter months. Hillside berming would also help to shelter the houses and reduce thermal loss to the exterior environment. All of these techniques can be employed while still maintaining the traditional design characteristics of Tibetan architecture.

2016 YUNG YAU COLLEGE @ SHANGRI-LA

By S.T.F.A. Yung Yau College

LEFT TO RIGHT:
Students from Yung Yau college at festival.
Display board of YYC students.

帶著滿滿的期待，懷著一顆好奇的心，我們六位YYC學生和四位老師從一個繁忙的國際大都會來到這堪稱世外桃源的地方——美麗的雲南香格里拉。即使有些疲倦，也無法掩飾我們內心的興奮。一下機，當我們吸下第一口當地的鮮冷的空氣，都意識到來到這片充滿靈性的土地是多麼的幸運。就這樣，充實的12天發現之旅正式開始。

何芷茵

一朵朵棉花似的白雲，一片片綠油油的草原，一座座高聳的山峰，一股股清新的微風，凝望著上天賜予香格里拉的一切，我彷彿明白了「天堂」是個甚麼樣的地方。不用說太多的語言，只是小小的一個問候、微微一笑，香格里拉的人們就給予我們最熱情的款待，他們的臉上永遠都充滿著最純樸的笑容。

說真的，我從來都不知道自己有多麼幸運。在我們學校的副校監大力資助和老師的幫助下，讓我能融入在這世間美景之中，體驗人類和大自然如何互相扶持，互相依賴。山就是可愛的原住民最珍貴的的天然屏障，山就是他們最美好的家園。當然還少不了CERS團隊的大力協助，讓我們在享受不同美景與各種風俗的同時，真真正正從探險中體驗到守護相助的重要性。這些學習機會對於平時安於逸樂的我來說真是寶貴的一堂課。

還記得去觀察滇金絲猴的那一天，在深林中發現它們使我興奮得一直手舞足蹈，它們都是水靈靈的生物啊！滇金絲猴可以在白馬雪山中過著它們理想的生活是上天賜予白馬雪山和金絲猴們的福氣。深山的孩子當然喜歡並且習慣了看見它們，但對於長期生活在城市的我來說，看見這麼多的滇金絲猴確是一次十分寶貴的體驗。它們讓我瞭解到這裡的原住民和大山、大自然和諧相處的幸福與快樂，同時讓我反思現代人們在大力開發天然資源的同時，也有義務保護自然環境和可愛的野生動物。它們需要人類的說明，而人類也同樣依賴它們才得以生存。

還有一次，在前往達摩祖師洞的那天下著雨，意想不到的山泥傾瀉就發生在我們眼前。因車子無法載我們上山，在Dr. Bill和卓瑪老師的帶領下，我們走了一條十分具挑戰性的陡峭山路。途中路滑得像溜冰場，對我來說簡直就是步步驚心！這時，團隊就是有一股神奇的魔力，帶給我們「不怕繼續走」的動力。回程的時候，車路又剛好被山泥堵塞，車子沒法走下去。考驗我們團隊精神的時間又到了，無論是老師們還是學生們，都沒有嫌棄那鋪滿了泥巴的山石和粗糙無比的樹枝，一一衝上「前線」幫忙清理道路，大家一同喊「一二三」的時候心裡都是流著沸騰的熱血。幸運的是得到了同路人的一臂之力，挪走了好幾塊沉甸甸的石頭，路得以通順，我得以在車上做上一個安心的好夢。

我們要走的路還很長，路上有許多意想不到的挑戰和令人心動的美景等著我們去發掘、去迎接。這次充實的12天香格里拉之旅就是我們要經過的「路」之一。它不僅讓我開闊了眼界，認識了許多可愛的、勤奮的人們和經歷了意想不到的事，還讓我學習到了如何去用心感受自然的美麗、團隊合作的力量，更重要的是發現自己內心的力量，並且不斷超越以前的自己。最後我真心感謝學校和副校監能給予我這麼寶貴的機會出外學習，還有十分感謝黃效文先生和CERS團隊的所有工作人員和老師們在一路上一直這麼照顧和關心我們，使得我們這次旅程倍添絢麗的色彩。

凌卓朗

「碰」！飛機著陸了，走出機場，一股來自香格里拉的寒風迎面吹來，這第一天的境況仍歷歷在目。在這十二天的旅程中，我獲益匪淺，接觸到很多新事物，全賴學校給我這個機會和（香港）中國探險學會各成員所給予的細心照顧。起初，我以緊張的心情擔憂著會在旅程中遇上艱辛的難關，例如會患高山症等等，但經歷幾天的新奇玩意後，我的看法就改變了。雖然在某些活動中，我們需用盡「九牛二虎之力」才能辛苦地完成路程，但走過漫漫長路後，回首一下，便發現自己已在不知不覺間走到目的地，從內心湧出來的成功感立刻就蓋過身上的疲倦，把辛苦都拋諸腦後，這些都是在今次旅程中不時遇到的「寶藏」。

而當中最大的「寶藏」就在前往達摩祖師洞的那天，當天下著大雨，由於車路被泥石封了，所以便在大雨中爬了兩小時的崎嶇山路，最後終於到達目的地，轉身一看，已看不見遙遠的起點，只能看到長長的山徑和如仙境般的雲霧瀰漫著，頓時覺得即使花盡力氣，仍值得爬到那裡欣賞壯麗的景色。如果當時車路沒被封阻，也不能嘗到這份可遇不可求的滋味。這趟旅程中所獲得的知識多不勝數，亦認識到一眾友善、熱情的探險學會成員，實是收獲豐富，真希望能再次參加，亦希望這趟可貴的旅程能在記憶中永不消逝。 ▶

郭詠珩

轉眼間，十二天的旅程已在不知不覺中結束。回想起旅途上的一點一滴，一切都仍然歷歷在目。還記得剛到達香格里拉的那個晚上，一踏出機場，那股寒風迎面吹來，感覺就像冬天已在八月的時候悄悄來臨。

於是次考察活動中，除了親身上山看滇金絲猴以及採蜂蜜外，更難得參與了當地傈僳族一年一度的弩弓節。弩弓節當天，四處都掛滿了五顏六色的彩旗，不少村民都投入參與賽事，亦有些出來湊個熱鬧，場面非常盛大。另外，當地村民都十分熱情好客，他們都主動為我們奉上酥油茶和一碟碟地道小菜，讓我們有種賓至如歸的感覺。這些體驗活動不僅擴闊了我的眼界，更給予我一些難能可貴的經歷。透過參與當地的傳統節日活動和參觀寺廟，我們了解到少數民族的風俗習慣及宗教文化。

而在這次旅程中，使我最難忘的就是爬山的那部分。我們幾經攀山涉水，看過了滇金絲猴、蜜蜂、鬥牛，又到過了來遠寺。起初，我還是沒適應高海拔的環境，又走得過急，結果走得氣喘吁吁。可在往後的旅程上，無論是老師、同學或是工作人員，他們都主動協助和照顧我，總怕我無力再走下去，陪伴我走過每段艱辛的路程，真是無言感激。

特別是下著雨的那次，那天我們原本打算到達摩祖師洞，怎料途中卻遇上山泥傾瀉，前路被泥石阻擋，只好攀山到達。一路上，我們踏著濕滑的泥和石，蹺過樹林草叢，小心翼翼走每一步。每當我快要不小心滑下去時，身後的同學都毫不猶豫地用力把我推上。每當我不敢再向上走的時候，老師都會馬上伸出手，拉我上去。縱使寸步難行，前路茫茫，但在他們的協助下，我更有勇氣繼續走下去。最終，我們堅持到最後，一同走到了目的地，過去所花的力氣並沒有白費。我們的艱辛最後都換來了回報，山上的景色真是引人入勝，令人陶醉。

經過這次旅程，我深深明白到「不經一番寒徹骨，焉得梅花撲鼻香」的道理，學懂了即使前路有再多險阻也不要輕然放棄，要勇敢跨過一切障礙，堅持向前走下去。這次經歷是寶貴的一課，使我獲益良多，給了我一個永不磨滅的回憶。最後，感謝CERS給我們機會參與是次考察團，同時，我亦衷心感激副校監慷慨資助我們是次活動所需費用，還有CERS團隊的工作人員、老師和同學一直以來的體諒、關心以及幫助。謝謝你們！

黃穎霖

在這十二天裡，我得到很多前所未有的經歷。一開始，我們到了白馬雪山國家級保護公園。在那裡，我們有幸居住在傈僳族傳統的房子裡，參觀關於傈僳族文化的博物館，還有幸參加傈僳弩弓節，使用傈僳族傳統的弩弓，親身接觸這個少數民族，了解他們獨特的文化。然後，我們還有機會看到媲美大熊貓的國寶滇金絲猴，觀察這些「雪山精靈」的生活日常；觀看採蜂蜜的過程；欣賞鬥牛節，兩隻牛熱血地互撞；走進松贊林寺和大寶寺裡認識當地的宗教信仰。旅程看到很多以前沒機會看到東西，令我大開眼界。

在這個挺原始的地方，我得到很多在香港沒有經歷的東西。我們幾乎每天都要走上一段山路，到不同的地方探險。過程中，大家互相鼓勵，老師和同學一起學習，於探險中激發潛能。這裡的人全都很友善、純樸，還有那秀麗的自然環境和極其虔誠的信徒，這些都在香港這個現代化的城市裡很難找到，或是都給摧毀了？

最後，感謝學校的贊助和中國探險學會的幫助，讓我有如此寶貴的機會接觸自然，令我獲益匪淺，很榮幸能參加是次雲南香格里拉考察體驗及交流活動。

李施琪

八月的香格里拉，寒冷而神秘，我們來到了中甸總部。從香港這塊平地來到海拔餘三千米的地方，我似乎有點兒透不過氣，每一個動作都小心翼翼的。第二天清晨，我們坐著車子前往響鼓箐，沿途上欣賞了很多的美景——只屬於香格里拉的獨特景觀：隨處可見的犛牛和羊，河水清澈見底，水天一線，彷彿形成了一條對稱軸，清晨的薄霧鑲嵌在奇山峻嶺上，更是給這美麗的香格里拉蒙上了一張神秘莫測的面孔，令人捉摸不透。放眼望去，晴空萬里無雲，放空一切的純潔與心靈！更值得一提的是當地濃郁的宗教文化建築，即使是出了市鎮，也能看到屹立在草原上的藏族建築，令人心生敬仰。而松贊林那片美麗的地方，送遠處望去，金光閃閃的建築物輝映交錯，隨處可見的轉經筒、僧人，到處充滿莊重、虔誠的氣息，令人不禁感歎藏傳佛教的魅力。

十二天的探險一幕幕如電影般在我腦中浮現，我們採蜂蜜、參加弩弓節、觀賞性感的滇金絲猴、參拜不同的寺廟……其中最令我感到印象深刻的是那可愛的滇金絲猴，它們像人類一樣有自己的家庭，無論神情、覓食的動作都與我們相差無幾。猴媽媽抱著自己的孩子，餵哺母乳，爸爸為了保護家庭去覓食增強體力，稍大一點的金絲猴活蹦亂跳的，實在像極了一幅絕好的家庭照。

在探險過程中，我不僅學到了各樣的知識，更認識到團結的重要性。探險過程中也不失一些小插曲：爬山時大家守望相助，你攙扶著我，我護著你；天氣情況惡劣，許多石頭都從山上滾落下來，大家一起搬動卡在路中間的大石頭……這些事都令我不得不感慨團結互助的力量。

我十分感謝學校給予我這個機會參加CERS的探險活動，在這次的學習活動中，我領悟到「人生的精彩在於探險」，不能「讀死書」，戶外學到的東西也許比課本更多。在此，更要感謝Dr. Bill、卓瑪老師和各位專家教授對我們的耐心教導，還有中國探險學會工作人員的悉心照顧，讓我們一日三餐都能夠吃飽喝足，有足夠的體力去探險、去學習。

何鴻超

今年暑假，我很榮幸能夠參與由中國探險學會舉辦的中國雲南省香格里拉縣考察體驗及交流活動。本來，我把這次探險活動當作是一次輕鬆愉快的旅行，就是去一些景點看看風景而已，然而我發現這次旅行不單只是看風景，最重要還是一次寶貴的學習經歷。

在十二天的旅程中，我們先是參加了傈僳族的節日弩弓節，感受到古時候傈僳族人民在製作弩弓時聰明的構思和打獵時的勇氣和霸氣；在參觀滇金絲猴國家公園中見識到了國寶金絲猴的日常生活和獨特的生活習性；走過泥濘的山路，穿越草地，渡過小河，一路上跋山涉水才得以一睹當地傈僳族人養殖的蜜蜂。▶

LEFT TO RIGHT:
Students and teachers of Yung Yau College.
Bull fight festival of the Lisu people.

CLOCKWISE FROM LEFT:

Women crossbow team of Yung Yau College.
Removing fallen tree at mudslide spot.
Hiking through the rain to view Snub-nosed Monkey.

行程是一早就計劃好的，但是由於天氣因素，我們不得不改變行程。驚喜的是路上發生了許多景點以外難忘的事，比如恰好經歷了一年一度的鬥牛節；在前往達摩祖師洞的途中遭遇塌方，冒著大雨踩著泥濘曲折的山路前往目的地，回程時又齊心協力將阻擋車子前進的大樹和巨石挪走……所以說，旅程並不只是看景點，沿途可能發生比景點還要開心的事。

我發現，當你去到一個地方，想要通過景點去了解當地的文化習俗，是完全不夠的。只有坐平民坐的車，住平民住的房子，走平民走的路，參加平民參加的活動，你才能真正了解一個地方。最後，十分感謝中國探險學會給予我們一次寶貴的經驗，讓我們暫時離開喧囂的都市，去到寧靜偏遠的鄉村，體驗農家的生活和樂趣。

Mr. Chan Kwok Keung, Ken

It is really an amazing trip in Shangri-La for 12 days. Being one of the teachers to lead six bright YYC students in this trip is a very awesome experience. We deeply have to thank CERS for their preparation, arrangement, help and support during this trip. I am really impressed and appreciated by the CERS in preserving and maintaining our precious animals, environment and human culture activities. I enjoy this wonderful trip and it is an unforgettable memory and pleasant experience for me. Thank you very much to CERS.

陳善恩老師

十二天的旅程轉眼結束，過程需要老師和同學的共同配合。是次經歷師生皆獲益良多，旅途中多番需要大家的合作，充分體現團隊精神，是學生在課本以外的得益。同時，幸有張帆老師沿途深入介紹當地歷史文化及自然地貌，讓我們了解到大自然的雄偉、其重要性及值得人類保護之因。感謝學校讓我有機會參與是次旅程，亦感激Dr. Bill及Tsering Drolma全程的照顧，並在途中培養學生自學精神，讓他們學會主動學習。

楊明揚老師

經過了為期十二天的香格里拉探險之旅，我認為學生及老師都有不同的收穫。作為帶隊老師，首先很感謝學校給我提供的機會及探險學會所有工作人員的照料。最難忘的經歷無疑是我們師生全體在惡劣的天氣條件下徒步登上山頂參觀達摩祖師洞，這讓我覺得之前自己經歷的都是「行山」，這次才第一次經歷何為「爬山」。

這十二天的生活除了讓我對動植物及少數民族文化有了更深入的瞭解，還讓我感受到快樂其實可以很簡單，靜下心來往往才能發現生活的美好。

黃蕙心老師

感謝CERS的安排，讓我能隨學生在這十二天中，有機會見識不一樣的雲南。

這十二天，有機會居住傈僳族的傳統木屋、觀看他們傳統的鬥牛節、參加了他們傳統的弩弓節，也有機會近距離地一睹滇金絲猴的風采，這些經歷和體驗都是難能可貴！

最令我印象深刻的是我們隨Dr. Bill和卓瑪準備上去達摩祖師洞，當日天氣不佳，於是便棄車徒步走山路，儘管當日下著大雨，但是當同學踏出第一步後，雙腳佈滿濕泥，雨水順著樹葉，褲子全都濕透了，但學生們不放棄登上3000多米海拔的達摩祖師洞，當時我看到大家的堅持，每一天都走出一點自己的舒適圈。登山後，看到從高處眺望的風景，一切都是值得的。

經歷這十二天的生活，讓我們認識到雲南當地生態、藏傳佛教文化、傈僳族文化等等，以及感謝CERS熱情的招待，每天為我們準備三餐、安排行程等，使我們有一次珍貴的體驗。

難忘的旅程結束了，我們會將這份美好的回憶藏在心底，不忘這趟旅程所發生的點點滴滴，心繫香格里拉。世界還有許多東西等著我們發掘呢，繼續勇敢地走下去吧！

LITTLE BLACK BEASTS OF TIBET

by Tanner Johnson
ACE/Duke University

Yunnan Province is notable for its freedom of spirit. The open, mountainous Three Parallel Rivers World Heritage Site teems with life, most of which roams freely, virtually boundless. The sense of communal openness is reflected in agricultural practice. Domesticated yak, black pigs, and other animals roam through quiet villages and graze in lush valleys—an organic liberation nearly made obsolete by the progression of commercial agricultural techniques. While the yak has long served as the crux of Tibetan nomadic livelihood, carrying loads long distances for trade and providing a steady food source on the formidable Plateau, the Tibetan black pig is making quite the name for itself in the wake of permeating modernization in rural parts of China.

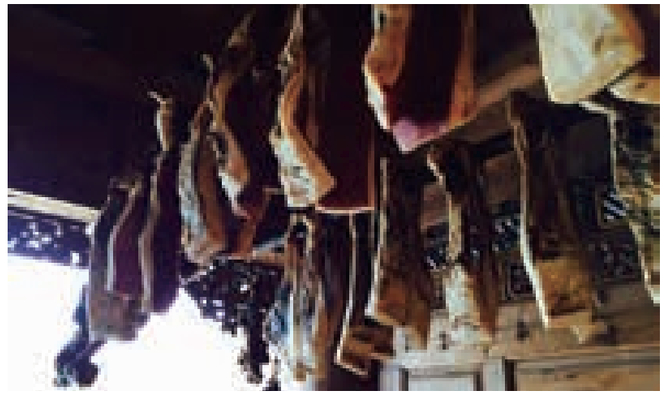
Most culinary-minded folks would ascribe the title of "best ham in the world" to the world-famous salted and aged hindquarters of the Iberian Peninsula, jamón Ibérico, but there may be a lesser-known, equally mouthwatering rival right here in Yunnan. Cured hams from Yunnan black pigs, particularly from the towns Xuanwei and Nuodeng, are widely considered the finest hams in China. Anyone can cure pork, but these hams are special. For one, they taste better. Several attempts to introduce larger, faster-growing hogs have found little success, since the black pig promise a distinctly richer flavor than the larger AA pigs. Good ham also requires a specific environment. Not only do these pigs graze freely on wild mushrooms, organic roots and fruits, and ants, but also the curing process itself requires a cool, dry climate, for which northwest Yunnan is perfect.

Once the pigs are harvested, a long and delicate road lies ahead to reach the final product. To achieve globally recognized excellence, shortcuts are simply out of the question. Visit riverside villages near the Nujiang, the upper stretch of the Salween River, during winter and observe the heart and artisanship that goes into the curing craft. From a distance, large black figures hang from tall tree branches like oversized fruit. A closer look, though, will show they are in fact the fruits of the last pig harvest drying in the cool winds above. Or explore any number of homes near Zhongdian and you will inevitably stumble across a rack or two of curing hams, anywhere from one day to three years old, filling the room with a subtle, meaty smell. The immense time investment coupled with unparalleled caution and care help to explain the exquisite quality of these meats.

Considering the steep prices of Yunnan black hams on the market, there are many questions as to why local economies have yet to capitalize on this potentially lucrative product from Zhongdian. Perhaps it is not uncommon for people like Gesang Dondrup, a local Tibetan man from Gong Bin Village, to utilize the hogs solely for subsistence purposes, leaving the niche market open to only a select few farmers. From another angle, stringent governmental attempts to protect forest areas have limited foraging grounds and may be resulting in a steady decline in pig numbers. But price spikes should naturally counteract scarcity.

The most convincing room for growth, in the end, lies in the business model. Businessmen scour Xuanwei for those savory black slabs of goodness. They purchase the hams at wholesale prices and then sell them at retail on Taobao, China's largest e-shopping platform, for nearly double the price (>80¥/kg). Conceivably, their only advantage is time and technological savvy.

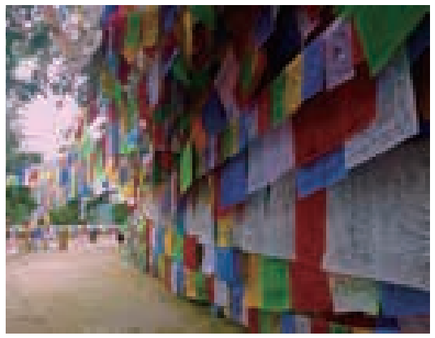
The demand for a culinary work of art that has been perfected through generations is clear. If Tibetan pig farmers were to utilize e-markets like Taobao, they could theoretically reel in twice the benefit, rightfully boosting the local economy and sharing a Tibetan namesake straight from its source. Like the pigs themselves, traditional pig farmers should also experience liberation, selling their product at a fair price.



CLOCKWISE FROM LEFT:
Local Black Pigs.
Offering to pagoda at Damazong.
Pig in pen.
Dried head.
Smoked meat.

TIBETAN ART: PAST AND FUTURE

By Isabel Ruby-Hill and Anna Quinn,
ACE/Duke University



CLOCKWISE FROM LEFT:

Prayer flags line pilgrim route.
Details of architecture.
Prayer flags at monastery and pagoda.
Murals with animals.

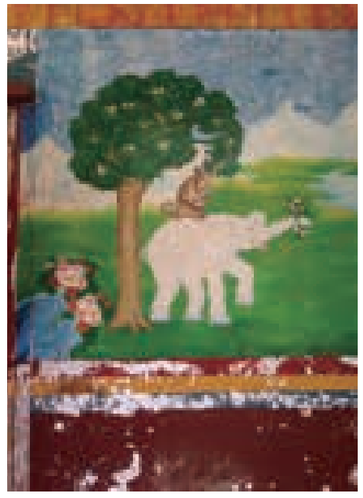
Before coming to China, we believed that Tibetan art mainly centered on the Buddha, naive to the fact that that type of art would be more specifically Buddhist art. We soon realized that this was not the case. Art is everywhere in Tibetan areas of China, with intricate details and meanings, both religious and nonreligious. With only three weeks to immerse ourselves in the culture, we jumped right into traditional culture to investigate the prominence and importance of art in Chinese culture. On one of our first days in Shangri-La, we went to the Gyalthang Ringha Monastery. Amid the colorful prayer flags, soaring trees, and golden prayer wheels, we absorbed the religious and artistic culture of the monastery. We first learned that this artwork is not just for the eyes' pleasure, as in much of western culture, but is also a symbol to be prayed to. This sparked our interest in inquiring what Tibetan art is and what the meaning behind it is.

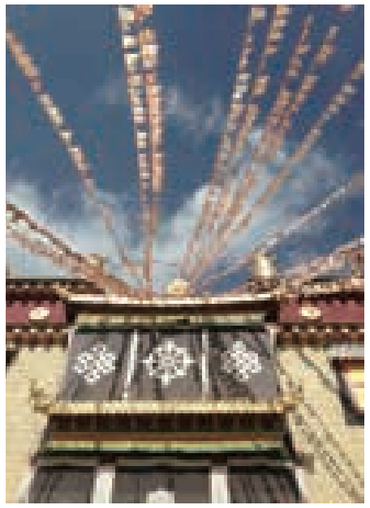
As well as the monastery, we visited several traditional houses. A recurring theme that we saw among these houses, the monastery, and beyond was animals in artwork. We wondered about the significance and decided to explore more deeply into the topic. Animals are sacred in Tibetan culture, and a way to demonstrate the high value of animals is to depict them in art. A specific motif in artwork drew our attention because of its prominence in many places we visited. It is called "The Four Harmonious Animals" and is a painting of a bird, a rabbit, a monkey, and an elephant underneath a ripe fruit tree. This scene tells the story of four animals who were trying to find out who was the oldest. By discussing what the tree first looked like when they saw it as a child, the four animals were able to amicably discover that the bird was the oldest. We were especially intrigued by this because it did not meet out previous perceptions of Tibetan art as mainly depicting religious figures. "The Four Harmonious Animals" is just one visual depiction of Tibetan appreciation and feelings of sacredness of animals. It goes beyond the legend by also expressing the Tibetan value of harmonious living, respect for elders, and appreciation of animals. Once the bird was recognized as the oldest, the four lived together in harmony and helped each other enjoy the fruits of the tree. The story and image depict the importance of harmony, interdependence, co-operation, and friendship. It also relates to the national identity; to live in harmony with nature, to cooperate with others despite cultural differences, and for families to work together.

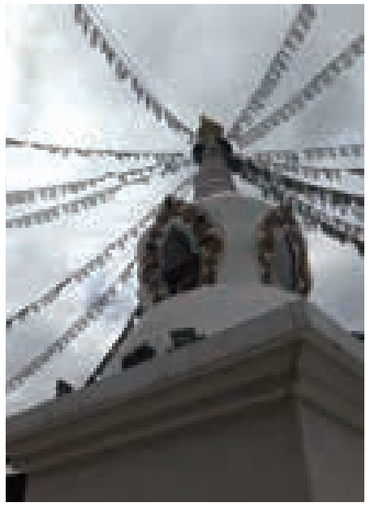
What we had appreciated as Tibetan art beforehand was actually Buddhist art. The recurring images of religious figures like Buddha or deities are Buddhist art and in fact do not originate from Tibet. Buddhist art originated in India and moved across Asia from Tibet to China, Japan and Korea.

Another form of art that we recognized in many places is also special to Tibet. Amongst interesting art pieces, such as painted furniture or sculpted wall decorations, we were especially interested in paintings on cloth called thangka. Thangka are painted or embroidered Buddhist banners hung at monasteries or family shrines. The material used as a base is usually cotton or silk. Iconometric principles stress the importance of rules, such as the numbers of hands, color of the deity's face, posture, symbols, and facial expressions. Additionally, gold final touches may be added. All is displayed systematically, in terms of exact angles of intersecting lines between arms, legs, eyes, nostrils, and ears.

The thangka artwork itself is very interesting and special to behold; however, the training of a Thangka artist seems almost as inspiring. An artist learns one style for their entire lifetime. Although it seems binding, Buddhists believe in rebirth, and therefore, understand that different types of art can be created in different lives. The life of a Thangka student resembles true passion and dedication; their career is hard earned. The first three years are spent learning to sketch Buddhist deities using precise grids according to Buddhist scriptures. Two years are then spent practicing the technique of grinding and applying mineral color and precious metals. Another year is spent studying religious texts and scriptures for subject matter. Overall, training for more than 10 years under a master is required to become a painter. After those ten years of training, it still takes another five to ten years before they can themselves be considered experts.







Being outsiders and observing this amazing culture, it is clear how much Tibetans value art. The religious importance behind each piece of art is significant, and it is amazing how much concentration and detail goes into each artwork to tell its unique story. There is so much more to art than is perceived by the western eye, and even by the eye of someone like us who has been enthralled by it for three weeks. Culture has such a great impact on artwork and the themes seen from piece to piece are only a small reminder of the extreme value and honor that Tibetans place in their culture.

ADVENTURES WITH CICI

By Valerie Ma

LEFT TO RIGHT:
Cici trying wild honey.
Surprise.
Hiking onward journey.

"Here is where I kept the worms I caught yesterday!" CiCi exclaimed to me in Chinese, as we walked towards the small pond by the gate. I must admit, my Mandarin vocabulary is not that expansive, so I hadn't actually understood what CiCi said, but I followed her anyway. CiCi picked up a cut plastic water bottle filled with dirt to show me the worms. "We can go look for more," she said as she dragged me towards the trees and bushes. She bent down and found a worm that was still alive, and promptly put it in my hand. "Isn't it ticklish?"

"Uh…yeah." I said with a nervous chuckle, looking down at the brownish orange piece of living string in my palm. Growing up in Hong Kong, I was not one to go out and explore nature, much less pick up random bugs to hold. Yet here I was, standing at CERS's Zhongdian site holding a worm.

How Man has always pointed out that if you want to find an explorer, go look for a three year old. Obviously, seven-year-olds could also qualify. Over the past few summers at CERS, I had pushed my boundaries of comfort and learned to keep an open mind, yet I still lacked something that maybe I once had – the curiosity and fearlessness of a child. As much as I was interested in different things, or wanted to go and explore the local area, I could not have imagined myself doing the things I did with CiCi, even just at the Center.

It was almost dinnertime, but CiCi asked me to go with her to pick some mushrooms. I accepted, thinking that we were just going to look for mushrooms by the paths going up to the Scholars House.

"Follow me, I've done this before," CiCi said. She began to climb onto the wooden railing of the first floor of the Scholars House, which was only about a foot off the ground. "Agh! Spiderwebs!", she warned. I followed her, contemplating about how I was actually ten years older than CiCi. We hopped onto some stones before trying to figure out which way would be safest to get to the patch of mushrooms. Given that I was horrible at birdwatching, it did not surprise me that I could not spot the mushrooms for a few seconds. Thankfully, they did not immediately fly away. The ground was a little damp from that day's rainfall, and getting to the mushrooms was nearly impossible with the prickly branches surrounding them. After much negotiation with CiCi, I was tasked with using a cut log to poke the mushrooms until they fell down the slope a little more, where CiCi would go retrieve them. There was a giant mushroom the size of a plate that was waiting for us, so I put away thoughts of reluctance and fear and got to work.

On immediate impact of the log, the mushroom broke into a bunch of smaller pieces. So much for trying to get the biggest mushroom I would have the opportunity to pick. With a few more swipes, the mushroom came down and CiCi pawed through the prickly branches to go get it. I felt extremely satisfied that we had at least gotten parts of the mushroom and especially because it was right in my "backyard". Though we were both late for dinner, this somewhat painful adventure was very much rewarding because I was able to discover some new things in a place that I had been to multiple times.

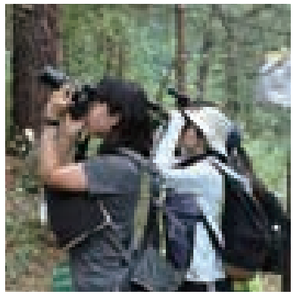
On another occasion, we decided to walk down to the Golden Monkey museum when we were at the CERS Lisu Cultural Village site in Tacheng. Because it was all downhill, Julia picked up a branch to use as a walking stick. CiCi followed suit, except she pulled a full branch out of the bushes, with smaller branches and leaves still attached to it. We continued walking, while Dr. Bill helped CiCi pick off all the excess leaves and branchlets, leaving the main branch unscathed. All of a sudden, I heard a loud giggle and quick footsteps behind me. I turned to see CiCi holding the branch, which was twice her size, as she barreled down the hill. Julia and I laughed as we were chased by a seven year old with what was basically a weapon. A funny experience, yes, but the significance was that my sense of childhood fun returned, in the midst of the stressful summer leading up to my senior year of high school.

There were a lot of new adventures for which I give CiCi credit. I certainly would have never even explored much of the CERS Zhongdian Center if it weren't for CiCi's curiosity and willingness go "off-roading." These experiences renewed my childhood spirit of discovery and truly living in the moment, something I realized that I might say I do, but do not actually follow through with when I am at school or in Hong Kong. As a kid who wanted to collect every worm and bug, who would insist on playing the right flipper on the Elvis pinball machine every time, and who ran around to pet each guard dog in turn, CiCi was energetic all the time and enjoyed every moment.

And when I would stand next to her, it seemed that those moments could slow the world just a little. In a society that is increasingly fast-paced and orderly, sometimes doing what a seven-year-old would do can be the most rewarding thing of all.

CLOCKWISE FROM LEFT:

Stephanie visiting Lisu Crossbow exhibit.
Stephanie and others observing Sub-nosed monkey.
Learning Lisu archery.



A LETTER OF THANKS

Stephanie Cheung

Stephanie Cheung was a summer intern with CERS in the summer of 2015. Unknown to her, Joyce Wang, whom she mentions below, was one of our early interns, in 2001, when she was about to enter Architecture School at MIT. She was one of the lucky ones who joined us on a rather strenuous expedition on the Tibetan plateau.

Dear How Man,

I hope you are doing well. I hope you remember me! I am studying architecture and I am now in my fourth year in the B.Arch architecture program at Cornell. I got stuck on your roof and climbed down two summers ago.

I just wanted to reach out and thank you for the experience and to the exposure I gained two summers ago. It seems really delayed but I was giving my travels and journeys in Yunnan a serious thought after a vastly different travel experience in my semester abroad in Rome last year, and now during my second semester 'abroad' studying and interning in New York City.

As an aspiring designer, I will be designing and responding to real people. With your projects, you listened to what was bothering people, and find creative ideas to respond what people want and what you truly believe is best for the better of society. You probably heard this many times before but I am so inspired by the energy and creativity in your approach.

I was feeling very jaded by the field and my studies. I realized how easy it is for bad projects to be built. Projects that gave its people and place no genuine thought. I thought of your mastiff project and cross bow festival, the best projects in my opinion are ground up. I decided to take my intuitions, observations more seriously, and to take the people using the space a lot more seriously. Exposure to how Professor Yu studies the smells of Tibetan houses was such a breath of fresh air. I finally became really honest about my intentions as an architect, and what really excites me - materials, smaller scale and more human centered design. Its all bit literal - but the light, material, smells that people interact with and remember most in a space. Hong Kong based more interior firms like AFSO headed by André Fu, Joyce Wang Studios, and firms in the US like Tod Williams and Billie Tsien, Selldorf Architects, David Chipperfield Architects, and Heatherwick Studios really, really excite me.

I just wanted to say how much I appreciated my time with CERS, it made me think a lot and I am really, really thankful.

Where are you now? (Terrible limiting and narrow question, but) what are you up to? What is exciting you? What is inspiring you?

I will be back in December and I would love to catch up,

Thank you so much How Man,

All the best.

Stephanie
September 29, 2016

A LETTER FROM LIZ MAMO, A FORMER INTERN

"I hope you are well. In case you don't remember me, I was an intern at CERS for the summer 2012, helping Drolma with the education program. I was introduced to CERS from Haiya Zhang, who I met in Washington, DC. It has already been more than four years, but I still would love to return to Yunnan and work in some capacity with your organization.

I am now in Germany studying my masters in Sustainable Resource Management, and it is time for me to write my thesis. I am interested in entrepreneurship that has positive social and environmental effects, and hope to write my thesis about community-based entrepreneurship in different cultural contexts (collectivist society and individualistic society). I would like to look at one business in-depth, and see if collectivism influences the success of community-based businesses. I remember Langdu fondly and think the Meixiang Cheese Factory would be a great example of a community based enterprise.

I really enjoyed my summer [at CERS] in 2012, and hope to return soon, even if for just two weeks, in November."

Liz Mamo
September 20, 2016

TOP TO BOTTOM:

Learning the ropes with Zhang Fan.
Making Yak Cheese pizza at .
Zhongdian Center

A TRIP TO LANGDU VILLAGE

By Julia Zhu,

CLOCKWISE FROM LEFT:

Inside of Yak Cheese lodge.
Yak Cheese lodge restaurant.
Pagoda with Yak Cheese Factory in background.
Collecting Yak milk.

As one of the interns for the CERS 2016 summer education program, I was lucky enough to take a trip to Langdu Village, the place where a famous yak cheese is made. Working together with CERS, Meixiang Cheese Factory successfully combined traditional yak milk with western cheese making techniques to create unique yak cheese products. Its special taste and unique background has brought attention from all over the world, as well as gained a Gold Medal in a cheese competition in France last year. My intention was to learn more about the cheese-making process as well as the story behind it.

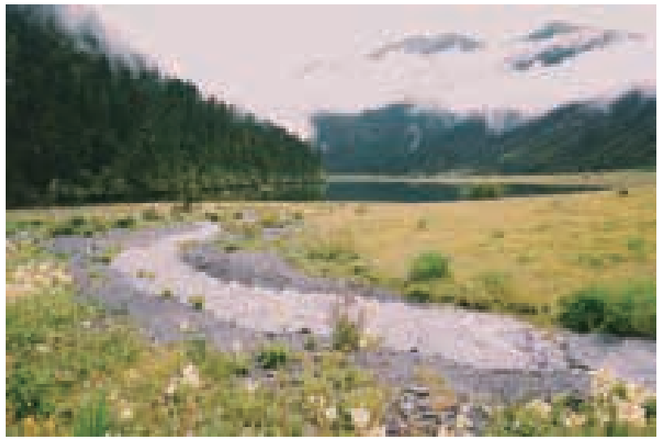
Langdu Village sits in a remote valley surrounded by mountains, and our bus had to climb over three mountain ridges to get there. The road was in bad condition and the weather was harsh, but none of the passengers seemed to mind. After 6 hours we finally arrived at the CERS project site, which is called Meixiang Cheese Factory. The name Meixiang means both beautiful and fragrant, as well as standing for America and Shangri-la in Chinese. Meixiang Cheese Factory is run by a big family. While some of the family members produce cheese, others help with the marketing, each having their own job.

Entering the main yard of the cheese factory, I saw many animals, including pigs, chicken and cows, all raised locally. The main building here is the dining hall, also known as the common room, but a sign on the top says “Meixiang Cheese Restaurant”. Inside in the middle of the room is a fireplace that is typical of every Tibetan household. This building is where travelers stop and get food, and the family that runs this factory also spends most of their time here, gathering around the fireplace doing their own things. A river runs behind the dinning hall, and above the river a bridge leads to a cabin with a sign “Tibetan Bar” on the opposite side. This Tibetan bar is open to the public, but the family also uses it to entertain themselves sometimes. Here one could sing Karaoke, play Majiang or dance traditional Tibetan dance.

Next morning, I went collecting yak milk from the farmers in the mountains with two family members from the cheese factory. Since yaks live high up in the mountains during the summer to escape from the heat, we had to park the car half way up the hill and hike up by foot. I watched “Big-beard Uncle”, the manager of the cheese factory, tying two empty stainless containers on horseback so that later the horse could carry the milk back. The sunlight was strong, the trail was narrow and the mountain was steep; I was not able to continue for even twenty minutes. I stayed by the car instead of climbing all the way up with them, since it required too much physical strength of me, especially at such high altitude. About an hour later, they came back with two big containers full of milk, just collected by the farmers and still warm from the yaks. Both of the staff from the cheese factory were sweating and exhausted, and I was really impressed by how tough Tibetan people can be.

We brought the yak milk back to the cheese factory and started to make cheese after lunch. Meixiang Cheese Factory makes two kinds of yak cheese: one called “Gongmu”, a kind of aged, salty cheese, and another called “Yage”, which is relatively mild and fresh. “Yage” was what we were making this day. For preparation, master cheese maker Liu needed to clean and sterilize all the necessary utensils first. The next step was heating the milk. Master Liu used a technique called water bath heating, which involves placing the pot of milk into a sink filled with warm water. Being accurate about temperature is important to cheese quality, so Liu used a thermometer to monitor the temperature of the milk. When the milk temperature reached around 80 Celsius, Master Liu added rennet into the milk to form thick curds. Then the curds were cut with a wire whisk to expel the whey.

Usually when making moist cheese, such as Brie, large curds are preferred to preserve some water; whereas dry cheese like Parmesan requires smaller curds to let the water out. After the curds had been cut, master Liu cooked them again along with the whey, while stirring with a ladle. Curds then needed to be drained and pressed. Master Liu put the curds into a colander, which sat above a bucket that was used to catch the whey. Then he used his hands to rub the curds into even smaller pieces, adding some salt into the mix at the same time. It is said that the salt also helps the whey to drain off. The final step is molding and pressing. The cheese maker first lined the mold with cheesecloth, ▶



TOP TO BOTTOM:

Wudi Lake above Yak Cheese Factory.
Summer blossoming flowers of Wudi Lake.

and then filled the mold with curds using a ladle. The curds filled the mold all the way to the top but later it would be consolidated into half of the size. The finished molds were placed underneath pressers to further drain away the water.

The yak cheese took us the whole afternoon to finish, which was about six hours from lunch to dinner. It required a great amount of patience as well as care. The next morning, I saw the six pieces of yak cheese that we made and they were all ready to serve. The cheese factory workers pack them firmly and then bring them to the city on the same bumpy bus that we took to get here.

It is amazing to see how, in such a remote area in China, a family is able to turn the precious local resource into a product that is enjoyed overseas by customers from different countries; one that even won an international award in France. Behind the yak cheese is a typical Tibetan family's hard work and their optimistic attitude toward life, both of which are reflections of their culture as well as their religion and history.

MY EDUCATION AND MY ROLE

By Tsering Drolma

I grew up in a remote Tibetan village in Daocheng, Sichuan, a mountain village in the southwest corner of the province just outside the border with Yunnan. Given this background, I am often asked how I ended up at Duke University. It is difficult to respond without telling long stories. Usually people don't have time, so I just say; "Oh, I applied like normal high school graduates do and got in." Then people start to speculate how I must be exceptionally smart and so on and so forth. Somehow I am reluctant to call myself "smart". For me being smart means to be a genius at something, like computers or those kinds of things. Rather, I believe more in opportunities and perseverance. I am a true advocate of education. I think education can provide equal opportunities for everybody to develop themselves. Education opens up all the possibilities in one's life.

Like everybody else, I started going to school when I was seven and the next nine years were compulsory, meaning that primary and middle school education was free. Besides not failing the exams, I did not experience much pressure. The real challenge came after I graduated from middle school and my family told me I was not going to continue because they could not pay my tuition. There were plans that I should get married. There were different opinions in the family and there were struggles. The result was that I was given a second chance and got back to school. From then on getting educated was not easy because there was constant financial pressure that meant I might have to drop out at any time. It was under such pressure that I learned to find my own way to keep going.

However, getting into Duke turned a whole new page in my life. At first, it felt like the whole of me got all shattered and I had to reorganize myself into a new person. I had to fit into a whole new society; new in every single aspect. It was through this tremendous transition in life that I realized education could give me confidence--the confidence to voice my own thoughts and the confidence to make my own choices. Getting a degree from Duke also gave me the advantage that I could choose a career that I was passionate about. I wanted a job that would make me feel close to home, but that allowed me to travel from place to place, and one that would be related to sociology, but more towards applied sociology. I found this position - as the Education Coordinator at China Exploration and Research Society (CERS).

I am based at CERS Zhongdian Center, a place which makes me feel close to nature and also to local culture. Most ideally, it is only a day trip away from my remote home village. However, more importantly, I love this job because it provides me a lot of opportunities to interact with people from all backgrounds, especially students from overseas who join our summer programs. I enjoy the experience we have together to immerse ourselves in local culture and nature. I take pride in the profound impact we have on individual students in just a short summer. Many of the individual interns who come back to us multiple summers go on to attend prestigious universities in the US and UK and accomplish amazing things.

More recently, this job also allowed me to fulfill one of my dreams – a dream of making connections between international students and local children. After my own experience of an uneasy start in a U.S. college, I always had the hope that I could somehow help the younger generation who are preparing themselves to go away from their hometown to further their education. If children, especially from disadvantaged communities, have some preparatory exposure to people and culture from outside, their experience in a new environment and culture will not be so difficult. Following my interest, this summer I was able to organize a summer camp for the local children at our Zhongdian Center in which a group of 10 student athletes from Duke and Stanford Universities taught English and sports. Teaching time was limited, but the interaction was phenomenal. As each day came to an end, the children did not want to go home; they just wanted to play with our college students.

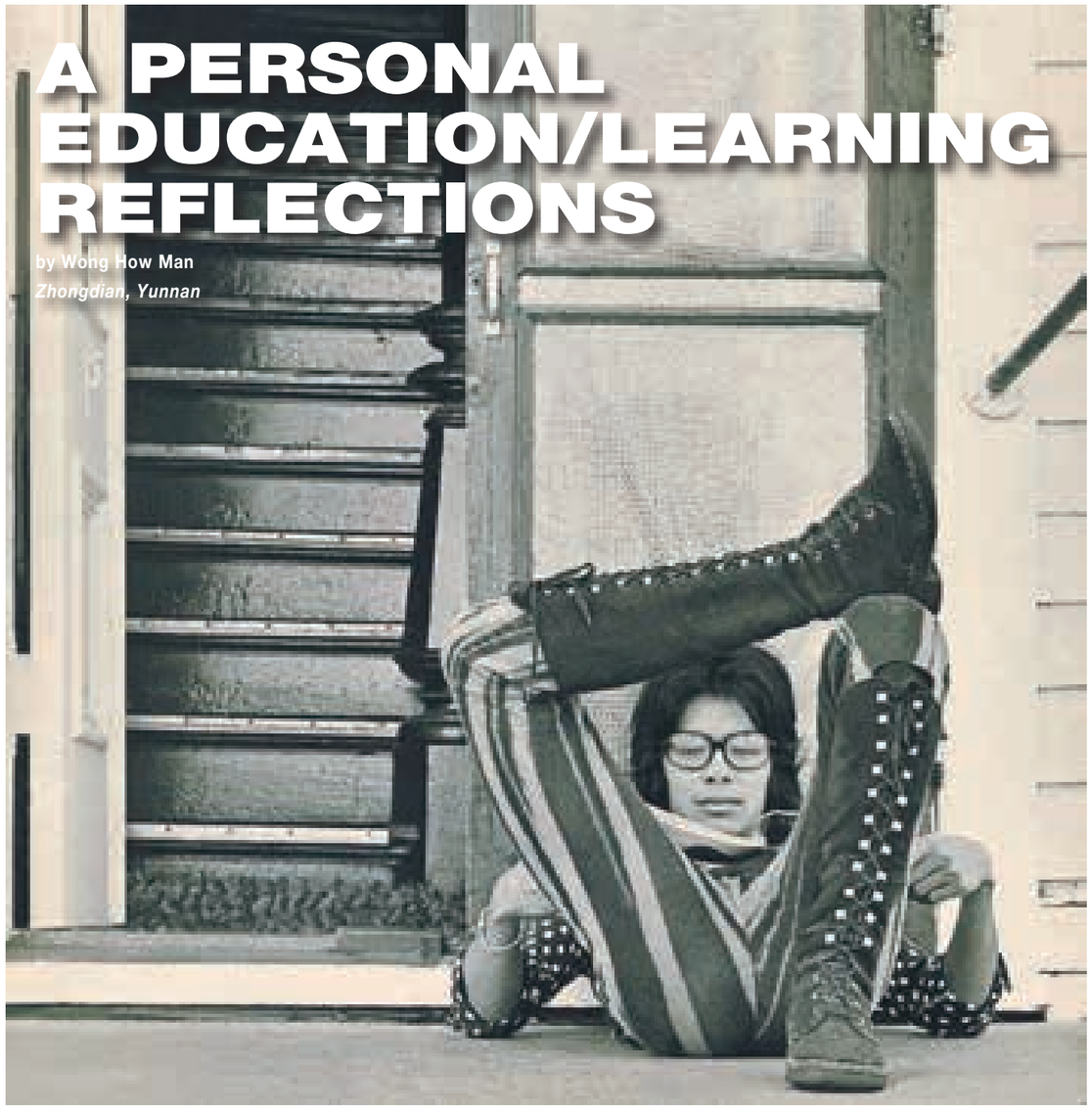
I personally prefer experiential education over classroom teaching because experiential education gives everybody a chance to stretch his or her ability. When placed outside of our comfort zones we can discover our unknown selves. CERS summer programs and internships are uniquely designed to meet the interests of specific groups and individuals, based on our long-term education mission of carrying on the explorer's spirit and preparing for the unexpected. I really appreciate this form of education, which leaves unforgettable moments for people throughout their lives.

TOP TO BOTTOM:

Drolma demonstrating Lisu archery to Bill
College kids teaching village kids
Demonstrating barley beer making

A PERSONAL EDUCATION/LEARNING REFLECTIONS

by Wong How Man
Zhongdian, Yunnan



CLOCKWISE FROM LEFT:
At HK Airport going to US in 1969.
Self-portrait while attending college 1972.
As a three-year-old child in HK.

If I say I am "an educated person" today it might be considered debatable, but not altogether an overstatement. After all, the honorary doctorate that I received from my alma mater seems to support that statement. If I said the same when I was just out of high school or college, it would not sit well, even with myself.

At school, I was never a student of distinction. Studying was never my forte or vocation throughout life, let alone during my formative years. By high school, detention class was my habitual home after school. Despite that, I still consider myself a perpetual student - someone who is trying to learn throughout life.

The Chinese idiom, "Learning has no horizon," is a motto I not only endorse, but practice. That inquisitiveness has been my life-spring. This is true with all young children, but somehow it stayed with me as I enter puberty, adulthood, and now, again debatably, my "twilight" years.

Defiance, appropriate and tactful defiance, perhaps best characterizes my educational experience. While today I teach our interns not to take "No" as an answer, exercising that too early, while in elementary or high school, creates a price to pay, especially if exhibited outwardly. Therefore I long ago learned to say "no" to "No" in my own quiet way.

I went about experimenting on those "No" journeys, at times with real or serious consequences. For that matter, now I modify and further qualify my teaching to our interns; "Go ahead if you can afford the consequences".

My kindergarten was a mission school established by the Chinese Rhenish Church Synod with the two-room set up behind the church building. That may have played a role in setting my moral and spiritual path in life. Again, there may be some truth in ancient Chinese sayings. Another Chinese idioms states, "Three years will determine what comes at eighty".

For First Grade, I entered True Light Elementary, essentially a girl's school with some boys accepted in the lower forms. This was an extremely conservative protestant school. Girls are not allowed to curl their hair, which had to be above shoulder length, and their light blue "Cheung Sam" uniform had to be long, below the knee and half way to the ankle. As a boy, I sported white well-ironed shirts and light blue knee-length shorts.

For secondary school, I entered Wah Yan Kowloon, a Jesuit English college famed for its academic excellence and the discipline of the Irish priests. I entered in Primary 6, repeating a year in order to catch up with English, having come from a Chinese school. My father was a life-long science teacher at the school, known for his innovative ways of teaching and much respected by peers and students alike. He even authored the text book on Chemistry for the Hong Kong School Certificate Examination.

With my father's grace I entered into the Primary 6A class, the pinnacle of the four classes, each of 40 students. Top academic students always remain in the A class. Suffice to say from that high point, I descended to 1B, then 2C and so on and so forth until, at Form 5, I was supposed to be in the last of the five classes, in 5F. But grace was bestowed on me again, despite avoiding baptism for five years. The class was renamed 5A Arts, salvaging me some lost dignity!

By now, I had befriended many senior classmen and under-classmates, accumulating enough of a rolodex to qualify me as a future candidate for alumni president should I decide to challenge for that seat. The secret of getting to become close friends of upper and lower classmates was to be always present at detention, when multiple classes all gather under one roof!

To make a long story short, my college years in Wisconsin were another survival test, at least in barely surviving four bitter winters beyond description. Those years were most valuable for me as I was able to pick the classes and curriculum of my choice. I frequented the university library to find out about my own roots, that of being a Chinese, both about China's history and its contemporary issues.

In college, I learned what it means to be a minority, in a remote place of a foreign country. It thus charted my future path of roaming the minority regions of China after graduation, a curriculum I have continued to study for over forty years of my life up till now. My double major in Journalism and Art was a perfect match for my inquisitiveness, as well as providing the freedom of artistic expression, be it through my photography, or drawings, and extending even into my writing style.

Today, as I observe our young interns joining us at CERS each summer, I reflect back on my own education. I am amazed at how energizing and rejuvenating their presence is. The add value to what might otherwise be an old organization that is turning 30 this year. It is my hope that, in return, we can provide our interns a taste of the spirit of exploration that leads to a life of learning with no horizon.

But I caution in telling them, "If you don't study well, you can always become an explorer."

INTERN BIOS

Yung Yau College (YYC) is the only Hong Kong secondary school with a super computer and animation lab. A group of students and teachers come to CERS every summer. Following their experience they create short animation films. These films are usually a reflection of their experience with a specific topic related to ongoing CERS projects. CERS would premiere the films each year during the CERS Annual Dinner or at other major CERS public activities. Previous animation can be seen on the CERS website. Almost all films created by the YYC team have won international awards, including several First or Grand Prizes. This year a group of six students, with four teachers, joined CERS in Yunnan for two weeks.

The Duke-Stanford Student-Athletes Civic Engagement Program (the Duke-Stanford Group), is a group of 10 student athletes. They stayed at the CERS Zhongdian Center for two weeks, teaching local children English and sports. The Duke-Stanford Student-Athletes Civic Engagement Program is a pioneering jolt program between the two universities to send athletes in various sports to developing countries to broaden their experience in practicing their sports as well as to provide health and environment related service to local communities. In this particular group six of them are from Duke and four are from Stanford. They all play different sports ranging from swimming to playing volleyball. The students truly embraced the opportunity of working out a few hours every day at a high altitude of 3300 meters.

Valerie Ma is 16 years old and is a rising senior at Deerfield Academy. Though she was born and raised in Hong Kong, she enjoys life in the quiet Pocumtuck valley. She likes everything except physics, funky smells, and occasionally, cherry tomatoes. Valerie interned with CERS in the summers of 2012, 2013 and 2015. This past summer, she came back to CERS in Yunnan for two weeks. She really enjoyed having the comparison of coming to Yunnan as a 13-year-old and a 16-year-old.

Emily Sun was born and raised in Hong Kong. She is a junior at Middlebury College, Vermont where she studies Geography. This was Emily's second summer with CERS, traveling with the organization to Yunnan and researching on local people' perspectives on environmentalism. She hopes to continue contributing to CERS in the future.

Julia Zhu grew up in Yangzhou, China. She got her Bachelor's degree in psychology at Boston College. While studying abroad in the US, she was extremely interested in Asian culture and was actively involved in Boston College Asian Studies department. While in college, she worked for a club called "Duihua" (meaning Conversation in Chinese), a club meant to encourage the exchange of ideas and communication of cultures between local students and international Chinese students. Julia spent this summer with CERS in Yunnan for the first time after Mr. Wong Howman's speech in Boston College. Her stay in Yunnan, China left her unforgettable memories. Making friends with local Tibetan family, learning the customs of a different culture, trying the unique traditional Tibetan food, all of these were rewarding experiences to her.

CERS IN THE FIELD

CLOCKWISE FROM UPPER TOP:
Duke/Stanford students with local kids.
Soccer game between College and elementary.
Emily working the field in Tibetan area.
Dining at Zhongdian Center.
BBQ at Zhongdian Center.
Truckload of harvest.
Basketball giants against kids.

INTERNS IN THE FIELD

CLOCKWISE FROM UPPER LEFT:

Comic of Dr Bleisch. Hot dogs for hot girls. Chopsticks rehearsal. US Giant and Tibetan dwarf. Weeping over union. Junk food galore. Interviewing monkey expert.

CURRENT PATRONS

Hong Kong

- Gigi Ma Arnoux
- Dr Joseph Chan
- James Chen
- William E. Connor
- William Fung
- Jean Ho
- John Hsu
- Victor Hsu
- Hans Michael Jebsen
- Rick Kroos
- Christabel & Ricky Lau
- Nancy Lee
- Vic Lee
- Afonso Ma
- Albert Ma
- Patrick Ma
- David Mong
- Daniel Ng's Family
- Dr William So
- Nancy Sun
- James & Mary Tien
- Betty Tsui
- Patrick Wang
- Conrad Wong
- Dora Wu
- Eric Xin
- Sonny Yau
- Wellington & Virginia Yee
- Billy Yung

Overseas

- Eric Chen
- Betsy Cohen
- Judith-Ann Corrente
- Ingrid Ehrenberg & Joe Chan
- Henrietta & Richard Fore
- Ester Goelkel
- Zhengyu Huang
- Barry Lam
- Thomas Pritzker
- Serge Pun
- Oliver Silsby
- Chote Sophonpanich
- Lulu Wang

Corporate

- Bull Capital Partners
- Cathay Pacific
- City Developments Limited
- Dragonair
- First Myanmar Investment (FMI)
- Jebsen & Co. Ltd.
- Shun Hing Group
- Toppan Vite Limited

A subscription to this newsletter is US$100 for three issues.
All proceeds support CERS projects.
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.

The production of *China Explorers* is made possible through the generous contributions of Toppan Vite Limited