

ANTHROPOLOGY CONNECTION

Spring 2023

*Newsletter of the Department of Anthropology,
The Chinese University of Hong Kong*

IN THIS ISSUE

NEWS

EVENTS

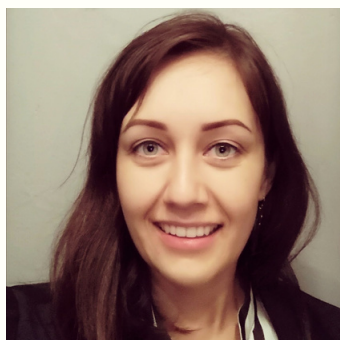
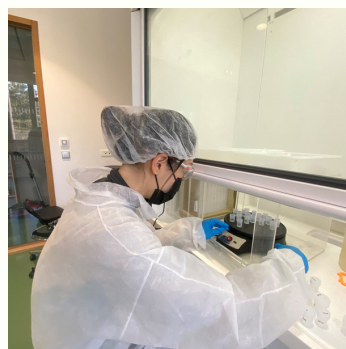
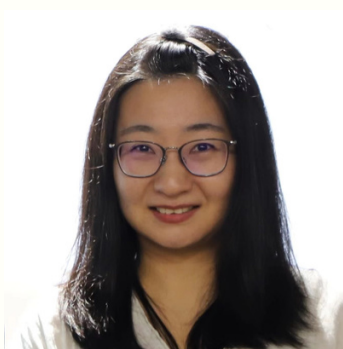
PUBLICATIONS

COVID-19,
FIELDWORK &
REFLECTIONS



New Faculty Members

We are very happy to welcome three new faculty members who joined us in 2022: Assistant Professor Zhang Chaoxiong, Assistant Professor Christina Cheung, and Lecturer Dr. Tim Rosenkranz. Also, Dr. Venera R. Khalikova has become Assistant Professor. Click to see their research interests and courses taught!



New videos

Watch our newly made videos featuring teachers & students on both anthropology & archaeology!





Substantiation & Book Launch

On 25 November 2022, we held a talk by Prof. Lam Wengcheong on his newly published book *Connectivity, Imperialism, and the Han Iron Industry* (Routledge 2022), which examines the rise of the iron industry during the Warring States and Western Han periods in ancient China. Prof. Lam was promoted to an Associate Professor in August 2022, and has been appointed as the Director of the Center for Archaeology and Cultural Heritage Studies, CUHK. Congratulations!



Teaching Award

In 2019, 2020 and 2021, Prof. Lam Wengcheong, Dr. Tang Wai Man and Prof. Sealing Cheng were awarded the Exemplary Teaching Award in General Education respectively. Congratulations!

"It is the deeply felt feeling of excitement for knowledge, the capacity to reflect, and the readiness to act that I hope to inspire in students."

Prof. Sealing Cheng

"Carrying out participatory action research is never a smooth process but filled with uncertainties. Yet, this makes the learning process interesting."

Dr. Tang Wai Man

"I tried to transform each lecture from a presentation of factual knowledge about scientific methods and analytical results to an 'intellectual journey' through which students could understand how archaeological science can make a difference and provides an alternative way for us to understand culture and the past."

Prof. Lam Wengcheong



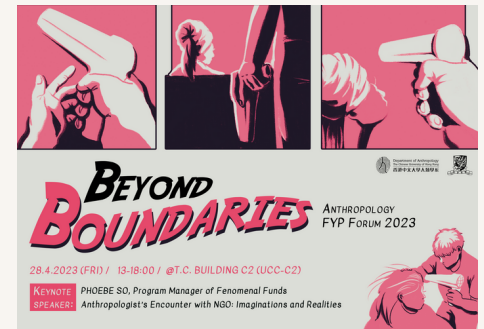
Farewell

In 2022, we said goodbye to Prof. Hsuan-Ying Huang and Dr. Ju-chen Chen, who started their new career journeys in Taiwan. Heartfelt thanks for your contributions to CUHK Anthropology throughout the years, and wish you all the best! Let's keep in touch!

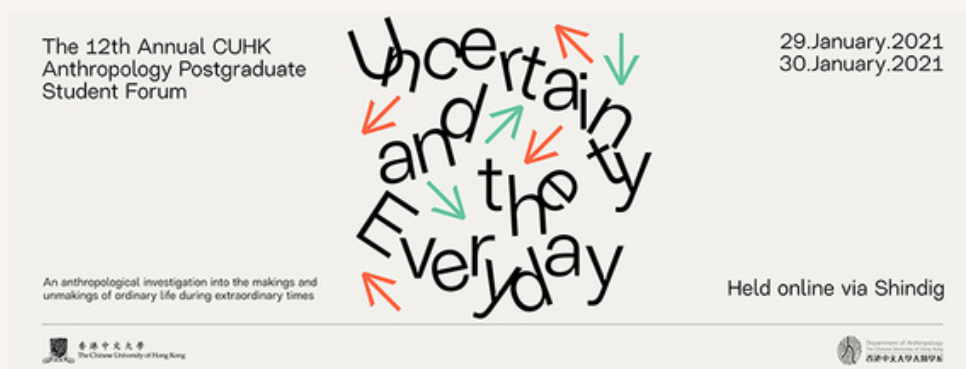
Scholarship

The Department has newly set up a "Scholarship for the Outstanding Anthropology Undergraduate". The awards (HK\$10,000 each) of the 2022-23 academic year go to Karina Saini and Zhang Chi. Congratulations!

2021 & 2022 & 2023 Final Year Project Forum



12th Annual Postgraduate Student Forum (Jan 2021)
Uncertainty and the Everyday



13th Annual Postgraduate Student Forum (Feb 2022)
Happiness and Wellbeing in Times of Crises



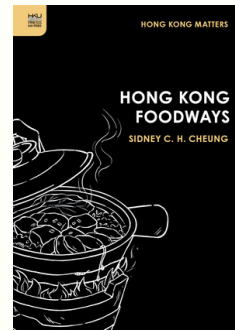
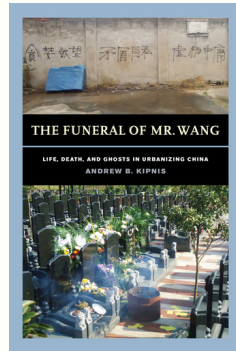
14th Annual Postgraduate Student Forum (Feb 2023)
Renewal: Anthropological imagining in the midst of change



RECENT PUBLICATIONS - FACULTY

Andrew Kipnis

2021. *The Funeral of Mr. Wang: Life, Death and Ghosts in Urbanizing China*. University of California Press.

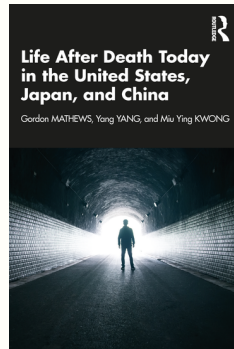


Sidney Cheung Chin Hung

2023. *Hong Kong Foodways*. Hong Kong University Press.

Gordon Mathews

Co-authored with Yang Yang and Mi Yung Kwong. 2023. *Life After Death Today in the United States, Japan, and China*. Routledge.

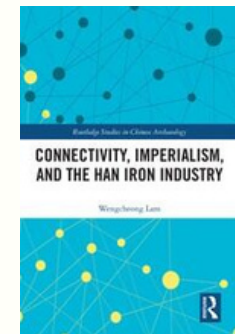
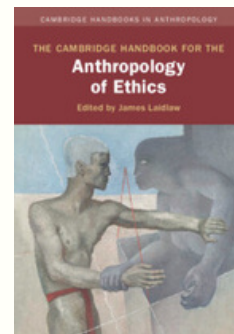


Sealing Cheng

2021. "Choreography of Masculinity: The Pursuit of Marriage by African Men in Forced Displacement in Hong Kong." *Feminist Studies* 47(2): 282-311.

Teresa Kuan

2023. "Emotion and Affect." In *The Cambridge Handbook for the Anthropology of Ethics*. James Laidlaw, ed., pp. 309-334. Cambridge University Press.

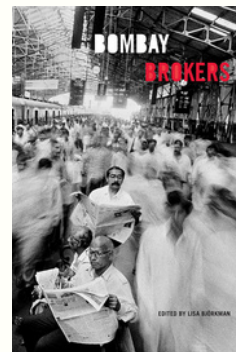


Wengcheong Lam

2022. *Connectivity, Imperialism, and the Han Iron Industry*. Routledge.

Leilah Vevaina

2021. "Farhad: 'Sue-maker'." In *Bombay Brokers*. Lisa Björkman ed., pp. 154-162. Duke University Press.

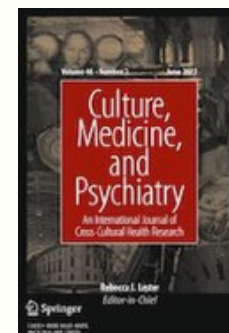
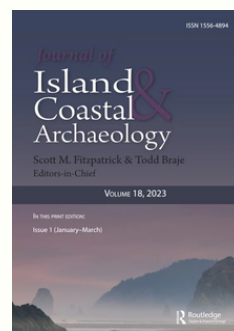


Venera R. Khalikova

2021. "Medical pluralism." In *The Cambridge Encyclopedia of Anthropology*. F. Stein, S. Lazar, M. Candea, H. Diemberger, J. Robbins, A. Sanchez and R. Stasch eds.

Christina Cheung

Co-authored with Henry Schwarcz and Brian Chisholm. 2022. "Examining Prehistoric Diet at the Tung Wan Tsai Site, Ma Wan Island, Hong Kong through Stable Isotopic Evidence." *Journal of Island & Coastal Archaeology*.



Chaoxiong Zhang

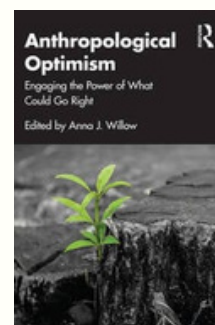
2022. "Negotiating SHI-FEI and shifei: Pursuing a moralist self in China's community-based addiction treatment programs." *Culture, Medicine, and Psychiatry* 46(2): 435-455.

RECENT PUBLICATIONS

-RESEARCH POSTGRADUATE & POSTDOCTORAL FELLOW

Mankei Tam

2023. "Where Have All the Flowers Gone? Planting Optimism in a Disrupted Ecology." in *Anthropological Optimism: Engaging the Power of What Could Go Right*. Anna J. Willow ed., pp.71-87. Routledge.



Ina Goel

2022. "Understanding caste and kinship with hijras, a 'third' gender community in India." In *Gendered Lives: Global Issues*. Nadine T. Fernandez and Katie Nelson eds., pp.98-115. American Anthropological Association and SUNY Press: New York.



Gabriella Angelini

2022. "Love & Lockdown: How Covid-19 Forced Separation Tied Us Closer Together." *Western Women & Asian Man, Breaking All Molds*.



Huzeyfe Kiran

2022. "Exile: contested meanings and evolving identities." *Identities Blog*.



Kootyin Chow

2023. "Why These Hong Kong Urbanites Are Farming." *Sapiens*.



Sun Rui

2022. "Yunnan flowers: storying cross-species love beyond metaphors." *European Bulletin of Himalayan Research* 58.



Covid-19 and Fieldwork: Reflections from Research Postgraduate Students

Stocking up for a Bite of Freedom

An Mengzhu, Emma

The shortage of supplies in Shanghai has become the “Chinese Horror Story” in this round of Covid outbreak, and people began to realize the necessity to stock up (囤货). Wherever there is a positive case, the whole city would start its mission of hoarding for fear of possible lockdown without warning. In Guangzhou, Beijing, and other cities after Shanghai, supermarkets were snapped up, which reminds me of early 2020 when the pandemic was just spreading.



Stocking up is associated with the seasonal scarcity of food in my memory of childhood in northern China when fresh vegetables are hard to access in the cold weather. Cabbage and cucumbers were salted to make pickles that could be stored for months. Fish and meat are frozen before being taken out to steam or fry for eating, which ensures enough protein for winter life. Stockpiling foods, once was the wisdom of life dealing with temporality in the past, is now a matter of anxious and insecure sense toward a precarious future. People decided to stock up in case the food supply would be cut off during the “state of emergency”, which is in no sense irrational. Some even compiled a list of essential items with toilet paper on the top. Among foods, high-energy foods like grains and eggs, as well as root vegetables having a long shelf life, are the considered critical for surviving. Yet to survive, or to be alive, is not so much the humble wish of individuals as the highest value defined by the government that distribute “vegetable blind boxes” to the residents. However, this does not apply to everyone. What is most significant to a person in the grounded time is a first-person issue that is quite subjective.

When my partner and I started to discuss what we should hoard in case of a similar situation to Shanghai in our city, the first thing coming to our minds was cat food rather than human food. Since we have 3 cats at home, we seem to become the “family with special needs” just like the mothers raising a child with autism in my dissertation. We took on the role of caregiver in a highly dependent relationship, thus had to put the needs of the one we cared at the first place whenever there is a special condition. Obviously, the fear of pets starving to death is not just a concern of us. We open the shopping app only to find almost all brands of cat food were sold out. Behind this shared sense of insecurity is a judgment that while cats and dogs are considered companions and even the families for us, their vulnerability would be dismissed by the biopolitical bureaucracy whose only priority is to keep "the majority of human beings alive".



The cat food we decided to hoard would be thought of as non-critical supplies, and there are other types of non-critical supplies appearing on the hoarders’ lists. For example, one of my friends, who is self-identified as a person unable to live in summer without ice cream, told me she bought a full freezer of that as soon as she knew there might be a new Covid positive case in her city through the grapevine. She knew that once the government became the sole agent of distribution, it is unlikely that they would provide home delivery of ice cream was necessary to “keep people alive”. Some young people only stockpile instant foods. It is not uncommon, what can a person incapable of cooking or even without a pot do with the vegetables distributed by the government? These dramatic choices of stocking up reveal the subtle transformation (or vulnerability) that industrialization has made to our lives: yes, cooking is no longer an indispensable daily ritual nowadays as was in our parents’ age.

It is said that freedom is like air that could be felt immediately when it is absent. The same is true for food, especially in the Covid era. When I swipe my phone to see what is left to buy, I suddenly feel that our stocking up is intensively tied to a sense of apocalypse besides the loss of confidence in government-controlled supply. Maybe tomorrow you’ll get grounded, and the foods you stock up on today seem to be equivalent to the freedom you (and your cats) can enjoy during the abrupt lockdown.

Doing Fieldwork in Hecun

Nie Youping

I am doing my fieldwork in a village (Hecun, a pseudonym) in the central south of China. Hecun is located in the hilly transition areas from the great Wuling Mountains (武陵山系) to the broad Dongting Plain (洞庭湖平原). Following the gently up and down hills, countless villages perch in valleys. Hecun is one of them.

The COVID-19 pandemic does not impact a lot on Hecun. As many other villages in China, almost all the young people in Hecun have migrated to prosperous cities like Guangzhou. The villagers living in Hecun are most elderly over 60-year-old, who rarely have the opportunities to make long journeys. When I arrived at Hecun in May 2021, no one was wearing a mask for the pandemic. For the following year, until now, other than most villagers need to do vaccination, COVID-19 causes no intense aura, and the villagers' daily practices do not change much.

Hecun villagers make a living by planting crops, particularly rice, fishing, and remittance from their children in cities. Besides the regular agricultural activities, the villagers' favorite social activity is playing mahjong. In the market town, around 10 miles away from Hecun, there are over twenty "tea houses" (茶馆) for villagers to play mahjong.





However, for an outsider who attempts to go to Hecun, it becomes tough. From the moment one gets off a train or plane to the capital of the province where Hecun is located, one needs to prepare the pandemic-related documents such as Health Certificate and Nucleic Acid Proof in 48 hours. Then one needs to receive another round of tests from the capital, the county, and the market town. One would receive many calls from the local governments at different levels to check one's health condition, traveling purpose, arrange the subsequent round testing, and compulsory quarantine. When one can finally arrive in Hecun, it has to be maybe 14 or even 21 days later.

Life in Hecun is not always peaceful. Some elderly villagers got diseases like cancers or heart attacks. The young people from Hecun also can not consistently achieve a successful career. For example, one nephew of my key informant is around 40 years old now, and the villagers said he never really achieved anything but divorced twice. He plants, but his paddies are filled with weeds. He has a big fishing pond, but his family said they never saw a fish from this pond. However, he is optimistic, cheerful, and self-confident. My informant explained, "There is always one child who is 'useless' (不靠谱) in every generation of my family. It is not the child's fault. He just inherits such a "useless" personality from his original ancestor." My informant believes his nephew is the unique child in his generation.

In such a competitive society that requires everyone to be useful, I have to say: What a lucky boy!

June 2022

Doing Fieldwork in Nam Chung

Kootyin Chow

Doing research at home, I feel very fortunate and privileged to be able to spend most of my time with my mates in this rural neighbourhood - Nam Chung village in the NE New Territories of Shataukok - during these COVID times. During the pandemic, villagers up here spent much more time outdoors, paying attention to their gardens, and renovating derelict parts of the village. I gained experience of local Hong Kong rural life through the pandemic, and this contributed tremendously to my research.



Almost every indigenous village in Hong Kong's New Territories would have families who have emigrated to Europe since the 1960s, particularly to the UK and the Netherlands. At the end of 2019, a village festival (da jiu 打醮) took place in Nam Chung. Villagers from all over the world returned to Hong Kong to take part in this big event. When COVID-19 spread rapidly in 2020 in different corners of the world, the pandemic situation in Hong Kong was comparatively within control. Some older, retired villagers chose to stay in their ancestral village as a result, instead of flying back to where they were. This became an invaluable opportunity for me to get to know more villagers. In the winter months of 2021, I initiated the 'Blind Chickens' hiking group and started inviting Nam Chung neighbours for walks in the nearby mountains. Such outdoor walks with the Blind Chickens became some of the fondest memories of my research process. I found myself getting more inter-woven with the places and people of this land; this myriad of connections led my thinking and doing to places where I had not expected.



At other times, you'll find me on the farm operated by the eco-community that I'm involved in. We spend a lot of our time together, working in the fields, sharing the cooking, taking part in work meetings, organising workshops, doing stream walks, feeding the dogs, and many more. There are also occasions of impromptu dinner parties, movie nights, or just chatting over drinks with friends in the community. During these difficult times, we have become more aware of the preciousness of spending time with the people we care about, helping each other and showing support as far as we can. By cultivating an atmosphere of sharing, I hope that the joy, hope, and togetherness that we have created through our mutual support can offer a response to the fear, isolation, and separation that characterise this society since the pandemic.

April 2022

Anthropology, Anthropologists; States, Laws (Authority): Reflections on the Implication of Covid-19 Pandemic on Doing Fieldwork

Fekadu M. Abitew



Anthropology is a fascinating discipline that studies people's behaviors and interactions at settings such as train stations, or at International Space Station; inside a train car, or inside a space shuttle. It is a discipline that helps us to understand human-to-human relations at a workplace, and human-microorganism interactions on and off the Earth. It is such a fascinating field that examines the feelings and experiences of couples at a fancy romantic dinner, and that of the terminally ill in the ICU; analyzes a societal euphoria in the aftermath of successful social revolution, people's peace-time experiences of the state and the economy, and war-time melancholic depressions.

As a mode of inquiry, currently, anthropology and ethnography are used interchangeably in every sphere of knowledge. Both remain to have an invaluable epistemological contribution, as mode of inquiry and source of knowledge, to an array of disciplines that study humans, or whose studies have implications on humans. This holds true for all disciplines in social sciences, humanities, life sciences, natural sciences, and engineering.

Professor Miller and Jon Jensen, in "Questions that Matter: An Invitation to Philosophy", a handy textbook for beginners in philosophy, state that 'theology is the queen of the sciences and philosophy is her hand-maid' (P.14). Given the fact that anthropology is inextricably linked, methodologically and substantively, with 'the sciences', I wonder if these philosophers have ever thought about the place that anthropology would have in this sort of metaphor. Because, there is a parallel claim that puts anthropology before philosophy, that philosophers themselves were anthropologists at a certain point in time.

For example, Keith Hart, in “Memory Bank: Money in Unequal World”, mentions that Immanuel Kant, whose works are widely referred in moral philosophy, wondered about “what might be the basis for people all over the world to live peacefully together without coercion ...” and, among others, talked to travelers, who told him about the world which he had never seen himself, as a way of answering his questions. In fact, Keith Hart claims, Kant had regularly given lectures on anthropology for thirty years (P.14).

Albeit, my intention here is not to instigate a disciplinary revolution or juxtapose the statuses of competing disciplines, but to stress the centrality of anthropology in a world of knowledge production.

The works of anthropologists, however, have always been fraught with challenges. Since the times of Malinowski, and may be earlier to him, anthropologists' fieldworks have been accompanied with fears and anxieties of traveling to societies that are different, in terms of culture, language and so on, from the anthropologists themselves. E.E. Evans-Pritchard, in “The Nuer: A Description of the Modes of Livelihood and Political Institutions of a Nilotic People”, shows the magnitude of difficulties, mainly emanated from cultural and language differences, he faced when he conducted his research among the Nuer people in 1930s; Gordon Mathews, in “Ghetto at the Center of the World: Chungking Mansions”, explains how his Muslim informants sometimes “check on his morals” during his fieldwork in Chungking Mansions—to mention just a few examples.

In the Spring of 2020, when preparing myself for a PhD journey in Hong Kong, I also had my own fears and anxieties. My fieldwork was set to be in Guangzhou and the questions I asked myself were: how can I conduct a fieldwork in China (where I have never been before)? what kind of difficulties will I face from Chinese locals? will there be a racial discrimination against Africans, and hence myself? how can I prepare myself for these? do I have to learn Chinese language? ... and so on. But, all these fears and anxieties were about me versus the community, as it has always been in the cases of other anthropologists, classical and contemporary.

The outbreak of Covid-19 as a pandemic, however, brought about a new dimension to the difficulties anthropologists faced in the past. It brought states and their laws (authorities) to play against anthropologists' efforts to field research. As the pandemic requires states to enact restrictive laws that forbid people, and thereby anthropologists, from traveling into their borders, now, besides to fears and anxieties relating to the communities they intend to study, anthropologists have to think about states and their laws regarding border openings and closures. For example, in addition to the fears and anxieties that traveled with me from Ethiopia to Hong Kong, I have another question now: when will the laws of Chinese state be relaxed and I can travel to China for fieldwork?

From China to Zimbabwe

Phillip Thebe

Nei hou (你好)!

Writing this piece from miles and miles away, let me recapitulate some of my experiences with the pandemic. I never thought I would be here in Zimbabwe, Southern Africa, conducting fieldwork because my study sites were originally in Hong Kong and Guangzhou. Yes, COVID-19 happened! I can't say I'm complaining because I have had the privilege of finding my parents alive following the three-yearlong dire effects of COVID-19 that vociferously brought the entire world to a bedeviling standstill. Several of my Hong Kong interlocutors always recounted their failure to travel home even if for important occasions like funerals, resorting, instead, to "virtual funeral attendance".



Zimbabwe International Trade Fare (ZITF) in Bulawayo

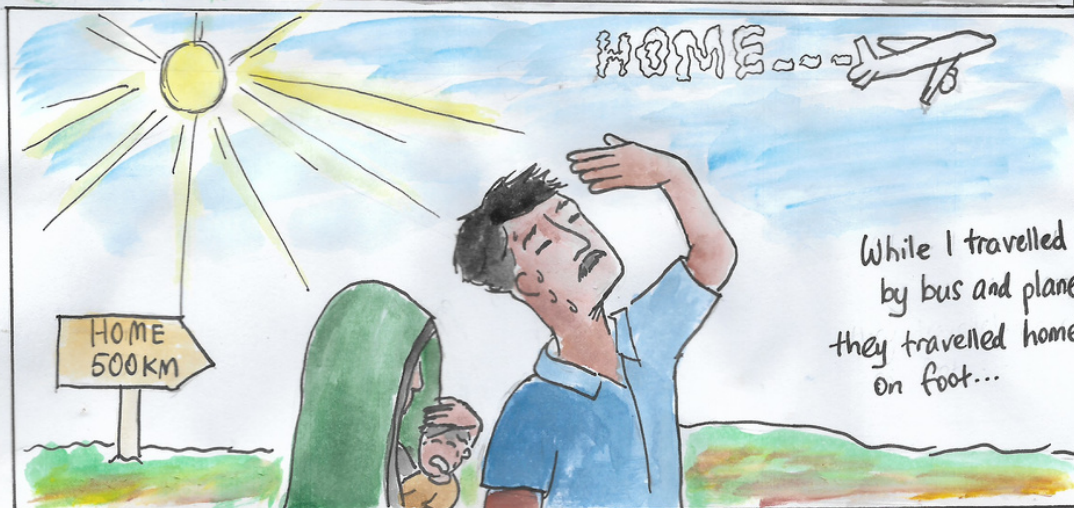
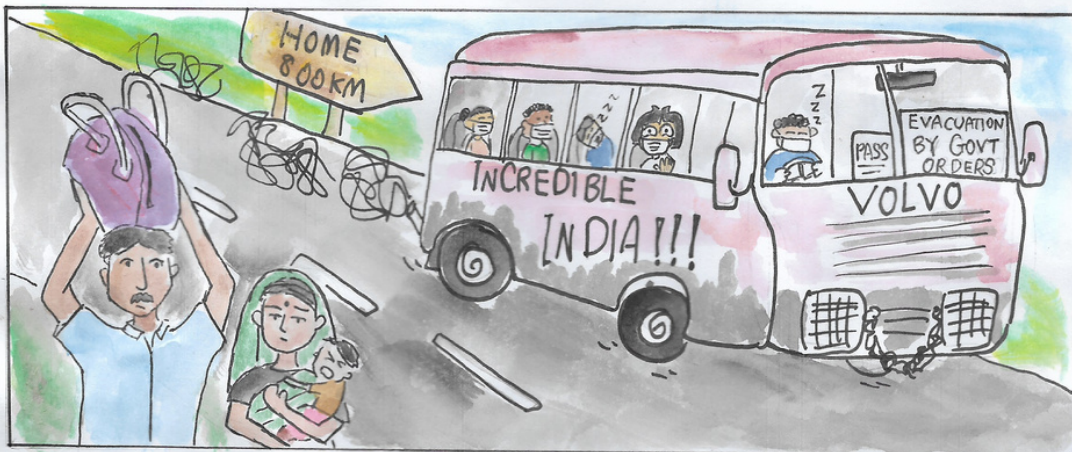
In Hong Kong, I spent most of my time separated from my other friends and colleagues, with unfamiliar online classes and church meetings becoming the new “involuntary” norm. The very start of the pandemic was particularly stressful: joining queues for masks and sanitizers only to discover that they are selling home disinfectants—due to language barriers; coming out of the apartment after every other 15 days to source foodstuffs only to find that panic buyers have depleted all vegetable products etc. The pandemic meant waiting unsuccessfully to access my other desired field site, Guangzhou. Yet, going virtual in virtually every aspect of our daily living offered me a new unexpected research opportunity.

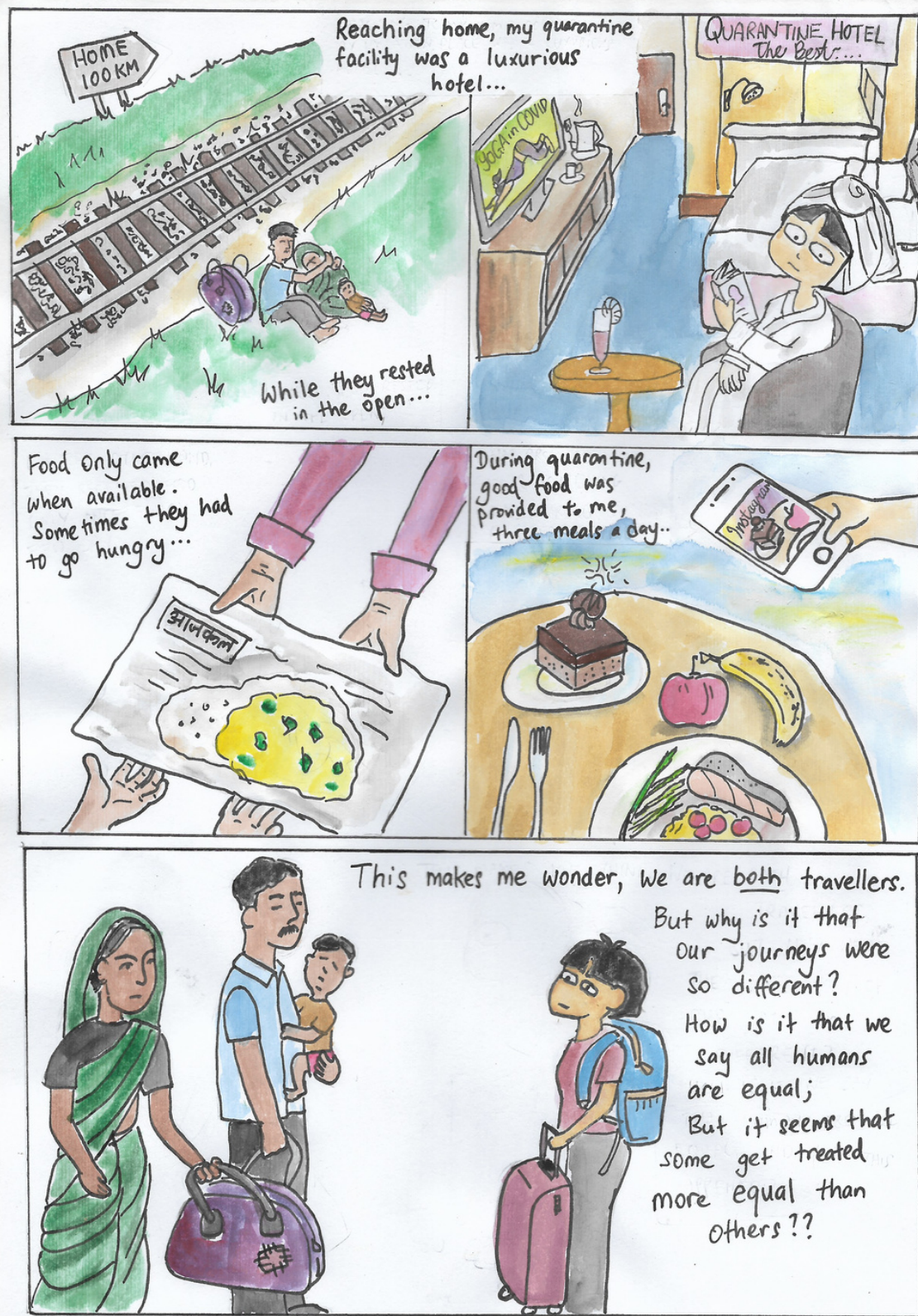
Notwithstanding the long hauling lockdowns, especially in 2020, doing research in Hong Kong wasn't necessarily too difficult because many of my research informants accepted to have a chat on ZOOM, Facebook call and WhatsApp call etc. on days physical meetings were totally barred. On the contrary, it was grimmer to access the informants in Mainland China. They normally cited the fear of hardcore government surveillance and hence lack of freedom to freely express themselves—this is despite my research being relatively apolitical. Those agreeing to talk online strictly warned me to avoid discussions centered on national politics and the Chinese State. I, therefore, basically adjusted my overall research intentions and approaches. I decided to follow the people previously in China to Zimbabwe as well as other countries. This is how I found myself here, but I have also conducted online interviews all over the world, making my study a multisited one.

My COVID-19 experiences have taught me the art of adaptation to debilitating circumstances. Life is what it is and all we have to do is keep on keeping on—I am reminded of Victor Turner's theorization of liminality [as propounded by Van Gennep]. His theory gains clarity and credence in our present conditions of being betwixt and between “life as normal” and the pandemic. I can never know how the PhD process will go from here on, but what studying anthropology teaches me is that uncertainty must not be the end but the very beginning of ingenious actions targeted toward the understanding of and adaptation to precarious circumstances. More than anything, as a Christian, I believe in the “substance of things I hope for and the evidence of those I do not see”—why then should I stop pursuing my dreams because of an unexpected pandemic? *Aluta continua!*

Do1 Ze6 (多謝)!

April 2022

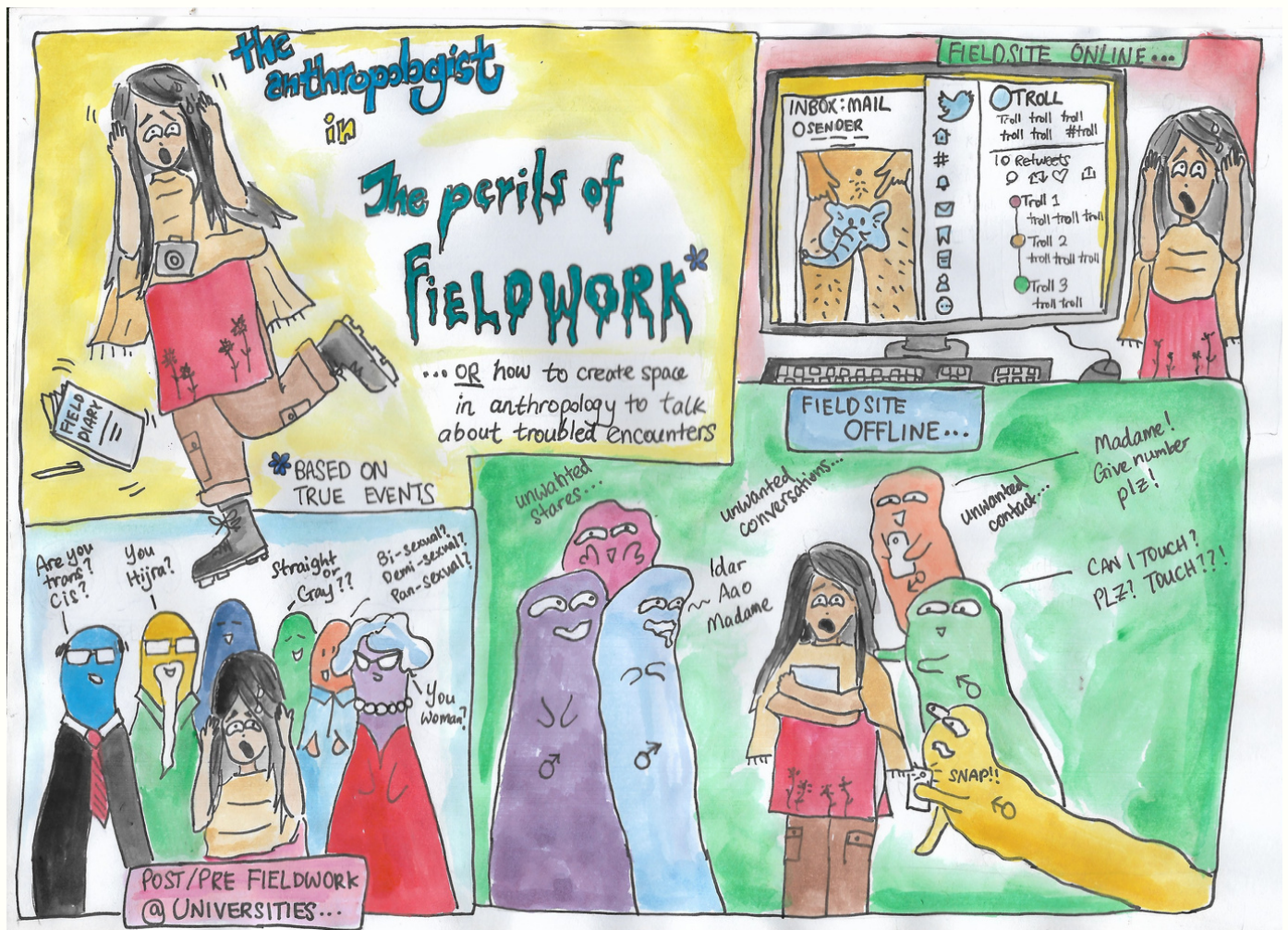




The Long Way Home: A Tale of Two Journeys

Amy Phua Mei Yen

This captures my experience as an ethnographer and also as a person of privilege (in terms of class, education and nationality), trying to make my home from India during the Pandemic. It captures the vast discrepancies I noticed in my treatment versus some of the migrant labourers in India, who are also on the same journey home, have to face. This transit home captures very saliently the differences class and citizenship brings to different groups of people. During times like the pandemic, or State of Emergencies, the state's powers become bare, and it becomes salient that while we were all trapped in the same situation of wanting to return home during the pandemic, some of us had more opportunities and chances than others, and others suffer more as a consequence.



The anthropologist in the perils of fieldwork

Ina Goel

The comic is my attempt to make space for articulating the silence I have internalised for experiences where I don't have words to express my feelings. I collaborate with Amy Phua Mei Yen to illustrate anthropologically.

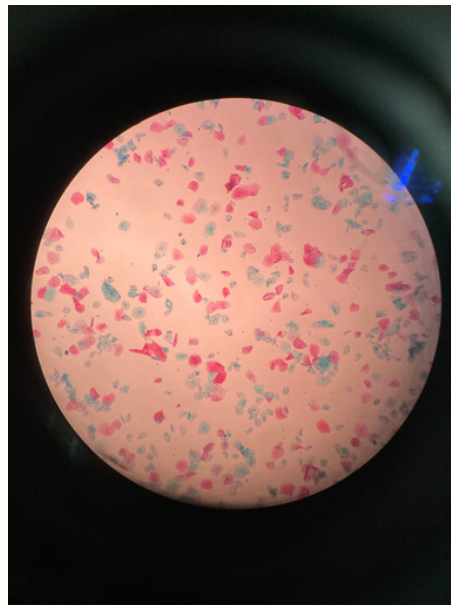
June 2022

The Reflexive Moment in Fieldwork

Wu Yuehan

If it weren't for the outbreak of the COVID-19 pandemic in early 2020, I don't know when or whether the reflexive moment would come in my fieldwork.

In late 2019, I started my fieldwork in a gynecology clinic of a public hospital in Southwest China. I luckily entered the field site despite having no medical background or personal connection. Before the 2020 Spring Festival, I was familiar with the daily routine of the clinic, and I planned to make a breakthrough during the holiday. Because of their busy schedules, I could only interact with my professional interlocutors in between work, which made me feel that my understanding of them was not "deep." The holiday offered me a rare chance to meet them in the rather quiet clinic, when they were on duty, and/or outside the hospital, as some of them also invited me to join in their parties. Ideally, these interactions could give me a more thorough understanding of their work and how they do it.



However, the outbreak of the pandemic right before the holiday brought everything to a screeching halt. And the escalation of the pandemic brought the Chinese a rarely long but extremely uneasy "holiday." During the total-lockdown period, like the majority of others, I was immersed with fear and anxiety about the vicious virus and trapped in my tiny accommodation having only virtual connections with the outside world. One night, I woke up from a nightmare. In the dream, I couldn't find the clinic that I had been to almost every day for the past couple of months. Everyone in the hospital became unrecognizable because they all wearing masks and protective clothing. For sure, my dream reflected my fear and anxiety about my fieldwork. Because of this interruption, I lost touch with my field site, and naturally, I might lose touch with my interlocutors as well.

But when I tried to resume my fieldwork in April 2020, I was surprised by the reality. I had never been so warmly welcomed by my professional interlocutors, which made me feel like we were teammates who finally reunited at the end of the marathon. This unexpected reality brought the reflexive moment to my fieldwork, namely, how I perceive myself, the people I interact with, and our relationships.



Looking back, I probably had taken identity distinctions too absolutely. I, the researcher, v.s. they, the researched; the professional v.s. the lay. Indeed, I need to identify different actors and their unequal power relations in medical practices (as well as in research). However, as medical practices (as well as research) are embedded in everyday life, we could easily identify similarities between actors as well. In this case, we – my interlocutors and me – are just ordinary people affected heavily by the pandemic. They – my professional and lay interlocutors – are daughters(-in-law)/mothers/wives striving to resume their everyday lives. And also, I'm another struggling woman. Probably, distinctions are only the means to the end of reconciliation.

May 2022

打疫苗

汪春春

2021年8月下旬的一天，一輛白色麵包車徑直停在我家院子口。我家所屬行政村落的書記走下車，他穿了一件紅色的馬甲，背上有「志願者」字樣。他朝著坐在門廊上的奶奶說道：「我來接你打[新冠]疫苗。」奶奶有些訝異，回應道：「我又不出門，我還說算了嘞。」書記勸說：「我今天專門來接八十歲以上的老年人，我一會還把你們送回來。」正說著，一位奶奶相熟的朋友從車窗裡探出來頭，奶奶見狀便起身艱難地朝車子走去。就這樣，這些身處中國西南小村的長者也開啓了他們的疫苗注射歷程。

我於2021年3月末在我家所屬鄉鎮衛生院注射了第一針新冠病毒滅活疫苗，對我而言，這更似一項長期的身體實驗。注射疫苗當天，衛生院大廳內聚集了許多從四川各地驅車回鄉的人，他們因戶口留置家鄉或不瞭解工作所在地疫苗接種政策而往返奔波。當變幻的全球疫情與積極的防控干預策略相遇時，疫苗似乎在眾多不確定性之間創造了些許鬆弛的空間，也具有應對未知與緩解緊張的意義。於是，對於那天多數聚集在衛生院的人而言，疫苗是滅活還是抗原，這類略顯專業化的知識似乎與他們的日常邏輯相去甚遠，便不在他們真正關心的問題之列，只是覺得打了疫苗便安心。

後來，我於2021年5月初在鄉衛生院注射了第二針加強疫苗，於12月在深圳一個社區健康中心注射了第三針疫苗。由於疫苗注射地點變更，我幾次接到戶口所在鄉鎮政府的電話，詢問我是否完成疫苗注射。最近一次是今年4月初，村支書客氣地讓我提供疫苗注射憑證，以便他登記入冊。之後，我因流動而引發的數據斷裂才算得到彌補。

单位盖章

预防接种凭证
(Vaccination Certificate)

受种者编码 Code: [REDACTED] 身份证号 ID: [REDACTED]

受种者姓名 Name: 汪春春 性别 Gender: 女

出生日期 Date of birth: [REDACTED] 联系电话 Mobile phone: [REDACTED]

居住地址 Current Address: _____

疫苗名称 Vaccine	剂次 Dose	接种日期 Date	疫苗批号 Lot#	生产企业 Manufacturer	接种部位 Site	接种单位 Clinic
新冠疫苗 (Vero细胞)	①	2021-[REDACTED]	202011076	北京科兴中维	左上臂	[REDACTED]
新冠疫苗 (Vero细胞)	②	2021-[REDACTED]	E202103042	北京科兴中维	左上臂	[REDACTED]

注：此凭证请受种者妥善保存，以备查验。

发证单位Clinic: [REDACTED]

单位盖章

9:26

2022年6月



Get in touch!

Contact us if you have any suggestions, comments or news to share. We would love to hear from you!

Past Issues

Follow Us



香港中文大學
The Chinese University of Hong Kong



Department of Anthropology
The Chinese University of Hong Kong
香港中文大學人類學系