

在疫情大流行中绽放思想与智慧的花朵

——第四届国际社会学论坛侧记

The IV ISA Forum of Sociology,

Date: Feb, 23-27, 2021, Porto Alegre, Brazil

be held online using Zoom

马惠娣

(2021年3月4日)

每两年一届的“第四届国际社会学论坛”原定在2020年7月中旬在巴西港口城市阿雷格雷召开。突然降临的疫情，不得不将会议推迟在2021年2月23-28日在线召开。

这个月份中国人正喜气洋洋地迎接新春佳节的到来，疫情流行完全在掌控之中。然而，全世界大多数国家依旧在遭受疫情的肆虐。可是，巴西、美国、欧洲有一大群人正在为“第四届国际社会学论坛”——为思想与智慧之花绚丽绽放，而冒着风险辛勤工作着。

在开幕式上，大会主席在致辞时说，这个被推迟了的会议仍有3300人作为参与者注册报名，有超过600场次的不同议题的对话与讨论，有数十名知名学者为大会演讲。听到此，我流下了热泪。那些在疫情中的策划者、组织者、运行者、技术设备保障者，还有那么多坚定不移地参与者、思想智慧贡献者、背后默默无闻的工作者——他们以使命与担当，创造了疫情大流行背景下的伟大业绩——迎难而上，

为支离破碎的世界提供新思想、新智慧、新方法。我给大会留言：“非常感谢诸位组织者、发言者、参与者、技术支持者在疫情大流行的背景下组织了 3300 人，超过 600 场次的大规模会议，这是一个了不起的创举，它也将给世界提供新的思想和智慧。我的热泪为此而流。”



大会主席在致辞

会议前几天，大会网站就发布了完整版的《大会指南》，可谓是一项“浩瀚”工程。看来得益于电子计算机的发明与创造。

大会主题：21 世纪的挑战：民主、环境、不平等、交叉性。这是在 21 世纪开始 20 年后，人类在有限的地球上共同面临的挑战。

环境危机、气候变化、土地和粮食、不平等、生态环境失衡、种族分歧与歧视等等成为大会关注的热点议题。学者们利用这个论坛来探寻人文社会科学将如何应对这些挑战；也试图发现全球社会学的新趋势，挑战进行创新性的分析，问询社会学家们面临的主要障碍，创新的社会学方法如何有助于把握和面对全球时代的共同问题？社会学工作者们更关注这些问题的相互联系和可能的解决方案。

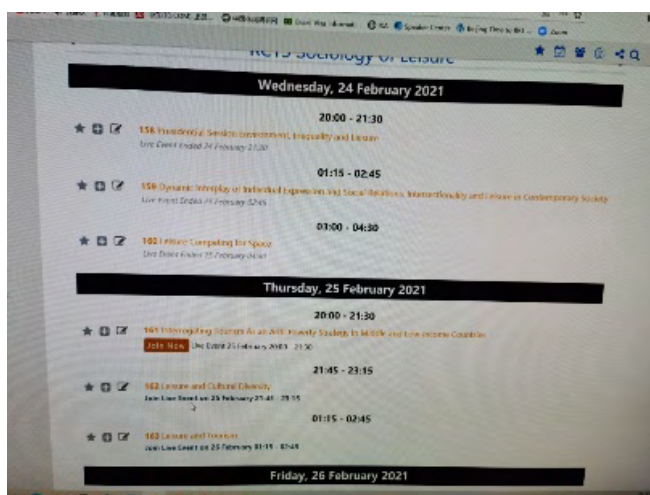


本次会议的“大脑” Headquarters

巴西时间与北京时间有 11 小时的时差，所以，大部分会议都是北京时间的夜里或凌晨。想参与面临很大的时间挑战。

我选择了在 2 月 23 日北京 23:30 分享大会开幕式，聆听了两位大会致辞后，已是 24 日凌晨 00:30 分。人不是“倒床即睡”，而是迟迟不睡。生物钟乱了！

我被安排在“休闲与文化多样性”一场的主席角色，接受了 webinar 系统的技术培训，为此还置办了相关设备，体验了这项技术的操作过程。担当这个角色可以了解更多技术内容。同时我也体验了压力和焦虑，我不得不求助于小友们在技术上的指导与帮助；也不得不练习英语，把自己准备的“开场白”反复地背诵，那些音阶复杂且不规则的单词把舌头都咬破了。还不得不与女儿用英语聊电话；还备选了哥伦比亚大学人类学硕士毕业的小友做“后备力量”。



时间提示画面

为了“敬业”，我在会前准备了“海报”。想把海报制作得精致一些，此念头一出就想到中国文化研究所原副所长任大援每年由巧智与“巧手”绘制的“贺年卡”，别具一格、古朴典雅，我总是赞叹不已。对，向大援助教。大援很是慷慨，说“这活儿我做了”。次日，大援把制作好的海报发到我邮箱，一看时间，已是后半夜的两点。我回复“亲兄弟、好哥们儿！”



大援设计的“海报”（活泼、有趣、灵动）

技术活儿得到了原中国文化所技术员小张的精心指导，开会当天，还一再嘱咐，想着把手提电脑准备出来，防备台式电脑出问题。小友夫妇俩都经验老到，下班后匆匆赶来，各备一台“笔记本”。按照规

定主持人要提前 20 分钟进入会场，调试“现场”效果。我们在会前半小时三台电脑全打开，等待“Join Now”提示的出现。时间很精准，会前二十分钟我们都点击进入。两台“笔记本”应时进入状态。而不知什么原因，我的台式电脑直到会议正式开始，才“进入会场”。此前我设计的画面背景，不得而被改变。若没有小友的“备件”，真得急死人。



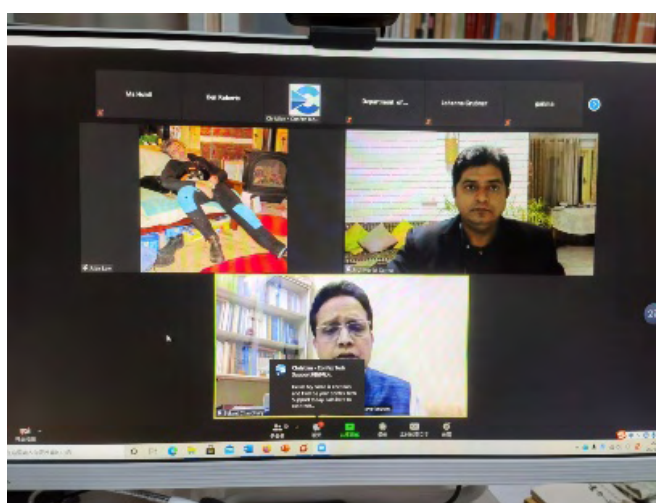
小友在准备会议资料

的确，“计划”常常被“变化”。在技术调试的 20 分钟内恰遇几位老友，打着哈哈，聊着天，便到了“开场”的时间，准备的那点“开场白”也没派上用场。在两位小友的鼎力帮助下，算是顺利完成任务。会议结束前，我把两位小友拉到镜头前，感谢他们的帮助。随后，收到大家发来的信息说“你们好可爱”。

我的论文被安排在了“休闲、工作与环境”一组，时间是北京时间 27 日凌晨 1:30 分。此重担只好由合作者郟艺完成。我们共同准备了主题为：“‘996’现象的社会学想象：多维观察与分析”的 PPT。郟艺用字正腔圆的英语流利地进行了演讲，并引起与会者的兴趣，提

出了很多有趣又尖锐的问题，为我们下一步完成完整的论文提供了极好的视角。这就是学术交流的意义。

因为时间的关系，只能选择 20:30 至 23:00 时段的会议，关注了家庭、妇女、儿童、老龄化、少子化、城市化等问题。知道了日本流行的 Ikuman 运动，鼓励男性参与育儿和分担家务，也希望孩子具有阳刚之气 (masculinity)。多国政府，如瑞士、意大利、日本、立陶宛推行带薪育儿假 (Paid parental leave)。与立陶宛学者 Rata 聊天，得知立陶宛 2019 年的生育率是 1.61 个，丁克家庭占 70%。而老年社会面临的问题具有共性：“孤独”成为一种新的社会现象，为此日本政府特别设立机构负责“孤独”。疫情期间许多老人开始学手机。



会场窗口。看，那位老兄的“葛优躺”闭屏画面，一下子想起“狄奥根尼”。

国际会议是一个大大的“窗口”，即可知彼知己，又避免做“井底之蛙”。若有强烈的“头脑风暴”洗礼，可撞击出许多灿烂的火花。

有两个感受不得不说：

第一个感受：我作为一个技术中立者，尽管始终保持对“新技术”

的高度警觉，甚至常常保持“不接触”的姿态。但此次会议还是让我对 webinar 这个平台充满了感激与敬意。没有这项技术的发明，人的思想、智慧、方法在大疫情的“阻隔”中很难连接在一起，其力量就会受到影响，人真的会窒息而死。令人感激的是，为了每一场会议顺利进行，技术保障者们以极其敬业的精神确保了每一场交流的顺利举行。

第二个感受到了“压力”和“焦虑”的苦楚。想到自己的论文关注“996”现象，充满同情，也试图寻求个中原因。那么，自己的压力和焦虑是怎么生成的？压力和焦虑又会带来什么后果？又如何摆脱压力和焦虑？这个过程还真有了点想法——“压力”和“焦虑”是想把英语说好，可这的确是我的弱项，却一定要难为自己说成像留洋人说的那样，其实不追求“完美”会轻松下来。我对女儿说，若我之前把英语学好就不至于感到焦虑。女儿反讽我，“你这辩证法咋学的？”实则是在安慰我。想来也有道理，平凡的人就要做平凡的事。不过又想起那句话“艺多不压身”，浑身有本事就少有压力和焦虑了。记得几年前因出书的压力去看心理医生，测试结果“有抗压能力”。适当的压力和焦虑也有一定的好处，激励自己扬长避短，不攀不比，心态放正。当然，你不能及时摆脱压力和焦虑，先是心神不宁，接着身体就出现问题，然后情绪和精神都会崩塌。写文章时还没有切身体会，主持完会议更觉得“996”话题的沉重。

这两个“感受”看似多余的文字，实则是在告诫自己：实事求是，也别束缚自己。这是参会的额外收获。

附录:

Session: Work,Leisure and the Environment , ISA Forum of Sociology, Feb 25-28,2021, Porto Alegre, Brazil

Session Date/Time: Friday, 26 February 2021, 14:15 Eastern Time†

“996”: A Metaphor for Overworking

——Observation and reflection from multiple perspectives

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QIE Yi

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Abstract

"996" phenomenon is the abbreviation of working 12 hours a day and 6 days a week. Its characteristics are: slouched, uninterested, non internal driving force, is beyond the physiological limit of a state of work. It is also called "Like a working animal".

Historically, the "996" is becoming a common phenomenon in the modern history of human beings with the rise of industrialization, especially with the rapid development of modern science and technology, and have being in the whole process of human existence, production and life. This phenomenon not only reflects the side of fallacious of modernization, but also reflects that science and technology bring "intelligence" at the same time, but also loss of humanity.

In the early stage of industrialization. "God is dead" (Nietzsche,Thus Spoke Zarathustra,1883)and "man is born free, but he is always in chain".(Rousseau, Du Contrat Social, 1762) are the painful derogation to this issue. Marx and Engels noticed the "labor alienation" in 170 years ago, and pointed out that this is "a society against humanity - it not only wastes workers' blood and flesh, but also wastes nerves and brains." and then, called on the whole society to create more free time for people's Liberation and free and all-round development.

In the 1980s, the social problems of "sub-health" and “Karoshi” (death from overwork) generally appeared in Japanese; in recent years, in China, there are even "5 + 2", "day plus night" and "all-day" working modes.

The existence of "996" phenomenon is bringing a series of problems to the

socio-economic and cultural life: Firstly, the health of sound in body and mind of workers is not guaranteed. Secondly, the desire for money is hindering people's "becoming" and "socializing", making a person "one-dimensional man". Third, the pursuit of speed principle in the unconsciousness is producing pressure and anxiety. Fourthly, technological progress has blurred the boundaries of time and space, transforming human perception, real existence, aesthetics and ethics by a false sight. Fifth, people's life time and living space distribution are wearing away. Sixth, the phenomenon of "996" query the human being in Human Right.

What are the causes and driving forces for the long-term existence of the "996" phenomenon? Frankfurt School pointed out in 90 years ago that human beings produce illusory "liberation" and "freedom" in the process of unlimited consumption, which has caused fatal damage to human self-criticism consciousness and thinking ability. There is no doubt that the desolation of human spiritual world, the logic and discourse power of science and technology are misleading people's cognition of human nature, and people's crazy pursuit of money and material desire are the main causes and driving forces.

The complexity and multifaceted nature of human nature, especially needs the sanctity of the spiritual world. However, people forget that leisure is an important part of all people's life from birth to death. Leisure has a special significance in respecting human nature, repairing human nature and constructing human nature. "Human beings are sacred because leisure exists in the heart".

"996" phenomenon is a reactionary to leisure, also the cost that human beings pay for their own survival and development, which is one of the biggest challenges in the future.

The core idea of leisure sociology is "to become" and "to socialize", guiding workers develop freely and comprehensively through gaining more free time, and to enhance the inner temperament and strength of human beings through leisure as a given spiritual home.

Based on the theory of leisure sociology, this paper explores the causes of "996" phenomenon and the harm it will bring to individuals and society.

The purpose of this paper is to explore the cause and driving force of 996 phenomenon and what challenges it brings to the future of mankind in an interdisciplinary way of thinking.

附录:

Summary for Session: Leisure and Cultural Diversity

The session of "Leisure and Cultural Diversity" was held via Zoom from 10:45 to 12:00 (Brazil time) on February 25, 2021. Anju Beniwal, from Government Meera Girls College, Udaipur organized the discussion on this topic; Ma Huidi, from Chinese National Academy of Arts, chaired the meeting.

A total of six scholars from Brazil and India gave presentations from different perspectives on the topic. Each with their own characteristics, their narratives, highlight the important role that leisure played in creating cultural diversity among different countries and nations. Together, they have created a path of communication among colorful cultural worlds to deepen mutual understanding. This topic has remarkable value both practically and theoretically, and it shows the wisdom and friendliness of the organizers. Indeed, leisure has played an immeasurable role in promoting cultural diversity. Let's embrace leisure and make life more fantastic.

The main points of the six speakers are as follows:

Pratap Pinjani elaborated on how in countries with multiple ethnic groups and cultures, leisure could play an important role in assimilating ethnically diverse groups, expressing cultural practices and challenging social stereotypes. **Anuja Jain** exemplified ways in which technologies have generated new forms of leisure activities and social interactions, working from home also enable more accessibility of fun time, mentioning example such as TV, online library, online gaming and internet music. **Bhup Singh's** research focused on Bhim Jagran, a leisure activity that helps "lesser Indians" in networking, mentalising and socialising, and studied how it could envoke self-respect and reconstruct historical continuity of cultural identity. **Denise Falcao** explored the empowerment process of street carnivals in the city of Belo Horizonte, arguing that parties as a moment of collective effervescence challenge the dominance of consumption and individualism, express the claims for rights for minority groups and could thus create political tensions. **Anju Beniwal** took Thewa, a traditional Indian jewelry craft and its making process as her object of research, and studied how leisure-based craft making could promote self-expression, self-confidence, self-reflection, enhance cognitive and physical skills, heal mind and body, increase satisfaction related to well-being and autonomy, as well as handling emotions. **Karina Sousa** sought to understand the meanings of leisure in black communities based on field study in southeastern Brazil, where leisure practice like Samba Rock and leisure spaces like Black Social Clubs were central to social organization and community life.

Unfortunately, due to time constraints, there was no time left for discussion in this session. We fully understand that all speakers expect their well-prepared articles to receive peer reviews. We hope that future meetings could be improved to accommodate this need by ensuring time for discussion.

附录：

Session Organizer
Anju Beniwal Government Meera Girls College, Udaipur
Chair: Ma Huidi
from Chinese National Academy of Arts

Discipline
Each speaker has 12-15 minutes;
The segment of question and discussion will be held after the six speakers.
Please keep silent at all times when you stop speak.
You can send questions at any time pressing the discussion button

Speakers

1. Unfolding Utopia Violada Movement
Jean FAUSTINO, Rede Nacional de Ensino e Pesquisa, Brazil; Kings College London, United Kingdom; Universidade Federal de São Carlos (UFSCar), Brazil
2. Role of Leisure in Celebration of Cultural Diversity
Pratap PINJANI, Government College, Rajasthan, India
3. Leveraging the Potential of Thewa Craft As an Experiential Leisure
Anju BENIWAL, Government Meera Girls College, Udaipur, India and Priyanka SHARMA, Department of Anthropology, University of Rajasthan, India
4. Influence of New Technologies on Traditional Leisure Practices
Amuja JAIN, University of Rajasthan jaipur, India
5. Bhim Jagran As a Leisure Activity and Its Role in Shaping Assertive Identity Among the Lesser Indians
Bhup SINGH, DGC Gurugram, India and Binojyoti DAS, CSSS, JNU New Delhi, India
6. Leisure and African Diaspora: Spaces and Practices
Karina SOUSA, UFT/UFSCar, Brazil

Session Leisure and cultural diversity
Leisure: the basis of culture, that is to bring us freedom spirit and aesthetics ideal, and for us to insert the wings of flight. The different countries and nations have created enrichment and color cultural life and also fruited a landscape of "harmony, but difference" in the world. The human's history of civilization tells us: Leisure has played an immeasurable role in promoting cultural diversity. We embrace leisure and cultural diversity and make our life more fantastic.

附件：



发表论文证书



主席角色证书