

田野調查計劃

申請者：李俊峰

研究主題：香港社會運動的「情感轉向」

考察地點：香港

預計考察時期：2020年8月至10月（共3個月）

簡介：

承接著反全球化運動與本地城市運動的發展，香港社會運動在千禧年前後出現「文化轉向」的範式轉移。相較於舊社運範式，行動者在運動現場藉不同的文藝活動召喚參與者的共同感知，進而建構意識、價值認同上的轉變。此一轉向讓運動中的集體情感也愈來愈受到關注，並在後來出現連串以「快樂」作為主張的話語及行動。

然而，現實政治的訴求並不一定與快樂情感直接相關，快樂的政治性亦具多重意味，其論述能扣連不同的意識形態。我的考察視運動中的快樂情感為一個多重政治主張角力下的動態場域，藉由回溯行動者何以視快樂為對抗，探討情感在運動中建構什麼作用？我們又該如何評論其政治？

考察計劃以訪談形式進行，期間將訪問數位藝術家／文化行動組織者，亦會親身到場參與相關活動，並從相關實踐個案的意識型態、在地的脈絡源流、與民眾/參與者建立對話的方法與質性的成效評估出發，也會到大學圖書館尋找相關資料。

Applicant: Lee Chun Fung

Research topic: The "Emotion Turn" of Hong Kong Social Movement

Location: Hong Kong

Period: August to October 2020 (3 months in total)

With the influence of the Anti-globalization Movement and the development of local urban movement, Hong Kong social movements have undergone a paradigm shift of "cultural turn" around the millennium. Compared with the old paradigm of social movement, activists applied different cultural tactics and artistic activities in the protests to construct a common perception of participants, and then a change in consciousness and value identity. This shift brought more and more attention to collective emotions in social movement, and later on a series of discussions and actions that advocated "happiness" appeared in the protests.

However, happiness does not necessarily directly related to the demands of real politics, the politic of happiness also has multiple meanings, and can be articulated to different ideologies. My investigation regards the “happy emotion” in social movement as a dynamic field under the struggle of multiple political advocates. By reviewing why activists took happiness as a rhetoric of resistance, I hope to study the role of happy emotion in social movement? How it works as driving force of mobilization, hence how could we evaluate on its politics?