Making Global and Local: Viruses as Media
制造全球和地方：病毒作为一种媒介

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我分享的题目是《制造全球和地方：病毒作为一种媒介》。毫无疑问，这个论题看起来有些宽泛，无论是从它的时间性和空间性上来讲，都是一个非常大的命题，而我试图把传播学的视野纳入到全球化以及地方性问题的讨论中，希望能为今天的主题贡献一个角度。

The topic I am sharing is "Forming the Global and the Local: The Viruses as Media". Undoubtedly, the subject seems somewhat broad, both in terms of its temporality and spatiality, it is a very grand proposition. I am attempting to incorporate the perspective of communication studies into the discussion on globalization and locality issues, hoping to contribute an idea to today's disussion.

今天的分享只是一种思考的可能性，旨在探讨，病毒作为一种媒介，制造了怎样的全球和地方，与货物的流动、信息的流动和人的流动作为全球化连接的纽带，有怎样的不同，病毒把世界连接起来，将会带给全球和地方怎样的经验和未来？

My report today is merely a path of thought aimed at exploring what kind of global and local realities are created if viruses regarded as media. How do these differ from the movement of goods, the flow of information, and the migration of people, which serve as ties of global connection? The virus connects the world and what experiences and futures will they bring to the global and the local?

Main outline

- 1.   病毒如何作为一种媒介影响全球和地方
- How does the virus function as a medium influencing the global and the local?

- 2.   病毒如何制造重新理解全球和地方的契机
- The virus has created an opportunity to re-understand the global and the local.

- 3.   病毒制造了怎样的全球和地方
- What kind of global and local has the virus created?

1.病毒如何作为一种媒介影响全球和地方

How does the virus function as a medium influencing the global and the local?

全球化的连接来自于人类对交往的渴望和未知领域好奇心，当然和资源的争夺也有密不可分的关系。漫长的人类历史中，大流动的轨迹早已清晰的说明：全球化或许是一个当代的概念，但是全球化事实并不是，在人类历史中，伴随着战争、贸易、疾病和军事等行动，人类早就被连接在一起，只是没有当下看起来更加的深度和容易，但是这种流动建立的连接就从未间断过，丝绸之路或许就是最好的证明。

the connections of globalization stem from humanity's desire for interaction and curiosity about unknown realms, intertwined with the competition for resources. The trajectory of great movements throughout the long span of human history vividly illustrates that while globalization may be a contemporary concept, the actuality of globalization is not.
In human history, interconnectedness was established long ago, accompanied by wars, trade, diseases, and military etc, though it wasn't as apparent or as straightforward as it seems today. But the connections forged by this movement have never ceased, with the Silk Road perhaps serving as the best evidence.

也如莫利教授说的那样，"不仅要注意当代'好东西'（Goods）这些令人满意的流通速度的增长（无论是商品，还是持有有效护照的游客、签证和信用卡），也要注意到那些必然存在的'坏东西'（Bads）的流通速度的增长（无论是毒品还是非法移民，通常都是用密封的集装箱偷运，而这些集装箱已经成为全球贸易的标准媒介）。确实，人们有时会注意到全球高速航空运输的潜力，但它同样也以快速且可能存在问题的方式推波助澜，如（协助）有害的生物（如病毒）跨越遥远的距离扩散传播。"

As Professor Morley（2020） said, " pay attention not only to the seemingly desirable contemporary increases in the speed of circulation of `Goods` (be they commodities, or tourists with valid passports, visas and credit cards) but also to the speed of circulation of `Bads` (whether drugs or illegal migrants , often smuggled in the sealed container boxes which have become the standard medium of global trade). Indeed, attention was sometimes drawn to the potential of high-speed global forms of air transport to also 'mobilise' undesirable organisms (such as viruses) across vast distances in a rapid and potentially problematic manner.'

这意味着，传播不仅是符号信息传播，流动的人、货物以及交通工具等，建立了不同空间的连接。戴维•莫利教授提出了一个关于重新定义传播的问题。法国学者德布雷（Régis Debray）将这一更一般的概念称为"传递"（transmission），即在信息意义解码之前所发生的过程，这是借助一定物质载体进行的单纯的运输过程。德国媒介学者克莱默尔（Sybille Krämer）则把这一过程比作"邮差"（messenger）。邮差不干预传递的对象，也不参与编码与解码，只起到"搬运工"的作用。

This means that communication is not only the transmission of symbols; the movement of people, goods, and vehicles,etc, establishes connections across different spaces. Professor David Morley also raised a question about redefining communication—not only him but also French scholar Régis Debray referred to this broader concept as 'transmission,' which is the process that occurs before the decoding of information meanings, and entails the mere transport process via a certain physical carrier. German media scholar Sybille Krämer compared this process to that of a 'messenger.'

对于病毒来讲，它不仅具体的传播过程，从一个"宿主"转移到另一个"宿主"，而且要有具体的传播效果：找到宿主，并参与信息"编码"，制造疾病，也就是将其自身"镌刻"在宿主的细胞信息中。病毒的流动和传播比传统的交通工具以及物的流动，包括人的流动，更隐蔽也更深入，并且呈现"爆发式"的效果，因此会用"病毒"隐喻符号信息传播的效果。而病毒传播还能制造恐慌，阻断病毒传播方式以"隔离"最为有效，恐慌与隔离，直接冲击流动，而流动是全球化的可能。

For virus, it is not just about the concrete process of spreading from one 'host' to another; there must be a specific transmission effect: finding a host and participating in information 'coding,' creating a disease, that is, 'engraving' itself into the host's cellular information. The mobility and transmission of viruses are more covert and penetrating than traditional means of transportation, including the movement of objects and people, presenting 'explosive' effects. For this reason, 'virus' is used as a metaphor for the effect of the symbolic information dissemination. Furthermore, virus dissemination can also create panic. 'Isolation' is the most effective means of interrupting virus transmission. Panic and isolation directly strike at mobility, while mobility is the possibility of globalization.

2.病毒制造了重新理解全球和地方的契机

The virus has created an opportunity to re-understand the global and the local.

人们对全球化充满了信心，但是也有学者提出质疑。正如莫利教授所言，"直到2019年底，一种席卷全球的Covid-19（新型冠状病毒）让这个流动性日益加强的世界（正如我们过去所熟知）发生了颠覆性的变化。甚至在这一天来临之前，已经有一些针对夸大全球化、网络化和流动性奇迹的新批评，但这些奇迹仍在本世纪头20年主导了当代的大部分话语。"

Certainly, people have confidence in globalization, yet scholars have also voiced skepticism. By the end of 2019, the sweeping Covid-19 pandemic brought about a subversive change in this increasingly mobile world (as we previously knew it). As Professor Morley said（2020），' Even before that date, there were some emerging critiques of the overblown encomia to the wonders of globalisation, networking and mobility which had dominated much of contemporary discourse in the first two decades of the century.'

随着机场的扩建、高速铁路的修建以及全球旅游业的勃兴，包括跨国企业的不断增多和壮大，都意味着全球化已经成为一种必然和理所应当，那种强烈的扎根感被破坏掉。但是，这其中隐匿的问题和麻烦被病毒的传播一下子暴露，人们在慌乱中变得无家可归，就像日本的游艇无法靠岸，始终处于离岸的状态，这里来自全球各地的人，最终漂浮在大海之上，成为一个携带病毒的巨大躯体，成为"全球化"时代漂浮在无地方的状态。

The expansion of airports, construction of high-speed railways, and the flourishing global tourism industry, including the continual growth of multinational corporations, all indicated that globalization had become inevitable and taken for granted, disrupting the strong sense of rootedness. However, the hidden problems and troubles were suddenly exposed by the spread of the virus. People became homeless in their panic, much like the yachts in Japan that could not dock and remained offshore, carrying people from all over the world who ultimately floated on the ocean, turning into a giant carrier of the virus,becoming the 'no-place' state of globalization in this era.
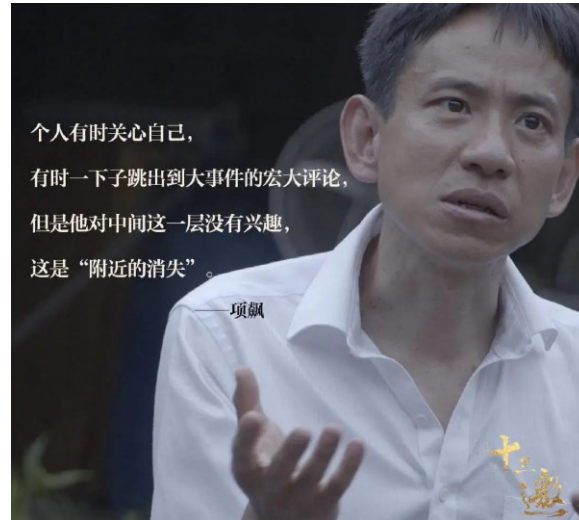
这也迫使人们重新思考全球和地方的问题：被不断增加的可支配收入，高速铁路、廉价的航空旅行，以及带着发财梦的跨国迁移，以及被即时通讯助推的"现场感"，在病毒的冲击之下，变得如此脆弱，那种在全球"平滑"流动的商品，也变得阻涩。人们以不同的方式开始寻求回家的可能，"地方"突然间以某种安全、踏实、可靠的状态重新出现在人们的感受和思考中。

They also forced people to rethink global and local issues: the constantly increasing disposable income, high-speed railway, cheap air travel, the transnational migrations in search of prosperity, and the sense of immediacy boosted by instant communication, all became so fragile under the impact of the virus. The products that once 'smoothly' circulated globally now faced barriers. People began looking for ways to return home, and 'place' suddenly reappeared in their feelings and thoughts as a secure, solid, and reliable state.

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这也制造了重新理解全球和地方的契机，即被弱化的全球以及被重新发现的"地方"，甚至是"附近"。地方作为经验性的概念和现象，全球化总是给人一种普遍性和共生性，尽管面对全球重要议题，比如健康问题，人类的确是一个命运的共同体。但是，在应对全球化问题的时候，地方则保留了处置的权力，或者说，地方、语境、历史，成为思考具体问题的三个重要维度，这可以避免对全球化奇迹的期许，并且可以有效审视全球化和流动带来的另一个面向的问题。

This also creates an opportunity to reinterpret global and local realms – the weakened global and the rediscovered 'local,' and even the 'nearby.' The local, as an experiential concept and phenomenon, 'connects the self, community, and land in one thread, as well as links locality, specificity, regionality, and globality.' Globalization has always showed universality and symbiosis. Even when facing significant global issues, such as health, humanity is indeed a community with a shared future. However, in addressing global issues, the local retains the power to act, or in other words, the local, the context, the history becomes three crucial dimensions to contemplate specific problems. This can avoid the misplaced expectations of globalization miracles and can effectively scrutinize the other facets of problems brought by globalization and mobility.

个人有时关心自己，
有时一下子跳出到大事件的宏大评论，
但是他对中间这一层没有兴趣，
这是"附近的消失"。
——项飙

当然，这里的地方并不是一个抽象的概念，而是具体的、生动的、充满氛围的某处空间，无论是社区，还是街区抑或者更大的郡县，是和生命个体真正建立联系的空间。牛津大学人类学教授，现在是德国马普研究所的所长项飙，在2020年一档中文访谈节目中，重新提出"附近"的意义。

Here, the local is not an abstract concept，it's specific, vivid, and atmospheric space, whether a community, a neighborhood, or a larger county, tangibly linking to the individual lives. An Oxford anthropology professor, Xiangbiao, now the director at the Max Planck Institutes in Germany, reproposed the meaning of 'nearby' in a Chinese interview program in 2020.

病毒的传播制造了一个重新认识全球和地方的契机：并不再把全球化视为一种迷思，同时重新发现地方的意义。但需要警惕的是，"狭隘的地方经验所构成的强烈的地方感并不一定都是美好和光明的，其中也有阴暗的一面"，比如强烈的排外态度，尤其是在病毒的冲击之下。病毒作为一种媒介，每次都能在重构和改变疫情爆发之前的格局，因为病毒首先改变的是人的观念，不只是健康的观念，也是对世界理解的观念，对全球和对地方的理解，对流动和扎根的理解，对不确定性和安稳的理解。

The spread of the virus has forged an opportunity to recognize global and local from new perspectives: not to regard globalization as a myth anymore but to rediscover the significance of the local. Yet, caution is advised as 'the strong local sense constituted by narrow local experiences isn't necessarily positive or bright; They also have a darker side,' such as a strong xenophobia attitude, which are especially prevalent under the impact of the virus. The viruses, as globalized media, has occurred multiple times throughout human history, they have managed to reshape and alter the status quo each time before an outbreak since the viruses primarily change human concepts, not only about health but also the understanding of the world, the global and local, mobility and rootedness, uncertainty and stability.

3.病毒制造了怎样的全球和地方

What kind of global and local have the viruses created?

新冠疫情的全球大流行，来自全球超大城市的生活经验以及借助媒体看到的全球不同地方在病毒来袭时的"应激反应"，让人刻骨铭心。全球作为一个"想象的共同体"在这场人类疾病中分裂成无数的"地方"，并在病毒肆虐的时候不断凸显全球化的"脆弱"以及地方保护的"强悍"，也将全球和地方问题回归到"人"这个维度，怎样的全球和地方，才能让人生活的更美好，才能缔造一个全球的人类命运共同体？让"附近"的人生活的健康美好，让"远方"依然值得期许。

What has been deeply engraved in my memory is the global pandemic of COVID-19, the experiences from the mega-cities around the world, together with the 'stress responses' I saw through the media when the virus struck various places, are unforgettable. the globe, seen as an 'imagined community', fragmented into countless 'localities' during this human disease, continuously highlighting the 'fragility' of globalization and the 'fortitude' of local protection, and have brought global and local issues back to the 'human' dimension. What kind of global and local approaches would allow for a better life for people and the creation of a global community with a shared a community with a shared future? How can we ensure that those 'nearby' live a healthy and beautiful life, and that the 'distant' remains promising?

第一，建立全球化的韧性

病毒对全球化的打击，也提供了重思和重建理想全球化的契机。如何建立这种韧性，或许中国提出的建立"人类命运共同体"是一种可能性。

Firstly, we need to establish the resilience of globalization.
The fortification of globalization's resilience serves as a response to the virus's impact and provides an opportunity to rethink and rebuild an ideal version of globalization. One potential approach for building resilience may be the concept of a 'community with a shared future for mankind' proposed by China.

尽管地缘战争和危机以及中美贸易博弈，让人们感受到更多的不确定性，但是中国有句老话，"天下之事，合久必分，分久必合"，争斗和博弈始终都会存在，分分合合是常态，但是人类要有共识的信任和共好的远景期待人类社会可以再次拥有美好。

全球化的大命题，并不是一个简短发言就能覆盖的。老子也讲，"治大国若烹小鲜"，全球化的现实和趋势是人类社会发展的路径，虽有小的摇摆，但是大的方向还要保持。如何建立全球沟通与合作的韧性，是值得进一步思考的问题。

Despite the escalation of geopolitical conflicts, crises, and Sino-American trade competition bringing about more uncertainty, there is an old Chinese saying, 'Everything under heaven, long united, must divide; long divided, must unite,' suggesting that conflict and competition are the norm, and change is natural. However, we need shared trust and collaboration to withstand shocks and destruction. Of course, such a vast subject of globalization cannot be fully covered in a brief remark; as Laozi said, 'Governing a large country is like cooking a small fish.' The reality and trend of globalization are inevitable paths for the development of human society. Though there may be minor fluctuations, the right direction must be maintained. The pandemic may offer us a chance to contemplate how to build the resilience of global communication and cooperation.

其次，建立地方的根性。

全球和地方并不是一个截然二分的空间概念，全球是由无数个地方组成，人可以在全球流动，但是却生活在地方。这里的地方并不是狭隘的生活的家园，也可能是流动的他乡经验。这里的根性，既强调扎根于斯的家园观念，也是在流动的过程中建立深厚的感情。人在流动中渴望稳定，在探索中渴望安全，这是人的本能驱动，也恰是这种本能驱动，才使得全球化的历史不只是现代的历史和当代的历史，而是贯穿在人类走出非洲之时。

Secondly, we need to establish local roots. The global and the local are not binary opposites in spatial concepts， the global consists of innumerable localities, and while people can move globally, they live locally. Here, 'local' is not just about a narrow concept of home, but also includes the experience of mobility. The kind of 'rootedness' discussed here emphasizes both a strong connection to a homeland as well as the deep bonds formed during brief periods of mobility. People yearn for stability as they move and safety as they explore, which is instinctual and has driven the history of globalization from the time humans first left Africa.

病毒作为一种媒介，重新建立人与人之间的关系，人与地方的关系，人与世界的关系，也重新建立流动和栖居、附近和远方的观念。病毒的全球流行使得全速行进，被认为是人类奇迹的全球化遭遇到阻滞。这未必是一件坏事，不仅可以有效修补全球化存在的各种状况，也有助于改变对地方的理解：不应是被抛弃的某种固守，而是要在深扎于地方的同时，建立对世界和人类整体的感受。

As media, the viruses re-establishes relationships between people, between individuals and places, and between people and the world at large, as well as redefining notions of mobility and settlement, nearby and distant. The global pandemic slows down what was considered the miraculous pace of globalization may not be entirely negative; they can potentially repair various aspects of globalization and also change our understanding of the 'local': it should not be some discarded steadfastness, but instead, while deeply rooted locally, establish a sense of the world and humanity as a whole.

结语

毫无疑问，病毒是一个坏东西（Bads）。它从动物感染到人，从一个人到很多人，成为重构不同生命之间关系的重要媒介。因为病毒，人们建立了感受全球和地方新的经验，这种经验进而成为某种观念，迫使我们重新理解全球和地方，并采取相应的行动去建立全球和地方的关系。病毒作为一种媒介，对地方的边界和地域的区隔消解，但是其所构成的全球化，又是脆弱和紧张的。全球和地方关系的建构，或许需要更多共情、共好、共通可接合的方面，以期建立更加理想化的秩序。

Without a doubt, the viruses are Bads. They transmit from animals to humans and from one person to many, becoming significant media in redefining the relationships among different forms of life. Because of the viruses, people have established new experiences of the global and the local, which in turn become a concept that forces us to reconsider our understanding of the global and the local, prompting us to take actions to establish relationships between the two. The viruses, as media, dissolves the boundaries of locales and the segmentation of regions, yet the globalization it brings about is fragile and tense. The construction of global and local relationships may require more aspects that are empathetic, mutually beneficial, and universally connectable in order to establish a more idealized order.

Thank you for listening
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