

Study on the Dilemma of Contemporary University Students' Leisure Life and the Countermeasures of Leisure Education

Lufei Li

Hangzhou Normal University, Wuhan, China

Keywords: University students, Leisure life, Leisure education

Abstract: Leisure education is a kind of educational activity to guide university students to make valuable use of their leisure time, which is of great significance to the self-improvement and development of university students. However, in the contemporary social background, university students' leisure life is in a dilemma, mainly manifested as the “pan-entertainment” crisis and the popularity of hedonism; “Self-identity” crisis and the popularity of consumerism; Education aims at employment and the popularity of utilitarianism. As the main educational institutions, universities should shoulder the responsibility of leisure education for university students and implement educational countermeasures to dissolve the dilemma of leisure.

1. Introduction

In contemporary society, the rapid development of productive forces has liberated people from heavy labor. Leisure time is generally increased, and the value of leisure life is also improved.” Social progress does not depend on man's will... The society of general leisure is rapidly approaching us.”[1]There is no doubt that leisure has become an important feature of the present age. Therefore, leisure education has an unprecedented status, which plays an incomparable and important role in guiding people to make reasonable use of leisure time, meet individual life needs, improve life quality and social civilization.

2. The Origin and Development of Leisure and Leisure Education

Etymologically, the English word “leisure” comes from the Latin word “licere”, whose root word means “permission”, that is, to be allowed to have the freedom of action, to do what one wants to do.[2]Leisure education originated in the ancient Greek era. The social classes in ancient Greece were divided into the upper class who were exempt from labor and had enough time to engage in free activities, and the lower class who had to work for a living, namely the “leisure class” and the “labouring class”. The “labouring class” can only receive practical training in labor skills, while the “leisure class” can receive leisure education in schools, including art appreciation, philosophy and moral education. The word “school” comes from the Greek word “schole”, meaning “leisure”, “rest”. [3]Plato believed that “leisure is a state of freedom and leisure controlled by oneself” [4], and that capable citizens are created through leisure and education; In Politics, Aristotle once said, “People can only be happy when they are at leisure, and proper use of leisure is the basis for a free human life” ,[5] believing that the use of leisure time is of great significance to the free development of people. However, restricted by the social and historical background, leisure education in ancient Greece was a privilege of the slave-owning aristocracy. In order to find the meaning of existence in the life without labor, slave-owning aristocrats received leisure education to fill their inner emptiness. Leisure education was not an educational right enjoyed by everyone at that time.

In the middle of 19th century, when the Second Industrial Revolution was flourishing, Marx investigated and exposed the nature of capitalist society. He believed that human time was composed of “labor time” and “free time”, namely “leisure time”, and proposed that “human development mainly depends on the amount of free time”. In his Theory of Surplus Value, he pointed out: “Free time is the real wealth. This time is not absorbed by direct productive labor, but

is used for recreation and rest, thus opening up a wide field for free activity and development. Time is a vast space for the development of talent, and wealth is free time.”[6] Marx believed that leisure time can better reflect the nature of human life and the degree of civilization development, and the proportion of labor time and leisure time is also a sign to measure the wealth of a country. In 1860, Herbert Spencer clearly expressed the idea of leisure education in his *Education: Intellectual, Moral, Physical*, and he divided human activities into five categories: directly self-preservation activities; Activities indirectly to protect oneself; Ethnic preservation (i.e. parenting) activities; Activities to fulfill the obligations of social citizenship; The last category is leisure activities that satisfy hobbies and emotional needs during leisure time. [7] Spencer believed that art and literature “should occupy a leisure part of education”, “without painting, sculpture, music, poetry... Life has lost half its essence.” Spencer also predicted that when society and productivity had developed to a certain extent, and when education had prepared for life, leisure time would increase greatly and leisure education would play a very important role. As a social critic, Thorstein Veblen published *The Theory of the Leisure Class* in 1899, which marked the birth of leisure study in the United States. [8] He explored the generation process of the leisure class, and proposed that leisure has become a social habitual establishment and a way of life for people.

In 1966, American philosopher Charles Brightbill discussed the importance of leisure education to people's emotions and values in his book *Educating for Leisure-centered Living*, which started the study of leisure education in the modern sense.[9] Modern leisure education first arose in the United States and became an important part of public education and a universal right of social members. It is different from the old leisure education in essence: working hours are shortened and leisure time is generally increased; Leisure education also targets a wider range of classes and objects. “In modern society, especially in the United States, the leisure class has disappeared, at least not to find any signs of it... In its place is a larger class. ““ No important leisure activities are reserved exclusively for people of high status. Blue-collar Americans also play golf, ski and attend symphony concerts.”[10]The definition of modern leisure education has also changed. At present, the internationally recognized concept of leisure education comes from *The international encyclopedia of education*: “Leisure education aims to make learners obtain some kind of change through the use of leisure time. These changes manifest themselves in beliefs, emotions, attitudes, knowledge, skills, and behaviors. It usually takes place in formal and informal educational or recreational environments for children, youth and adults.”[11]

3. The Dilemma of Contemporary University Students' Leisure Life

University students' leisure time is increasing, leisure has become an important part of their daily life, the quality of leisure life has a profound impact on the physical and mental development of university students, how to spend leisure time has become a very noteworthy problem. However, university students are in the process of development, and their leisure capacity has not been fully equipped. The sudden increase of leisure time has some risks, which may make university students' leisure life into a dilemma.

3.1 “Pan-Entertainment” Crisis and the Popularity of Hedonism

In the 1990s, the widespread use of the Internet marked that human society has entered a highly information age. The network is a great change in the way of human information dissemination. The virtual space created by the network has a wide and profound impact on the leisure life of university students. Growing up in an information-based social environment, contemporary university students are the first generation of Internet aborigines, with smart phones and mobile networks as their standard equipment. University students often regard leisure time as completely opposite to schoolwork time, and regard leisure as a kind of relief from completing schoolwork. Once they have leisure time, they will be addicted to electronic devices and virtual world, which leads to the crisis of “pan-entertainment” in their leisure time. Compared with the real world, university students are more active in the online virtual space. However, hedonism is more likely to breed in the virtual space, which is manifested as: university students reject rational thinking and

long-term hobbies, give up thinking about the ultimate meaning of life and pursue high-level spiritual needs; university students are in short pursuit of the present happiness, and take “trying to have fun” as the standard of leisure activities, they simply want to satisfy low-level sensory stimulation and physiological desire, and take fragmented and entertaining funny short videos, variety shows, idol dramas and online games as leisure activities. Epicurus divided happiness into sensual happiness and spiritual happiness, arguing that “sensual happiness consist only in the constant desire, and disappear once the goal is attained.” [12] This kind of leisure pursuit of temporary sensory happiness will only lead to the gradual atrophy of university students' thinking ability and the nothingness of their spiritual world.

For Aristotle, meditation and contemplation were the best forms of leisure. [13] Leisure, then, is an engagement with the real world, to hear, see, and meditate. [14] However, in modern times, university students' leisure time is basically not spent on meditation. Indulging in pleasure, time fragmentation and distraction of attention make them have no time to think or even unwilling to think. university students indulged in the virtual entertainment space with narrow functions, unable to develop creativity, resulting in the superficiality of thinking ability, as well as the blindness and conformity of judgment ability. Video images in virtual network space bring superficial sensory pleasure to university students, occupying the time that they should have spent quietly reading classics and pondering in the library. Because video images are too intuitive, they replace the abstract and logical characteristics of text, which easily leads to the decline of university students' thinking and logical reasoning ability. This is also one of the important reasons why contemporary university students can't write articles with deep thinking. In the first half of the 20th century, Aldous Huxley predicted in *Brave New World* that people would become addicted to the abundance of entertainment provided by modern technology, and would become passive in “information burst age”, unwilling to read and unable to think. The current society has interpreted this prediction into reality. Entertainment, like Huxley's “relief pill”, relieves the stress and annoyance of university students in real life, but may make them addicted to emotional happiness, ignoring the significance of rational aesthetic and critical thinking. [15]

The hedonism in the leisure life of contemporary university students is not only reflected in their lack of mental thinking, but also reflected in their rejection of physical labor and the formation of static body. university students regard labor and leisure as diametrically opposed. They don't like labor. They think leisure is comfort and enjoyment, and labor is physical burden. But Marx believed that labor and leisure were not completely opposite, and they can be integrated under certain conditions. For example, people can obtain happiness in working time, also can strengthen labor quality and improve labor skills in leisure time. Excessive leisure will only make university students physically and mentally empty and unable to produce a sense of fulfillment. In terms of external environment, the whole society has stepped into the era of fear that it is not modernized enough. The rapid development of information technology has gradually controlled the leisure time of university students. The network has built virtual space for university students and provided them with rich and colorful indirect sensory information. Network builds virtual space for university students and provides rich and colorful indirect sensory information, so that university students lack direct experience of physical participation in the knowledge of things, and only get mental consumption in the network virtual world. This kind of leisure discipline the body, confining the mind to virtual space to experience superficial pleasure, while the body in the real world remains static, resulting in a series of physical diseases.

3.2 “Self-Identity” Crisis and the Popularity of Consumerism

Leisure should make people relax in body and mind after being busy, find the beauty of life and the true self, and promote the better development of self. However, the rampant consumerism in modern society has obscured the authenticity of human beings and the true definition of leisure. Due to the progress of information technology, the Internet has entered an era with data as the core. The way information is produced and disseminated has changed radically. One of the most prominent characteristics is the development from “people looking for goods” to “goods looking for

people”.Big data can be completely based on everyone's browsing and searching habits, grasp the needs of users, and accurately calculate the preferences of users. The homepage of shopping software is like customized for the individual, without consideration and selection, the favorite products will be displayed to the user. Smart phones act as “portable shopping-windows”, showing people a world full of attractive goods. Today, consumers can order goods from all over the world with the touch of a finger on a mobile phone. Consumerism is infinitely amplified by the Internet. From its birth, consumerism is not simply a purchase behavior, but is linked to values. The essence of consumerism is symbolic consumption, which is usually manifested as extravagant consumption, excessive consumption and ostentatious consumption.^[16]

When a lot of goods and consumerism flood into campus walls via mobile phones, university students who live in an age of material affluence and have discretionary pocket money begin to fill their leisure life with consumption activities, such as online shopping and game recharge. The values of contemporary university students have also changed. They often generate a deceptive self-identity through materialization and the happiness of buying. They regard the purchase of luxury goods as the threshold to enter the upper class of society, and take brand-name consumption and excessive consumption as the mainstream consumption concept. university students are occupied by consumerism in their leisure life, abandoning the possibility of development and creation, and taking buying and owning as the way to construct themselves. Leisure is attached to the “materialized” consumption, far away from the true self, having commodities, more commodities become the goal and motivation of life. The identity of self presented by this state of leisure is not the real self, and this temporary shopping pleasure is not lasting happiness. In leisure time, excessive possessiveness of external material produces a state of being enslaved by commodities. When people are bound to commodities, they lose their free leisure and the benefits that leisure can bring to university students' self-identification and development. university students who are intoxicated with dazzling commodities and busy with various consumption activities have already fallen into the trap of consumerism, and they cannot calm down and think about “what kind of life is most valuable” in their leisure time.

3.3 Education Aims At Employment and the Popularity of Utilitarianism.

Since the Industrial Revolution, there has been a great leap in social productivity. People create tools to conquer nature. In this process, human beings not only see their own power, but also see the great role of instrumental rationality. Capitalists control others and society by owning capital and employing labor. They regard workers as tools and labor as the only behavior that can produce value. They ignore leisure life that cannot produce any direct practical value. They believe that leisure time means worthless time, which exists only to improve the efficiency of working time. Even today, it can be seen that society places an emphasis on the value of work, which creates excessive pressure for performance and income beyond the practical possibilities of human beings. This process makes human beings slaves to work, and leisure becomes an extension of work, thus affecting the quality of human life.^[17] At the same time, the uncertainty of the market economy and the characteristics of the pursuit of interests tend to make people get lost in the cage of material. People tend to think about problems and deal with the surrounding environment with a utilitarian attitude. People themselves are also utilitarian, and no longer seek the transcendence of the meaning of life, eternal faith and ultimate concern in their daily leisure life. Instead, they focus on finding the value of life and personal satisfaction in busy work. As a subsystem of society, education is also influenced by instrumental rationality and utilitarianism. The concept that education aims at employment prevailed throughout the industrial period and continues to the present. Education, especially higher education, tends to train people to be working machines with knowledge of a particular field. Universities become utilitarian vocational training fields. university students study in university in order to get a good job in the future. When they complete the credits and courses prescribed by the school, they can get the corresponding status symbol -- diploma and degree. As Goodman says: “What many university students want to get out of school today is a graduate degree, or, to put it another way, a good job. Most of them are crazy about pursuing master's degrees,

doctorates, and even postdocs. This is called a realistic approach to life. These people are practical and convinced that university is 'worth it'. They said a liberal arts degree from a university and 25 cents was worth a cup of coffee (in 1977).” As a result, “universities are forced to be tied to commercial life; It seems that life really has become a business.”^[18] It is, in effect, a “business” : universities are like stores that sell students a wide range of specialized courses. Once a student has chosen a major and paid for it, he or she is limited to the study of specialized knowledge and skills, rather than thinking about the big questions about the meaning of life. Even if they get out of school later, they can only be unfree workers working for employers. As Dewey once said, “It is more fundamental that most workers do not understand the social purpose of their occupation and have no direct personal interest in it. The results they actually get are not the ends of their actions, but only the ends of their employers. They do not work freely and wisely, but only for a wage. It is because of this fact that their actions become not free. Any education if only to teach skills, this kind of education is not free, immoral. This activity is not free because people are not free to participate in this activity.”^[19] Students trained by such unfree educational activities will not make reasonable use of their spare time after work even if they go to society. The reason for this phenomenon lies in the fact that university education stays on the level of catering to the utilitarian needs of society and lacks attention to the inner world and leisure life of university students. “It gives up the education of 'what we are born for', fails to make people understand and change themselves from the fundamental issues such as the meaning of life and the value of survival, and inevitably abandons the sacred measure that shapes people's free mind. It reduces all infinite ends to the finite end of the quest for survival.” However, the purpose of education is not only to equip the educated man or woman with the skills to earn a living, but also to enable them to achieve creative development in leisure education. Therefore, today's universities need to increase leisure education, “shifting the focus of education from 'training for a living' to the realization of Aristotle's idea of education - 'the purpose of education' is the rational use of leisure.”^[20]

In addition, the leisure activities arranged for university students also have a utilitarian tendency. Universities spend a lot of energy and material resources to build the student union and societies, and constantly hold various competitions and activities. The original purpose is to enrich the leisure life of university students. Today, however, university student unions and various activities and competitions are linked to the social employment market, which is full of the utilitarian color of social standard. What university students care about in leisure time is also practical interests. They participate in competitions to get awards and certificates, and participate in the student union to get the post of student leaders. The fundamental purpose is to increase employment opportunities for the future work. The leisure activities arranged by universities for university students become the means for society and employers to indirectly control university students, and the will of employers and society is imposed on university students. Universities fail to help students establish leisure values and arouse students' real interest in various leisure activities.

4. The Countermeasure of Leisure Education Dilemma of Contemporary University Students

Through the above analysis of the current situation of university students' leisure life, it can be found that university students' leisure consciousness is weak, and there is a phenomenon of “absence” in university leisure education, which leads to the problem of “leisure dilemma” of modern university students. Leisure life has the characteristics of freedom and autonomy, which determines the living condition, life quality and spiritual attitude of university students to a large extent.^[21] Leisure education is an educational activity and process that can guide university students to make full use of their leisure time. It can establish basic leisure skills and concepts for university students, so that they can be in a more conducive environment for their growth and development in leisure time.^[22] Universities, as the main institutions to implement leisure education for university students, should actively play a leading role in building a leisure education system and bringing leisure education into the work agenda.

4.1 Goal Orientation: Establish the Goal of Leisure Education

In order to establish a leisure education system, universities should first clarify the purpose of leisure education. In contemporary times, education simply for “making a living” has been unable to meet the needs of people. More importantly, education is oriented towards life, improving the quality of people's life, and serving for “happy life”. Leisure education is based on respect for human life, and the ultimate goal is to cultivate people who have the ability to move forward towards a happy and meaningful life.^[23] Therefore, leisure education should go beyond the purpose of preparing for a career and help every student develop their potential and interests and find meaning in life. In general, the purpose of implementing leisure education in universities is to improve the quality of university students' leisure life and guide them to spend their leisure time effectively. Specifically speaking, leisure education should enable university students to form correct leisure values, master leisure professional knowledge, understand and develop their own leisure value, improve the ability to control leisure life, and form good leisure habits. In short, the ways of leisure education can be varied, but the ultimate concern for people, promoting people's self-improvement and development is the basic purpose of leisure education. In order to put leisure education into practice, universities should first set up the clear purpose of leisure education and take the goal as the guidance.

4.2 Content Guidance: Set Up Leisure Education Courses

As far back as 1995, United Nations resolution 50/81 explicitly stated: “One way in which Governments can give priority to leisure activities is to provide resources to educational institutions to develop the infrastructure needed to establish such institutions. In addition, leisure activities can be part of the regular school curriculum.”^[24] Setting up leisure education courses is an important core of implementing leisure education in universities, which is conducive to cultivating university students' leisure consciousness and improving their leisure skills. Leisure education courses can be divided into two kinds: knowledge subject courses and skill activity courses. The former mainly teaches students scientific leisure values and professional leisure knowledge; The latter improves students' skills of reasonable planning and effective use of leisure time in activities.

The subject courses of leisure education can be set up separately, and universities can invite professional teachers to give lectures to university students. In addition, leisure education has the characteristics of interdisciplinary.^[25] Therefore, it is possible to integrate leisure education into the daily teaching of other subjects. Professor James A. Wylie of Boston University once pointed out that “leisure education must be the task of every educator, no matter what subject he is engaged in teaching.”^[26] Teachers of each subject should consciously capture the content of leisure education in the subject during lesson preparation and teaching, naturally combine leisure education with their own subjects, and gradually teach students the correct concept of leisure.

On the other hand, the skills of leisure activities course can include a variety of types, such as calligraphy and painting appreciation, literature appreciation and other edifying aesthetic activities; Tennis, jogging, and other physical activities that strengthen the body; Social survey, volunteer activities and other social practice activities. Activity courses should start from students' personal interests and needs, guide students to discover leisure activities beneficial to their own development in a variety of activities, develop good leisure habits, establish personalized leisure life style, improve the quality of life.

4.3 Mode Innovation: Open Up Diversified Ways of Leisure Education

Mode innovation is the contemporary requirement of implementing leisure education in universities. Most contemporary university students are born after 2000. They have the characteristics of showing individuality and paying attention to themselves. Each of them has a unique value and way of leisure. Only by opening up various ways of leisure education and implementing innovative leisure education activities, can universities attract more university students to participate, and improve the effect of leisure education.

First of all, we should develop modern educational means and take the network as the carrier of

leisure education. With the rapid development of modern information technology, the network not only affects the change and development of society, but also has a huge impact and change on university students' study and life, occupying most of their leisure time. The effect of Internet on university students' leisure life is a "double-edged sword". As long as the school guides and plans university students' leisure life properly, it can promote the development of leisure education. [27] Schools should make good use of network media as online propaganda tool, actively set up leisure education themed online courses, and give full play to the carrier advantages of network media.

Moreover, the university should change the tendency of elitism of the student union and utilitarianism of the competition. It should not use technical means to control people. It should not simply regard the award of the competition and the position of the student union as the standard of scholarship evaluation. Universities should fully implement the educational concepts of "people-oriented" and "cultivating talents by virtue", aim at promoting students' self-improvement and development, set diversified leisure activities based on students' interests, and give them ample opportunities to choose freely to meet different needs.

Finally, the implementation of leisure education in universities should let students play the initiative and subjectivity. Raskin once defined leisure education as "the process in which one forgets one's own state, and the activity is undertaken for its own sake". [28] In leisure education, The university should be the mentor rather than the leader. university students are adults with independent thinking and consciousness. The university should stimulate the subject consciousness of students. After teaching them basic leisure knowledge and skills, the university should guide students to arrange their leisure life in a personalized and independent way, improve their self-planning and self-judgment of leisure activities, establish their own leisure ways and improve the level of leisure life. Through the process of leisure education, students' understanding of leisure and the relationship between leisure, their own life style and society are developed. [29, 30] Thus, university students can truly enjoy the infinite happiness brought by leisure education and promote the free and full development of individuals.

References

- [1] Yu Guangyuan. On the Society of Universal Leisure [M]. Beijing: China Economic Press, 2004:2.
- [2] Zhang Cong. On Leisure Education and Human's Free and Comprehensive Development [J]. Theoretical Guide, 2011,(09):93-95+99.
- [3] Zhang Dazhi. Discipline and Redemption of the Body: Sociological Interpretation of Sports Leisure [J]. China Sports Science and Technology, 2011,47(05):86-89.
- [4] Feng Jianjun, Wan Yaping. Leisure and leisure education [J]. Educational Research, 2000, (09):37-40.
- [5] J Barnes. The Complete Works of Aristotle (Volume 7)[M]. Beijing: Renmin University of China Press, 1993:38.
- [6] Ning Quanrong. Marx's Leisure Theory and Contemporary Value [J]. Philosophical Trends, 2017(06):26-31.
- [7] Huang Zhongjing. Whose knowledge is most valuable? -- On the "Human Scale" to measure the Value of Curriculum Knowledge [J]. Curriculum, textbook and teaching method 2019,39(01):4-10.
- [8] Liu Huimei, Zhang Yan. The Historical Evolution of Leisure Ethics in the West [J]. Studies in Dialectics of Nature, 2006,(04):91-95.
- [9] Chen Jun. Review on Leisure Life and Leisure Education of College Students [J]. Journal of Education Science of Hunan Normal University, 2011,10(03):91-93.
- [10] Theodore Caplow. Trends in American Society.(translated by Liu Xuyi)[M]. Beijing: The Commercial Press, 1997: 112.

- [11] Chen Nailin, Sun Kongyi. Leisure Education from the perspective of lifelong Education Theory [J]. Educational Development Research, 2000,(02):52-55.
- [12] Xing Guozhong, Zhang Min. Social Psychological Analysis of Pan-Entertainism and its Countermeasures [J]. Ideological Education Research, 2022,(05):106-111.
- [13] Aristotle. The Nicomachean Ethics (translated by Liao Shenbai)[M]. Beijing: The Commercial Press, 2003:307.
- [14] Josef Pieper Leisure: The Basis of Culture (translated by Liu Senyao)[M]. Beijing: Xinxing Publishing House, 2005:41.
- [15] Wei Yanling. Realistic Situation, Rational Reflection and Countermeasures of Leisure Life of Contemporary College Students [J]. Ideological and Theoretical Education,2021,(09):106-111.
- [16] Sun Weiping. On consumption alienation in the age of digital Capitalism [J]. Studies in Marxism, 2022, (01):71-80+164.
- [17] Surdi. A.C. & Gadelha.G.T.S. Leisure, education and work: Reflections on improving people's quality of life.Journal of Human Sport and Exercise, 2019,14(4),S1177-S1180.
- [18] Goodale Thomas L, Godbey Geoffrey C. The evolution of leisure: Historical and philosophical perspectives(translated by Cheng Sumei) [M]. Kunming: Yunnan People's Publishing House, 2000:155-156.
- [19] Democracy and Education (translated by Wang Chengxu)[M]. Beijing: People's Education Press, 2001:277-278.
- [20] Li Changwei. Classical Tradition and Leisure Education [J]. Journal of Education Science of Hunan Normal University, 2010, 9(03):52-56.
- [21] Chen Dekui. Discussion on Leisure Education of College Students [J]. Jiangsu Higher Education, 2007,(05):117-118.
- [22] Zhiwei Chen&Ying Liu. The state of leisure life situation and the meaning of leisure education for university students in China. International Journal of Educational Research, 2020, 102,101613.
- [23] Wei Shumin, Liu Junwen. Review of Leisure Education Research of College students [J]. Heilongjiang Higher Education Research,2011,(05):33-36.
- [24] United Nations Programme on Youth. UNESCO document [Z].World Programme of Action for Youth, WPAY.
- [25] K. Nessmann. Media Education in Leisure Time. Journal of Educational Television,1985, 11(1), 33-39.
- [26] Norma J. Stumbo. Leisure Education: Theory and Practice.[M]. Spring and Autumn Press, 1989:28.
- [27] Ji Haiqun.Research on the Current Situation, Characteristics and Countermeasures of College Students' leisure Life -- from the perspective of Internet Use [J]. Jiangsu Social Sciences, 2013,(03):90-95.
- [28] Arik Segev.Worthy leisure education: Teaching here and now. Research in Education, 2018, 100(1), 97-113.
- [30] Susan L. Hutchinson & Charlene S. Shannon. Innovations in leisure education: revisiting and re-imagining leisure education, Leisure/Loisir, 2020, 44(3),307-316.