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## **Rituals and Play. Boredom as non-productive stasis in Byung-Chul Han**

In one of his last published work, *The Disappearance of Rituals: A Topology of the Present* (2020), the South-Korean philosopher Byung-Chul Han has clearly advanced further in the unity of the corpus that constituted his former critical statements since the 2010s. A sort of philosophical anthropology, following the natural conceptual movements of the *Müdigkeitsgesellschaft* (2010)[The Society of Tiredness], the *Transparenzgesellschaft* (2012)[The Society of Transparency], or the *Palliativgesellschaft. Schmerz heute* (2020)[The Palliative Society: Pain Today] Han has advocated for the idea that there is a lack –even an absence– nowadays of any positive instance of psychic mediation with which the modulation of time, the acceleration of life and the moral obligations attached to these could be managed in the new cumulative burnout society context. There is no stop, no savior stasis, no sublime rapture. Individuals today, free from the old paradigm of the XXth century disciplinary society in which control, obedience, and sanity were kings, look for their conatus in contemporary society through an excess of positivity. In the absence of any punishment or limitation, the stack-up of experiences now transformed into goods, into property, is the inertia that builds up the real self. A self is nothing but the focus of a perpetual movement for acquiring sensations, information, actions in the fashion of the history of a public performance. An offered one. There is a supererogatory mandate oriented to the devise of a constantly enlarged individualistic ego. The discipline is now internalised and this inner inoculation succeeds as it is publicized for our own sake.

The never-ending movement originates boredom. The human conscious activity administered in such repetitive cycles makes perceptual freedom void of any meaning, attention is exhausted, and action and work turn into the monotone labour of which Arendt spoke. Well represented by Prometheus –the symbol of present times–, this class of boredom has

according to Han its counterpart in a second type, a therapeutic one related to non-productive activities and illustrated by the exceptional activity of play, the origin of any ritual.