



## **BOREDOM IN EVERYDAY LIFE EXPERIENCE –**

### **SHAMEFUL OR AFFIRMED**

Since boredom became ‘democratized’ phenomenon (as E. Goodstein claims), it has also been considered as a threat both in social and therapeutical discourses. According to Emile Tardieu all human activities are just feeble attempts to avoid the trap of boredom. In contemporary world which is overloaded with information and opportunities, being bored is often found as being boring, not interesting, ordinary person. As Patricia Spacks noticed, modern subject suffers because of boredom. Boredom disempowers the individual and makes it disenchanted. In liquid modernity finding contentment, engagement or fulfillment seems to be a difficult to gain but still desirable challenge. Thus boredom could be seen as inadequate phenomenon in (post)modern everyday life. It should be eliminated or replaced by necessarily new and necessarily thrilling experiences. But social reality seems to be much more complicated. If everything becomes questionable nowadays, also the demand for life to be interesting does. Being bored, being boring, being just an ordinary person, refraining from acting, jettisoning the idea of fully occupied jobholder, revolting conspicuous consumption or following *normcore* might be considered as the signs of another social processes caused by uncertainty and unfulfillable desires which are pervasively existing. The affirmation of sloth, idleness or a new gaze of self-realisation concept are just parts of the ‘reflexive project of the self’ described by Anthony Giddens. Boredom is going to play prominent role in modern times and in creation of subjective individuals.