



PROGRAM

III OGOLNOPOLSKIEJ KONFERENCJI NUDOLOGICZNEJ

**„NUDA AKADEMICKO
– akademicko o nudzie”
22-24 KWIETNIA 2016**

22 KWIETNIA 2016 (PIĄTEK)
**(miejsce: Sala Samorządu Studentów UW,
Krakowskie Przedmieście 24, II piętro)**

**9:00-
10:00**

REJESTRACJA UCZESTNIKÓW

**10:00-
10:20**

INAUGURACJA
Mariusz Finkielsztejn (UW) Krótka historia
nudologii

SESJA 1: HISTORIA NUDY

**10:20-
12:00**

- **Natalia Cichoń (UJ)** Jak nudzili się starożytni? Oblicza rzymskiej nudy na podstawie *Satyrikonu* Petroniusza i analizy postaci znudzonego życiem Trymalchiona
- **Cezary Wąs (UWr)** Kategoria *frigidus* (nudny) w pismach Erazma z Rotterdamu i program pozytywny pisarstwa humanistycznego
- **Ewa Modzelewska (UJ)** „Ostatni stopień wszystkich nieszczęść” czy bogini? Rozważania o rozumieniu nudy w romantyzmie
- **Syma Marta Al Azab, Damian Wesolek (UAM)** Z wizytą u doktora Lerivière – medykalizacja kobiecej nudy epoki fin de siecle'u

**12:00-
12:15**

Przerwa kawowa

SESJA 2: NUDA RELIGIJNA

12:15- 13:15	<ul style="list-style-type: none">• Kaciaryna Bychak (USz) Na początku była Nuda...• Andrzej Molenda (UJ) Wybrane aspekty nudy religijnej
13:15- 14:30	Przerwa obiadowa

SESJA 3: SOCJOLOGIA NUDY

14:30- 15:45	<ul style="list-style-type: none">• Małgorzata Kubacka (UAM) Problemy badań nad zjawiskiem nudy w socjologii• Marta Kierska (UŚ) "Dziara" – sposób na więzienną nudę• Marlena Sędlak (UPJPII) Nuda w XIX-wiecznym Kwango
15:45- 16:00	Przerwa kawowa

SESJA 4: NUDA W DOBIE PŁYNNIEJ NOWOCZESNOŚCI

16:00- 17:15	<ul style="list-style-type: none">• Adriana Sajur (UMCS) Gdy kultura umiera z nudy, rodzi się nowy człowiek?• Rafał Węgrzyn (SWPS) Cyfrowe remedium czyli sposoby na raczenie sobie z nudą w Internecie• Karolina Kabzińska (UAM) Czy chcemy zabić nudę? – czekanie w kulturze nadmiaru
17:15- 17:30	Przerwa kawowa

SESJA 5: SESJA OTWARTA

17:30-	<ul style="list-style-type: none">• Ewa Kosturkiewicz (UAM) Wpływ
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18:45	<p>nudy na rozwój astronomii</p> <ul style="list-style-type: none">• Monika Wasilonek (UMCS) Między nudą a standaryzacją: współczesna przestrzeń publiczna miasta• Patrycja Grzyś (UG) "Jeśli nie umrzemy tutaj to czy pójdziemy dalej?" Psychogeografia jako odpowiedź na miejską nudę
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23 KWIETNIA 2016 (SOBOTA)
*(miejsce: Sala Samorządu Studentów UW,
Krakowskie Przedmieście 24, II piętro)*

**9:30-
10:20**

REJESTRACJA UCZESTNIKÓW

SESJA 6: NUDA W LITERATURZE 1

**10:20-
12:00**

- **Hanna Zwara** (UMK) Piętno epoki oświecenia. Nuda w kontekście warunków bycia oświeconym na przykładzie literatury polskiej XVIII wieku
- **Ita Głowacka** (UWM) Jak się nudzono wczoraj, a jak nudzimy się dziś? Poszukiwanie odpowiedzi w literaturze przeszłej i współczesnej
- **Jakub Sokołowski** (UJ) Nuda kosmiczna w powieściach Stanisława Lema
- **Marta Nowak** (UAM) Jak Ania Shirley pokonała nudę i zwyczajność Avonlea? Ponowne nazywanie jako akt kreacyjny

**12:00-
12:15**

Przerwa kawowa

SESJA 7: NUDA W LITERATURZE 2

**12:15-
13:30**

- **Marek Jedliński** (UAM) Nuda i czas – przypadek Obłomowa
- **Łukasz Głos** (KUL) Poetyka i semantyka nudy w prozie Marka Hłaski
- **Krzysztof Witczak** (UAM) Żyj tak, aby twoim znajomym zrobiło się nudno, kiedy umrzesz – Tuwima zmagania z rzeczywistością

13:30- 14:30	Przerwa obiadowa
SESJA 8: NUDA SZKOLNA I AKADEMICKA	
14:30- 15:45	<ul style="list-style-type: none"> • Paulina Puszcz, Agata Majewska (UO) Przeciwdziałanie nudzie skuteczną profilaktyką w pracy z dziećmi i młodzieżą – przykład funkcjonowania wybranych placówek wsparcia dziennego • Anna Kizeweter (UW) Nuda szkolna (de)motywuje. Elementy pedagogiki przeżyć przeciwdziałają nudzie edukacji • Blanka Skórska (UMCS) Czy polonistyka jest nudna? O kierunku oczami przyszłego filologa
15:45- 16:00	Przerwa kawowa
SESJA 9: NUDA W KULTURZE	
16:00- 17:45	<ul style="list-style-type: none"> • Justyna Bąk (UWr) Melancholia: arcygrzech w kanonie siedmiu grzechów głównych – Acedia w dyskursie kaznodziejskim doby staropolskiej • Michał Sadowski (UŁ) Prezentacja nudy w grach komputerowych • Martyna Kasprzak (UJ) Nuda jako bodziec dla artysty. Na przykładzie prac Johna Cage'a i Roberta Rauschenberga • Jakub Jakubowski (ADJ) Nuda – kreatywna pustka jako element niezbędny w procesie twórczym?

24 KWIETNIA 2016 (NIEDZIELA)

DZIEŃ NUDNEGO KINA

*(miejsce: Instytut Socjologii UW, Karowa 18
Sala im. Stefana Nowaka, Parter)*

SESJA 10: NUDA W KINIE 1

**11:15-
13:00**

- **Agnieszka Kiejziewicz** (UJ) Ekranowa nuda czy estetyczna przyjemność? Recepcja Słow cinema na przykładach zaczerpniętych z badań nad kinem japońskim
- **Mateusz Żebrowski** (UŁ) Nuda oraz jej brak w filmach twórców ojczyzn magicznych
- **Łukasz Kolender** (UJ) Nuda jako środek filmowego wyrazu. Przypadek kina strukturalnego

**13:00-
13:45**

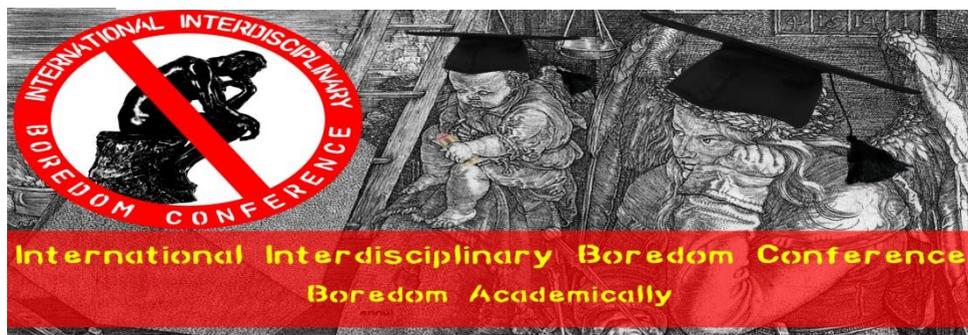
Przerwa obiadowa

SESJA 11: NUDA W KINIE 2

**13:45-
15:15**

- **Adriana Brenda-Mańkowska** (UW) Śmiertelna nuda i nudna groza, czyli nuda jako tło w filmach paradokumentalnych
- **Karolina Klimczak** (UJ) Znudzeni ponowoczesnością. O nudzie w filmach Hala Hartley'a
- **Aleksandra Szczepańska** (UG) "A w filmie polskim, proszę pana, to jest tak: nuda..." - Stan najnowszego kina polskiego na podstawie filmów prezentowanych w ramach konkursu

	głównego Festiwalu Filmowego w Gdyni
15:15- 15:30	Przerwa kawowa
PROJEKCJA FILMU	
15:30- 17:00	Boredom – the documentary (2012) reż. Albert Nerenberg (52 min, napisy)
	DYSKUSJA



Zapraszamy również na międzynarodową konferencję naukową

**„International Interdisciplinary
Boredom Conference”**

2-3 czerwca 2016

Sala Balowa Pałacu Tyszkiewiczów-Potockich,
Krakowskie Przedmieście 32, Uniwersytet Warszawski

Szczegóły na stronie: www.boredomconference.com



**„Nuda akademicko –
akademicko o nudzie”**

2nd June 2016 (THURSDAY)

(place: *Tyszkiewicz-Potocki Palace, Ballroom*)

9:00-10:00	REGISTRATION
10:00-10:30	INAUGURATION Mariusz Finkielsztein (<i>University of Warsaw</i>) So whimsical that controversial? Between Science and Anecdote – about the Significance of Boredom
SESSION 1: SOCIOLOGY 1	
10:30-11:30	Izabela Wagner (<i>University of Warsaw</i>) Boredom in Scientific Work Małgorzata Kubacka (<i>Adam Mickiewicz University, Poznań</i>) BusyBored. The Time, (Post)Modernity and Boredom
11:30-11:45	COFFEE BREAK
SESSION 2: SOCIOLOGY 2	
11:45-13:15	Mariusz Finkielsztein (<i>University of Warsaw</i>) Bores and Bored: Boredom as an Interactional Phenomenon Guido Borelli (<i>University of Venezia</i>) «There is Time to Kill Today*». Everyday Life, Boredom and Domestic Uncanny in the Italian Northeast James Hardie-Bick, Susie Scott (<i>University of Sussex</i>) Waiting in the Wings: Boredom, Flow and Reflexivity
13:15-14:15	LUNCH

SESSION 3: PSYCHOLOGY 1

14:15- 15:45	Maria Flakus (<i>University of Silesia</i>) Psychotherapy with the Boring Patient – Boredom as a Clinical Issue Magdalena Krzosek (<i>University of Rzeszów</i>) Sensory Boredom of the XXI Century - Living in the Era of Flat Screens Michał Wróblewski (<i>Gdańsk University</i>) The Boredom in Analytical Psychology and in Logotherapy
15:45- 16:00	COFFEE BREAK

SESSION 4: PSYCHOLOGY 2

16:00- 17:30	Łukasz Miciuk (<i>Catholic University of Lublin</i>) Personality and Boredom: the Role of Self-concept Adequacy Agata Złotogórska (<i>Adam Mickiewicz University, Poznań</i>) People Prone to Get Bored – Who Are They? Maria Flakus (<i>University of Silesia</i>) Reliability and Validity of Boredom Proneness Scale (short form). Polish Version
17:30- 17:40	COFFEE BREAK

SESSION 5: OPEN

17:40- 18:40	Daniel Dzienisiewicz (<i>Adam Mickiewicz University, Poznań</i>) A Linguistic Look on Boredom: Causes, Trends and Ways of Expression Anna Kowalczyk (<i>University of Łódź</i>) Boredom as an Element of Seaman's Everyday
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	Life on the Examples of the U.S. Navy Warships during the Years 1797-1814
18:40-21:00	WINE RECEPTION
3rd June 2016 (FRIDAY) <i>(place: Tyszkiewicz-Potocki Palace, Ballroom)</i>	
9:00-10:00	REGISTRATION
SESSION 6: PHILOSOPHY 1	
10:00-11:30	Ivan Ortega-Rodriguez (<i>Universidad Pontificia Comillas Madrid</i>) Technical Civilisation, Boredom and Responsibility in Jan Patočka Paweł Szypowski (<i>University of Warsaw</i>) Escaping the Being. Boredom in Early Levinas Taejin Bae (<i>Hong Kong Institution of Education</i>) Possibilities and Direction of Boredom as a Curriculum topic: Understanding a boredom based on Natality of Hannah Arendt
11:30-11:45	COFFEE BREAK
SESSION 7: PEDAGOGY	
11:45-13:45	Alberto Sánchez Rojo (<i>Antonio de Nebrija University</i>) Boredom and Education in 21st Century: Lack of Motivation or Fatigue? Iga Kazimierczyk (<i>University of Warsaw</i>) Boredom in the Early Stage of Education Małgorzata Tyszkowska (<i>Kazimierz Wielki University, Bydgoszcz</i>) Positivity as a Mental Tool against Boredom Aleksandra Antonik (<i>Adam Mickiewicz</i>)

	<i>University, Poznań</i>) Why do Children Feel like Doing Boring Things? Mechanisms and Functions of Rituals and Stereotyped Behaviours
13:45-15:00	LUNCH
SESSION 8: PHILOSOPHY 2	
15:00-16:30	<p>Jørn Henrik Olsen (<i>Denmark, independent scholar</i>) Angst, Boredom, and Creativity - with Impetus from Søren Kierkegaard and Martin Heidegger</p> <p>Jacobo Zabalo (<i>Universidad Pompeu Fabra</i>) Boredom's Time: Beyond the Symptomatic Urge to 'Do Something'</p> <p>Janko Lozar (<i>University of Ljubljana</i>) The Boredom of Metaphysics</p>
16:30-16:45	COFFEE BREAK
SESSION 9: PHILOSOPHY 3	
16:45-18:15	<p>Carlo Salzani (<i>Germany, independent scholar</i>) The Animal that Gets Bored: Paradoxes of the Human/Animal Divide</p> <p>Monika Chylińska (<i>Catholic University of Lublin</i>) The Art of Attentive Looking – What Annie Dillard Shows us about the Nature of Boredom</p> <p>Zhenxu Fan (<i>Catholic Univeristy of Lublin</i>) Immunity to Boredom: the Self in Plotinus' Philosophy</p>
18:15-18:30	CONFERENCE CLOSURE

Mariusz FINKIELSZTEIN

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‘THE BORES AND BORED’: BOREDOM AS AN INTERACTIONAL PHENOMENON

The presentation has a definitional character and draws attention to the interactional characteristics of boredom treating it as a socially constructed phenomenon. The majority of definitions of the emotion in question neglect its social, relational aspect. The presentation proposes relational definition of boredom constructed based on the qualitative sociological research at the university milieu (students and academic teachers). Proposed conceptualization is also an addition and development of previous studies in subject (Barbalet 1999; Darden, Marks 1999 and Brisset, Snow 1993). Two main elements of this definition constitutes: disconnection (interactional withdrawal, indifference) and meaninglessness. Boredom is conceptualized as a liminal emotion, a conveyor belt to other emotions or activities.

Izabela Wagner

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BOREDOM IN SCIENTIFIC WORK

Based on long lasting ethnographical research conducted in various laboratories (life-science basic research institutions based in France, Poland, USA) I will present various practices related with boredom phenomenon that experience scientists during their professional activity.

In proposed analysis I will use the sociology of work terms: division of tasks, tasks analysis, the system of task valuation, socialization toward the scientific work and conventions that animate this professional environment.

Throughout the reflection on boredom I will tackle important issue of the specificity of scientific work and its strong cultural dimension. The most interesting question that will drive the presentation is not when scientists are experiencing boredom in their work but how they become bored?

Małgorzata KUBACKA

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BusyBored. The time, (post)modernity and boredom

Boredom is regarded both as an emotional state and as a social phenomenon. Sociologists believe boredom to be socially constructed. Living in a society, participating in its structures and social groups, playing the social roles may carry some obligations related to not being bored or some privileges of having the possibility of being bored (at sometimes). In general, experiencing this (so-called) trivial emotion causes damages to social order (drug abuse, violence, crime, and deviant activity involvement) or brings about distress among individuals (boredom as all-purpose index of dissatisfaction). Presentations of boredom as the root of all evil may be seen as a convenient way of analysis that perfectly fits to well-established manners of thinking. In (post)modernity, experience of boredom at work seems to touch a delicate issue of capitalistic demands referring to efficiency, effectiveness, and productiveness. The current discourses of 'valuable work' and 'successful worker' are sated with information about the need of being constantly creative in order to reach scheduled goals and chance for better future. They also popularise the Csikszentmihaly's concept of flow and regard flow as the most desirable state of human. But, in reality, the experience of flow is relatively rare. Much more common is the state of being 'busy-bored' – the most enduring, overwhelming and undesired type of experience when the workload increases and challenge decreases, when one is bored and busy at the same time. My presentation focuses on deconstruction of the concept of being busy-bored and examines its stems and consequences in relation to broader social and cultural changes.

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So whimsical that controversial? Between Science and Anecdote – about the Significance of Boredom

Boredom is under-reported and under-estimated by many people. This emotion is frequently denied and perceived as shameful (the notion "intelligent man is never to be bored" has its power). When I say that I'm researching boredom the prevalent reaction is that of laugh and of incredulity. However, studying boredom in general is probably little eccentric (in the world of well established 'serious' scientific topics) but surely is not controversial. Unless, you have a whim to research boredom in vocational group such as scientists and academic teachers. It reveals some controversies.

This humble inaugural presentation aims to show significance of boredom in different areas of experience, and to present scientific-anecdotal notion about boredom. The four main issues will be raised: (1) boredom as inevitable part of human nature, (2) long history of boredom, (3) prevalence of boredom in society, and (4) influence of boredom on socialization.

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«There is time to kill today*». Everyday life, boredom and domestic uncanny in the Italian Northeast

The Italian Northeast, because the massive development of its industrial districts, the dashing growth of the diffused industrialization model and the early processes of manufacturing delocalization towards the Eastern European countries and then to the Orient, is one of the most interesting areas in the world in dealing with the effects of mature globalization. In just a little more than fifty years (roughly two generations), the population of the Northeast has passed – on average – by a widespread situation of indigence and poverty to a prosperity that brought it on top of the ranking of the European regions with the highest pro capite income. In the Nineties of the last century, the export revenues of the province of Vicenza was higher than the whole of Greece. Since the advent of the severe recent worldwide recession, the development model of the Italian Northeast has been considered by the international economic literature as a best practice of horizontal integration in production: a token of 'flexible mode of production', typical of the radical modernity. Nevertheless, there is dark sides of this issue: following the theoretical perspective by which every historical discontinuity creates new opportunities, social consequences and unexpected effects needs to be taken into account.

For the Northeast, one of the most tangible perverse aspects of the achieved economic wellbeing is represented by a widespread social malaise – a sort of inverse correlation between income and happiness – detectable in the daily lives of the residents, where boredom and acedia looks like the 'degree zero' of this malaise. Boredom comes as the distinctive sign of a posthumously era in which everything has already happened and anything that people had to propose has been reduced to pure negativity. From a sociological point of view, two aspects related to each other are of particular interest and will be

analyzed in this paper. First: the increase of attempts to 'kill time' through private pursuits that often lead to deviant behavior: sexual incontinence, pornography, xenophobia and senseless violence. Second: the proliferation of a vast suburban sprawl, with its absence of public spaces and ubiquitous surveillance devices, promotes family isolation and produces dwellings that becomes the refuge of a recently established social class that, constrained within the limits of its recent material wellbeing, does not feel completely at home in its own home.

As an empirical evidence of this kind of malaise, this paper will refer to the heterogeneous stream of novels and movies, that has flourished over the past decade, digging inside the Northeast. All these stories have in common the representation of a social reality falls into the abyss: an uncanny enclave continuously expanding in the throes of a deep unease. In this paper I shall use novels and films outside of their entertainment boundaries, as resources able to transmit information, lifestyles, cultures, beliefs and values. This sort of representations, less bounded by assumptions of theoretical and methodological nature, can be more consistent and appropriate with respect to reality. The novel and the movie does not represent an alternative vision of reality, competing with the sociological representation, but a field of empirical application – a supplement ethnographic analysis – which allows us to analyze complex social processes.

James HARDIE-BICK

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Waiting in the wings: boredom, flow and reflexivity

If we conceptualise boredom as a feeling of disengagement and meaningless, then its logical opposites would be interest, involvement and excitement. However, this does not necessarily require engaging in the risky, thrill seeking behaviour described as ‘edgework’ (Lyng 1990). Between the two extremes of boredom and anxiety, we find space for flow (Csikszentmihályi 1975): a calmer state of enjoyment in immersive activities, which creates a loss of self-awareness. Nevertheless, because flow is embedded in the mundane routines of everyday life, boredom is prone to reappear, through interruptive lapses into self-consciousness. This paper draws on the research findings of two separate qualitative research projects and examines the phenomenological experience of flow. In particular, we focus on transitions in and out of flow, and examine their dramaturgical management in social interaction. Using examples from empirical research on skydiving and stage fright, this paper discusses how even the most exciting and risky forms of action involve moments of boredom, experiences which must also be self-reflexively managed.

Maria FLAKUS

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Psychotherapy with the boring patient – boredom as a clinical issue

The clinical practice show that certain patients evoke boredom in their psychotherapists. Some of these unpleasant affective reactions can be bound with patients' symptomatology and level of personality pathology. Owing to that fact, boredom can be contextualize as a particular type of countertransference. It is well known that poor recognition of countertransference can lead therapy into impasse. However, when countertransference is recognized correctly, will constitute some of the feelings that exist between therapist and patient. Moreover, careful analysis of the countertransference will help to identify patient's projections, which provides some valuable information about patient's primitive mental life, internal reality and patterns of relations. Verbalization and interpretation of boredom can also bring some positive input into relation with therapist, preventing the therapeutic alliance. The author takes under consideration value and significance of experiencing and monitoring boredom in therapeutic relations.

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SENSORY BOREDOM OF THE XXI CENTURY - LIVING IN THE ERA OF FLAT SCREENS

Although we perceive the world with more than one sense and appreciate different experiences via more than single – dimensional channel, it is commonly believed, however, that we have entered the era of visual domination. The vast majority of our daily activities is based on using computers, smartphones or tablets, therefore almost only visual stimuli. The culture based on touch screens has lost the sense of true haptic experience. Most people lack manual skills and show disabilities is space orientation. Life in the sterile and smooth world of smart technologies means rare exposition to long distances, rough structures, smells or tastes. It may be perceived as comfort, but in terms of the complexity of the sensory experience, it is a sensual dessert.

The presentation will focus on the examples of modern technologies based on visual stimuli that ignore haptic system, hearing or the sense of smell and taste. These technologies may cause a false illusion of sophistication, but they are in fact narrowing the experience of reality to a limited scope of possible interactions.

[1] Gibson J.J. (1966). *The Senses Considered as Perceptual System*, Boston: Houghton Mifflin

[2] *The Handbook of Multisensory Processes* (2004). Ed. Calvert G.A., Spence Ch., Stein B.E., The MIT Press

[3] *The Merging of The Senses* (1993). Ed. Stein B.E., Meredith M.A., The MIT Press

[4] *Perception and Its Modalities* (2004). Ed. Stokes D., Matthen M., Biggs S., Oxford University Press

Michał WRÓBLEWSKI

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Boredom in Analytical Psychology and in Logotherapy

Carl Gustav Jung and Victor Emil Frankl are the pioneers of humanistic psychology. Humanistic psychology has overcome limits of first therapists from Vienna (Sigmund Freud, Alfred Adler), and has focused on problems with meaning of life, which are connecting with existential boredom. Jung has remembered, that he had the greatest difficulty working with facultative neurotics, who cannot live together with archetypal contents. Boredom, which has compared in analytical psychology to labyrinth of alienation, has pointed to existence of Shadow, who occurs in forms of undiversified psychical functions. Victor Emil Frankl has called a noogenic neurosis as illness, which has blocked spiritual openness and has led to despair and emptiness. Boredom, with apathy, is a sign of spiritual illness, who has influence on psyche as a disgust, and also has influence on body as a illness. Comparing conceptions of boredom in analytical psychology and in logotherapy should help to understanding difference between psyche and spiritual, revealing difference between usual boredom and existential boredom.

Łukasz MICIUK

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Personality and boredom: the role of self-concept adequacy

The aim of the presentation is to reflect on the psychology of boredom - in particular, on the role of personality in experiencing boredom. It seems logical that people having different personalities tend to be bored doing different things. Is this really so obvious? Psychological variable which may be crucial here is the so-called self-concept adequacy (Miciuk, 2015), i.e. a new construct which refers to the extent to which one's concept of himself/herself fits empirical evidences for who he/she really is. If you have adequate data about your needs, interests and feelings, it may be easier for you to choose activities which serve your vitality and interest. However, different empirical data highlight the role of different (environmental and personal) variables which make you feel bored even when you are doing something what - as it seems - should raise your interest and devotion. The matter is much more complicated than simple correlational relationships can reveal. My presentation will deal with this subject by referring to both theories and empirical data (Kosslyn & Rosenberg, 2001; Leary, Rogers, Canfield & Coe, 1986, Vazire & Wilson, 2012; Miciuk, 2015).

Agata Złotogórska

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People prone to get bored – who are they?

Growing interest in boredom proneness (BP) has made that it is not only just a psychosocial phenomenon but also an research object. BP as a trait, separated from a state, is linked to tendency to experience tedium and lack of personal involvement and enthusiasm as well as lack of sufficient interest in one's life surrounding and future (Sundberg, Latkin, Farmer and Saoud, 1991).

By discussing the correlates of BP through gender, age, personality traits, cognitive performance, consumer as well as work behaviour, lifestyle, sleep patterns and other individual differences we aim to outline a psychological profile of a boredom-prone person. Our goal is to present a statistical profile of the person susceptible to boredom. We also focus on two BP measures „Boredom Proneness Scale” as linked to internalization problems (depression, anxiety) and „Boredom Susceptibility Scale” as linked to externalization issues (anger, hostility, pathological gambling) and discuss the contribution of increased BP level to forming maladaptive behaviors. In our opinion, such a profile can change the scientific view of this trait.

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Reliability and validity of Boredom Proneness Scale (short form). Polish version

The study examines basic psychometric properties of Polish version of Boredom Proneness Scale (Farmer, Sundberg, 1986). The results seem to indicate that Polish version of BPS has acceptable level of psychometric qualities. In further analysis the confirmatory and exploratory factor analysis were used to test the factor structure of the scale. None of the previously described factor analytic structures was confirmed. However, exploratory factor analysis provides some support for a short form version of the original scale (14 items) and revealed the four-factor solution: Monotony, Creativity, Challenge, Perception of Time.

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A linguistic look on boredom: causes, trends and ways of expression

According to Healy, boredom has been seen as a typical experience of a modern man for a long time (Healy 1984). Industrialized societies have created a favorable environment for providing not only productive machinery and consumer goods but they have also devised the notion of spare time as opposed to working time, a completely new phenomenon in the history of mankind (Friedmann 1960). It is claimed that in affluent, free and technologically advanced societies boredom is becoming a more and more significant problem both from an individual and social perspective (Bernstein 1975). Interestingly enough, boredom may occur either in an industrial and bureaucratic as well as in allegedly creative and self-fulfilling knowledge work (Costas, Kärreman 2016). All these considerations lead us to an attempt at analyzing boredom in a truly interdisciplinary way. Our research is deeply rooted in the theory of linguochronologization (also called linguochronography) and photodocumentation (Wierzchoń 2008, 2009), i.e. we delve into the past in order to find the earliest record of a given word or phrase with respect to the representative corpus of Polish texts comprising data from the years 1800-2000. In our view, this highly computerized linguistic method could well be used in boredom studies.

The aim of the paper is multidimensional. Firstly, our intention is to investigate boredom in a strictly linguistic fashion, i.e. to compare the usage of common Polish phraseological units and collocations and present the history of their productiveness in a form of automatically generated graphs. The examples of analyzed units derived from Polish dictionaries are *nudy na pudy*, *nudzić się jak mops*, *nudny jak flaki z olejem*, *przejmować nudą*, *(komuś) nudzi się*, *zabijać nudę*, *nuda ogarnia (kogoś)*, *umierać (wyć) z nudów*, *zdychać z nudów*. Moreover, the collocability of the noun *nuda* (e.g. *wielka*, *potworna*, *zabójcza*) and adjective *nudny* (e.g. *człowiek*, *zajęcie*, *książka*, *rozmowa*) will be examined. In the latter case, the emphasis will be

placed on an attempt to answer which objects, people and phenomena have caused language users to use boredom-related expressions. This will help us conduct research on the causes of boredom. A broader outlook will be provided by comparing the frequency of boredom-related expressions with working time statistics in order to measure the relationship between leisure and linguistically expressed boredom.

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Boredom as an element of seaman's everyday life on the examples of the U.S. Navy warships during the years 1797-1814

During my presentation I will present boredom as an element of sailor's everyday life, which has been seen more commonly like a something full of emotions and full of extraordinary experiences. The truth was, though, that a significant part of the service on board warships associated with monotony and the necessity of functioning in the world of routine. In the next part of my presentation I would like to present ways by the which the commanders of U.S. warships have been coped with boredom among their inferiors. I will describe the consequences, to which risked the sailors who brought boredom to not very happy ideas, the implementation of which threatened both the life and health of themselves and their companions. I will present also like boredom has been seen by the sailors themselves, or how they spoke about it openly, or were more inclined to embellish their memories and delete them all mention of it.

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Technical Civilisation, Boredom and Responsibility in Jan Patočka

In several of his writings, Jan Patočka focused on boredom as one of the traits of contemporary technological civilisation, in an analysis which influenced, for example, the first President of post-communist Czechoslovakia: Václav Havel. According to Patočka, the reasons lie in the overemphasis on “life for life’s sake” and the uniformity and monotony it imprints on our lives, with the “empire of everydayness”. This hides the possibility of getting to a higher level of human existence by virtue of a “jump” or “upswing” (vzmach). Using Patočka’s terms, all this means the prevalence of the first and second movements of human existence. This eclipse means boredom, as it also goes against another deep-seated human need: that of the extraordinary, of “escaping” —albeit for a while— from the burden of everyday life. This escape had been put under the surveillance of responsibility since history began. Now responsibility is obscured, everydayness dominates, but the need for the ecstatic continues. Thus, from time to time society is shaken by “orgiastic” eruptions that seek to forget boredom; and this explains as well the trend of modern civilisation to establish certain moments of “celebration”. However, once the possibility of responsibility appears in humankind, we can no longer be content with just this scheme of everydayness and momentary orgiastic moments. The lack of meaning is only too much present. The only issue is to recover responsibility and bring about a change in civilisation. However, this requires a radical conversion, a metanoesis, whose possibility is open to question.

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ESCAPING THE BEING.

BOREDOM IN EARLY LEVINAS

From Renaissance on we encounter numerous utopian approaches, that usually affirmed idle life-form for its simpleness and proximity to nature. In my view the early works of a great both phenomenologist and socialist Emmanuel Levinas (esp. his „From existence to existents” [1947] where the whole chapter is dedicated to boredom and laziness) show his utopist position. But surprisingly in subversive manner for neither from essentialist nor naturalist stance. Boredom is thought in relation of difference to the body in motion and active consciousness. For Levinas activity cannot be ceased from itself and is inscribed in a continuous horizon of the being-in-the-world. It turns into a real hell in the situation of insomnia, when one really wants to fall asleep but is not able to do it. Hence sleep appears as a salvation from a tyrannical activity.

In the same manner boredom is treated as a means of escaping the compulsion of being (conceived as being active) by its passivity. Passive engagement in boredom founds – for Levinas – singularity of myself because singularity is freedom to escape, negate, disagree. Giving oneself to boredom is completely disinterested gesture, by which one is not anymore concentrated on fulfilling his plans, his needs, etc., in short – his nature, his life-drive. So by boredom Myself forgets and resigns from itself, but not to collapse: to feel happy with itself leaving aside a freight of existence.

What may disturb this utopian situation of boredom?

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Possibilities and Direction of Boredom as a Curriculum Topic: Understanding a Boredom Based on Natality of Hannah Arendt

In this study I address the problem of boredom (Svendsen, 2005). The main question which I address is “Why do we have to understand a boredom as a curriculum topic? And how can we deal with a boredom in curriculum area” My central thesis is that boredom should not just be demonized but, rather, redeemed in contemporary curriculum studies, and, to this end, there is a need for a paradigm shift in its conceptualization. My aims and purpose in this study are thus to conceptualize a boredom for educational studies, and to suggest a possible map to inquire a boredom in curriculum area. The research context of this study is in the domain of philosophy and theorizing of curriculum; ‘re-conceptualists’. I conceptualize a boredom by criticizing of the Heidegger tradition which is a mainstream of boredom studies in modern philosophy and its shadows, rather suggesting a Natality as a human existential condition suggested by Hannah Arendt, to support the possible subject in educational situation. This study employs a philosophical methodology with a focus on documentary analysis and exemplifying understanding (*Bispielverstehen*) as a phenomenological approach. My results show that there are also profound and positive dimensions of boredom such as driving force, reproduction, reflection, and creativity (Peter, 2011) that can lead to educational development, and from these I formulate a multi-dimensional conceptual framework of boredom-in-curriculum. The significance of this study lies in the contribution to an almost non-existent in-depth theoretical engagement surrounding boredom in contemporary education.

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BOREDOME AND EDUCATION IN 21ST CENTURY: LACK OF MOTIVATION OR FATIGUE?

The 21st century has begun as an era of constant activity and busyness. The development of information and communication technologies (ICT) has led to a world in which there is always something to do. Not only are we busy in the public realm, increasingly competitive, but also in the private spheres. Social networks, blogs, chats, videogames, etc. overrun our lives, especially in the case of teenagers. They are always entertained. They are always interacting. On the contrary, school, as it is clung to the past, bores them. Boredom has been largely considered one of the root causes of school failure. It is said that digital natives learn in a different way. They are more active and participatory. Traditional teaching methods do not encourage them. As a result, educational psychology has been focused for years on improving learning strategies. From a philosophical-educational perspective, and thus by means of critical analysis of texts, this paper will try to demonstrate a misunderstanding. Most of the students are not bored, but overstimulated. New stimulus, therefore, cannot be the solution. We will find it however in another kind of boredom, a deeper one. This boredom is that which allows us to take a break for thinking by ourselves. Finally, we will conclude, against what pedagogues use to defend, that boredom is an essential educational experience.

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Boredom in the early stage of education

The theme of my research is school boredom among the group of the youngest pupils aged 6 - 12 years. I'm trying to find out what are differences between the descriptions of the phenomenon between the youngest pupils' group and those who finish primary school. I do not research the causes of boredom. I am trying to determine how pupils understand and describe it, what kind of meaning and importance they assign to boredom. I also explore the teachers' view of their pupils boredom. In my speech I will focus on differences in descriptions of boredom among four age groups of pupils. My research is on the final stage, so I will be speaking about its findings and conclusions.

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POSITIVITY AS A MENTAL TOOL AGAINST BOREDOM

Boredom generally associated with negative emotions can also have a positive aspect. Martin Heidegger perceived boredom as a positive value. He explained that boredom prepared us to creative action. In this case boredom may be the new beginning for something new and positive. During my research on the 4th grade students I have focused on adaptation problems. As a researcher, I wanted to know, if boredom exists among this group of students in the adaptation process and what the main source of this emotion is. That specific period of transition from elementary education to subject education is a great challenge for students. They face a number of problems they have to solve; they meet new teachers with different expectations, each new subject comes under different rules, students are obliged to fulfill their new multiple duties. That may cause lots of negative emotions not only helplessness and irritation but also boredom. As we can observe, boredom mostly appears in the situation when students face too easy or too difficult tasks or when the school contents are not near students' interests or they are not presented in the way the students expect it. According to Martin Heidegger's claim we should recognize boredom as a signal for a good change. My intention, not only as a researcher, but also as a tutor is to find the right tool to transform boredom into the better state of student's mind. We can find positivity as a mental tool that will help in this transformation. Positivity is an attitude that helps us to live and learn with positive emotions and open mind. I also recognize positivity in education as very useful tool to develop intrapersonal skills and to cross the

adaptation threshold. It is worth to consider teaching positivity at schools to help students to learn and live in a satisfied way without permanent boredom and other negative emotions.

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‘THE BORES AND BORED’: BOREDOM AS AN INTERACTIONAL PHENOMENON

Boredom usually comes along with monotony and repetitiveness. Such activities are not seen as desired by children who get easily bored, are perceived as attracted by vivid, constantly changing action. Such rich environment is not necessarily good in every case as it leads to overstimulation. Many children at some age reveals strong need for rituals and repetitive activities. The literature indicates it mainly in children with autistic spectrum disorder and cerebral palsy, but not exclusively. My presentation will be a try to explain why do children need to be occupied with these "boring" behaviours and what are their functions.

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ANGST, BOREDOM, AND CREATIVITY

- with Impetus from Søren Kierkegaard and Martin Heidegger

Boredom can be conceived as being the prelude to creativity, and loneliness as the prelude to engaged imagination. The doors of opportunity and creativity may be hard to open. The inner capacity to endure boring conditions and to take advantage of them can be reduced or not be developed (cf. Svendsen, Brunstad and others). Well, we often evaluate boredom very negatively or only recognise it as a problem.

Paradoxical enough the predominantly negative subjectivity by philosophers like Søren Kierkegaard and Martin Heidegger who talk extensively about boredom can contribute to a valuable analysis or understanding of a more generative perspective on boredom, which means how this annoying feeling can be a prelude to creativity. This paper will discuss some of the central and deeper concepts behind the view of boredom as a prerequisite for creativity. Some central texts by Søren Kierkegaard and Martin Heidegger will be unfolded with special reference to the deeper conditions under which angst, despair, loneliness, self-loss, time and identity questions can generate a good boredom. Which also means that boredom can be a positive source or stimulus for action, thought and creativity. Or better, the annoying feeling of boredom can be a source of power for those who are aware of it, and the emptiness and slowness so prevalent in boredom even allow room for making and creating.

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Boredom's Time. Beyond the Symptomatic Urge to 'Do Something'

Boredom's metaphysical understanding, accomplished by Martin Heidegger in *The Fundamental Concepts of Metaphysics*, relates this phenomenon to the experience of time. In this peculiar experience the individual is found without outer references, alone with his feeling. The perplexity that awakens –together with the possibility of nothingness- appears as a menace; and therefore grows out of nowhere the need, the urge to drive it away. As a counterpoint to this very abstract apprehension of reality by the individual -faced to a paradoxical experience of *what is not*- some very specific strategies work as 'pastimes', seeking to avoid the negative side of boredom's implications. The culture of capitalism offers plenty of options, in this sense, that are available thanks to the separation of productive, working time and 'free time' for leisure, in which entertainment seems almost mandatory. The reference to philosophers committed to a cultural critique (from Ernst Bloch to Peter Sloterdijk) will enlighten the contemporary tendency to refuse an intriguing, primary feeling of time, which has been related to boredom. In the end, the desperate search for comfort, well-being and fun can mask only partially that ontological fear, silently present as one of today's fundamental taboos.

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THE BOREDOM OF METAPHYSICS

Starting from Max Scheler's claim about the spirituality of feelings, we shall attempt to address the attunement of boredom as a spiritual rather than merely sensible or psychic feeling. With this, our analysis is obliged to place boredom into the history of European spirituality, paying special attention to the history of philosophy as advocated by Nietzsche and Heidegger. By tracking the historical conditions of possibility of the attunement of boredom through Nietzsche and Heidegger, the presentation shall move a step forward from Heidegger's famous treatise on boredom in that it will attempt to articulate the reasons for the obvious ongoing growth of this indifference to existence, with the help of Nietzsche's insight into the history of metaphysics as the history of growing nihilism. To claim that boredom is intimately related to the spiritual-historical growth of nihilism is to say that boredom lies at the very core of the history of metaphysics, and gains its ultimate momentum at the very end - as but the fulfilment of metaphysics. The last part of the presentation shall attempt to address a possible solution to the obvious problem at stake (being stuck in boredom as being still stuck in metaphysics) with a brief, yet compelling allusion to Beckett's *Waiting for Godot*.

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THE ANIMAL THAT GETS BORED:

PARADOXES OF THE HUMAN/ANIMAL DIVIDE

Definitions of the “human” usually postulate an animal substratum or foundation (*zoon*, animal) to which a certain quality *x* is added: *anthropos* = *zoon* + *x*. This quality ranges from the traditional Aristotelian *logos* and “political character” to the Platonic “featherless biped,” and has known a number of variations in time, such as “man is the only animal who can laugh” or “man is the only animal who can blush”.

A recurrent designation for this quality is boredom: for a number of authors, what differentiates humans from animals is the capacity to get bored. And it is noteworthy that most literature on boredom bumps against this definition and the question of the animal. In dealing with this question, however, the literature on boredom gets caught in a paradox: on the one hand, the animal is exiled into a purely mechanical world of stimuli and responses and a temporal dimension limited to the “present” (it is “animalized”), in which the “truly human” experience of time called “boredom” is completely absent; on the other hand, the experience of boredom “animalizes” human beings, reducing them to their mechanical, instinctual, “animal” substratum, and erasing thus, in a sense, the difference that separates them from animals. Boredom seems simultaneously to separate and unite humans and animals.

The paper explores this paradox in a number of authors, focusing in particular on Heidegger’s treatment of the question.

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The Art of Attentive Looking – What Annie Dillard Shows us about the Nature of Boredom

To talk about boredom means sometimes to talk about such phenomena as novelty, excitement or attention. Namely, to be bored can be understood as: [a] not seeing new things, [b] not being excited or [c] not paying attention to anything. These days we are already conscious that it's not the world that is boring itself – these are our minds that experience boredom. However, it is maintained that for our "information-seeking" minds it's much easier to feel bored when there are no exciting data, no novelty, no interesting circumstances etc.

Annie Dillard – the author of *Pilgrim at Tinker Creek* – shows us how to live in the monotonous surrounding without the experience of boredom. The key, as she indirectly explains, could be our way of perceiving things: if we possess the art of looking at the world.

The main aim of my presentation won't be, however, to repeat Dillard's valuable observations but – with her little help – to reveal some important features of the phenomenon of our interest. Mainly, I will describe boredom's possible connections with human attention and awareness. I would like to show that simply paying close attention to something is already not being bored. Hereby, I would like to add some sentences to Lars Svendsen's thesis that boredom is fundamentally related with not taking care of anything. I would argue that "care" could be understood as merely "attention" or that "taking care" of anything can simply mean "to give an attentive look" on a thing.

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Immunity to Boredom: the Self in Plotinus' Philosophy

My argument is that human person can be immune to boredom, because the subject of boredom is the self of human, and the self is engaged in dynamic and free actions which create constantly new experience for human person, in Plotinus' concepts of the self (O'Meara 1993; Kijewska 1994; Gerson 1996; Remes 2007).

Plotinus creates a timeless, fluid and threefold structure of the self and places the true self of human person in the higher sphere. Beyond this structure is *the One*, who is the ultimate source and goal of all humans. The true self is inscribed in the intellectual nature by *the One* and shall seek to return to *the One*. It approaches to nous, to contemplate on *the One* who is beyond nous. The rational self in the middle sphere which reveals reason, *logos*, supports the intellect fulfillment of the true self, and at the same time it wakes up the self in the lower sphere who is related to sensations and the nature.

The three selves in Plotinus' philosophy manifest three different functions of the one self in his conceptualization of human person. These three functions of one self present the distinct states of human person, when the self is engaged in intellectual, rational and sensorial activities. The self is always freely acting in between the spheres. New experiences are created within the motions and actions of the self. The dynamic and free actions (Gerson 1994; Remes 2007) help the self gain knowledge about itself inward (Remes 2007, 2008). It creates and enriches constantly its intellectual, rational and sensorial parts which are integral to human person, therefore, the self is immune to boredom.

The self who is immune to boredom in Plotinus's anthropology is complemented by many ancient Christianity writers who avert against

acedia. Church Fathers, like Evagrius Ponticus, prevent the soul from being detained by the “demon of acedia” in their writings and teaching. When the soul is unduly engaged into body which is ruled by the irrational part of the soul, the soul becomes weak and cannot fulfill its stimulating functions according to its rational part, to return to God. At that moment comes acedia. By thinking about boredom in the light of Plotinus’ philosophy, it can be seen that the intellect life of the self protects human person from being drawn to acedia and boredom in ancient and contemporary times.

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People prone to get bored – who are they?

Growing interest in boredom proneness (BP) has made that it is not only just a psychosocial phenomenon but also a research object. BP as a trait, separated from a state, is linked to tendency to experience tedium and lack of personal involvement and enthusiasm as well as lack of sufficient interest in one's life surrounding and future (Sundberg, Latkin, Farmer and Saoud, 1991).

By discussing the correlates of BP through gender, age, personality traits, cognitive performance, consumer as well as work behaviour, lifestyle, sleep patterns and other individual differences we aim to outline a psychological profile of a boredom-prone person. Our goal is to present a statistical profile of the person susceptible to boredom. We also focus on two BP measures „Boredom Proneness Scale” as linked to internalization problems (depression, anxiety) and „Boredom Susceptibility Scale” as linked to externalization issues (anger, hostility, pathological gambling) and discuss the contribution of increased BP level to forming maladaptive behaviors. In our opinion, such a profile can change the scientific view of this trait.