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**Racialized boredom:
Exploring the affective consequences of racial
marginalization**

The frequent or chronic experience of boredom has been shown to be strongly connected to the notion of one's well-being. Individuals who score high on measures of boredom proneness face several psychological, physical, and even social harms. Among these harms are lower life meaning, lower life satisfaction, and worsened interpersonal relationships. Although boredom can affect anyone's well-being, its impact is not uniform across all individuals and social groups. There are some social groups who are disproportionately negatively affected by boredom due to factors out of their control. Social identity can deeply alter one's experience of boredom and, in this paper, we expand upon the existing literature on the social dimensions of boredom in order to detail how marginalization on the basis of one's race can transform one's relationship to boredom. We argue that, within the context of race, the experience of boredom can cause further significant psychological and social harms for those who belong to racially minoritized or marginalized groups. The experience of this form of boredom—racialized boredom—is based in iniquitous social institutions and structures. As a result, it becomes more difficult to alleviate, and the solutions to its psychological and social harms are severely restricted. Such a realization underscores boredom's potential to become a deeply unjust phenomenon and social justice concern: the pervasiveness of racialized boredom further disenfranchises those who are already marginalized and presents additional barriers to their well-being. Thus, boredom is not only a trivial experience of the elite or those with ample leisure time, but one that deeply affects the disadvantaged and marginalized.