Issues In The Post Covid World: A Philosophical Reflections

Burnout Society & its feminist narratology: Analysis of deontological & Feminist principles of Fatigue

Kaushiki Iswar
Miranda House, University of Delhi; BAP (History & Philosophy)
Email: kaushiki16iswar@gmail.com; Phone number: +91 9319227444

Abstract: *Byung-Chul Han, a German theorist, explains the growing malaise in his modus operandi as a failure to cope with bad events in a time of too optimistic thinking and easy access to people and things. He also explores the monetisation of emotions in greater detail. Not only are stress and fatigue personal sensations, but they are also products of society and history. Envision a world where every action that goes against the grain could result in more disempowerment. "I would subject Kafka's version to further revision and turn it into an intrapsychic scene: the contemporary achievement-subject inflicting violence on, and waging war with, itself," he writes, drawing a comparison between Kafka and the neurological interpretation of competition. The research article draws a parallel between feminist labor and the burnout society. The article wants to examine the intersection between gender and neoclassical economics.I will take the reference of Byung-Chul Han's exploration of self-optimization which intersects with gender identity, as societal expectations and norms often pressure individuals to conform to specific gender roles. The article examines why a constant need to strive for perfection, driven by societal pressures to meet gendered ideals contribute to neoclassical economics and capitalist structures, along with its relation to 'burnout'. The empirical questions that this research article wishes to answer is what is the impact of burnout on feminist movement? How do women navigate burnout in neoliberalism? What are the deontological principles of burnout and how it affects the feminist narrative?*

In the post-COVID world, the symbiotic relationship between burnout and capitalism is unmistakable. Karl Marx and Freidrick Engels discuss this relationship in the context of labor studies to indicate burnout and fatigue for the lower class in Germany, this paper deals with the expression of fatigue in the digital world and outside in the contemporary realms. Capitalist structures often prioritize relentless productivity, fostering environments where individuals experience chronic stress and exhaustion. This culture, compounded by precarious employment arrangements and blurred work-life boundaries, exacerbates burnout. The pandemic has spotlighted the detrimental effects of these dynamics, prompting a reevaluation of societal values and economic systems. This paper deals with the Philosophical reflections on this intersection that call for systemic changes to prioritize well-being over profit and to redefine success beyond traditional metrics and how it affects women. As we navigate the post-COVID landscape, addressing burnout within capitalist frameworks becomes essential for fostering a more sustainable and humane society for marginalized sections and creating a realm where philosophy becomes practical.

Keywords: *Neoclassical economics, Neoliberalism, Hetero-Pessimism, Burnout, Feminism*

Towards an epistemological fallacy

I adore Byung Chun-han's philosophy, and I've spent hours analyzing why he is so pessimistic. In Burnout Society, one of his best books about capitalism and destruction, Han suggests in several chapters that the late-modern individual is being negatively impacted by our competitive, service-oriented societies. Multitasking, "user-friendly" technology, and an easygoing culture aren't improving things; instead, they're contributing to a host of issues like depression, attention deficit disorder, and borderline personality disorder. According to Byung-Chul Han, the growing malaise can be attributed to our inability to deal with bad things in a time of abundant positivity and easy access to people and goods. Not only are stress and fatigue personal sensations, but they are also products of society and history. Denouncing a world where each counterintuitive action could result in further disempowerment. "I would subject Kafka's version to further revision and turn it into an intrapsychic scene: the contemporary achievement-subject perpetrating injury on, and waging war against, itself," he says, drawing a parallel between Kafka and neurological interpretations of competitiveness.

One could interpret the eagle as the subject's alter ego if it were to swallow an ever-growing liver. Kafka imagines a healing exhaustion in spite of this: the wound closes wearily. It resists "I-tiredness," a state in which the ego wears itself out and gets spent; this type of fatigue is brought on by the ego's recurrent and redundant character.

Additionally, he draws the conclusion that the modern achievement-subject has a different psychology than the disciplinary-subject. Additionally, he criticizes how it is presenting itself as a civilisation of freedom while eschewing the negative aspects of commandments and restrictions. According to him, the Freudian unconscious is not a construct that exists in a temporal vacuum. It is a holdover from the disciplinary society we have long since left behind, one that was ruled by the negative effects of restrictions and repression. The obedience-subject is a subject of duty rather than one of desire or pleasure. As a result, the Kantian subject suppresses its "inclinations" and works to fulfill its obligations. The paradox of post-pint culture is a reflection of the late-modern achievement-subject, which shuns duty-driven endeavors. Its guiding principles are freedom, enjoyment, and inclination rather than compliance, the law, and obligation fulfillment.

He also criticizes the way emotions function. The concept of self-love remains entwined with negativity as it involves diminishing and repelling the Other in preference for the self. This self-centered perspective positions itself in opposition to the Other, leading to the Other's efforts to maintain a certain distance. Self-love, in this context, requires a clear and defined stance in relation to the Other. In contrast, narcissism blurs this distinction. When afflicted by a narcissistic disorder, an individual becomes excessively absorbed in oneself, losing the clarity of boundaries that distinguish the self from the Other. From a philosophical standpoint, conflicts often arise from opposing desires or beliefs within an individual, leading to inner turmoil and moral ambiguity. In the post-COVID-19 economy, where uncertainty and instability abound, individuals and institutions may perceive multiple entities as adversaries. Economic downturns, resource scarcity, and geopolitical tensions can amplify these

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perceptions, fostering a sense of existential threat and competition. This multifaceted landscape mirrors the intricate nature of human consciousness, where conflicting interests and values coexist. Philosophically, grappling with the presence of multiple enemies prompts introspection and the examination of one's ethical principles and priorities. It underscores the need for a nuanced understanding of interpersonal relationships and societal dynamics in navigating the complexities of the post-pandemic world.P

Depression

Depression is described by Ehrenberg as "uncontrollable" and "irreducible." It is the outcome of a conflict between the realization of the uncontrollable and the concept of limitless possibility. This point of view holds that despair happens when someone who is looking for initiative faces an impossibility. These, like the unconscious, are characteristics of the uncontrollable, irreducible, and unknown, but they are categorized as negative entities. They are no longer essential in a society that is very positivist and achievement-oriented.

According to Freud, melancholy is characterized as a harmful relationship with the Other that becomes internalized through narcissistic identification, resulting in conflicts with oneself. Internalization turns original conflicts with the Other into conflicted self-relationships, resulting in ego depletion and self-directed hostility. However, these aspects of the uncontrollable, irreducible, and unknown, which are similar to the unconscious, are classified as negative entities. They no longer play a fundamental role in an achievement-driven society characterized by excessive positivism.

According to Freud, melancholy is characterized as a harmful relationship with the Other that becomes internalized through narcissistic identification, resulting in conflicts with oneself. Internalization turns original conflicts with the Other into conflicted self-relationships, resulting in ego depletion and self-directed hostility. However, the depressive disorder experienced by today's achievement-oriented individuals is not the result of a troubled relationship with the Other, which is now nonexistent or missing.

From a neoliberal theorisation standpoint, the intersection of the late-modern achievement-subject which boiled down during the epidemic and the rise of the digital economy,finds it difficult to form close bonds while having an abundance of possibilities at its disposal. Depression destroys all attachments, but because there were so many issues to address, there was no way to stop this epidemic. In the post-covid era, mourning is distinct from depression mostly because of its intense emotional attachment to a treasured object. In contrast, depression is objectless and therefore an undirected and disproportionate effect on marginalized communities, refugees and rural women who Where do they vent after they lose their husband? It's critical to distinguish melancholy from depression. Loss is the first step towards melancholy. As a result, it still has a relationship with the absent object or party—a negative relationship. Depression, on the other hand, is isolated from all relationships and attachment. It has zero gravitational force (Schwerkraft).

Mourning

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The cause of mourning occurs when a passionately cherished thing loses its emotional meaning. During grief, the individual is completely absorbed in the absent, cherished Other. However, in the framework of the late-modern ego, a large amount of emotional energy is focused inward. The majority of libidinal energy is self-directed, leaving merely fragments spread throughout a plethora of fleeting connections and interactions. The reduced libido is readily withdrawn from the Other, allowing it to be directed onto new things. Unlike the extended and emotionally draining "dream work" associated with grief, the late-modern individual, particularly in social networks, quickly switches libidinal energy to new targets. In these networks, the job of "friends" mostly revolves around increasing narcissism by paying attention to the ego, thereby treating ego as a marketable economy.

Homo Sacer

Originally, "homo sacer" referred to an individual who had been expelled from society due to a violation, someone who might be killed without incurring legal consequences. The sovereign has ultimate authority to suspend established legal norms, embodying legislative power that functions independently but is connected to the legal system. As a result, the sovereign does not require justification to establish rights. The legal order is suspended by the state of exception, which results in an area that is lawless and open to total control over any individual. One of the sovereignty's greatest achievements is to give rise to the precarious existence of "homo sacer," a life without legal protection that exists outside the legal system and is therefore open to destruction at any time.

Agamben's Concept

The foundation of Agamben's concept of homo sacer is negative. The distinctions between sovereign and homo sacer, as well as between offenders and victims, are topologically and explicitly defined from this angle. According to Agamben, the delicate existence of homo sacer and sovereignty are "at the two extreme limits of the [same] order." According to Agamben's theory, the exception is a negative state. On the other hand, in an accomplishment society, those classified as "homines sacri" exist in a state of positive totalised normalcy. The topological change in power that underlies the move from a society of sovereignty to an achievement society is overlooked by Agamben.

Gendered Expectations

Societal expectations regarding gender roles often impose distinct pressures on individuals, contributing to disparate experiences of burnout. Women, in particular, may find themselves navigating additional stressors related to caregiving expectations both at home and in the workplace. The assumption that women bear the primary responsibility for nurturing roles can intensify their workload, fostering an environment conducive to burnout. The delicate equilibrium between work and personal life plays a crucial role in the manifestation of burnout. Women, especially those fulfilling caregiving roles, encounter difficulties in achieving a balanced work-life dynamic. Juggling professional responsibilities with domestic duties can lead to heightened stress levels and increased susceptibility to burnout. The struggle to maintain

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equilibrium is exacerbated by societal norms that often place a disproportionate burden on women in managing competing demands.

Double Burden

The concept of the "double burden" underscores the challenges faced by women as they navigate both professional and domestic spheres. Managing the demands of a career alongside responsibilities at home can result in heightened stress levels and a greater propensity for burnout. This phenomenon is rooted in societal expectations that may not equally distribute caregiving and domestic responsibilities, contributing to a systemic imbalance. Gender disparities within the workplace create an environment where experiences of burnout can vary significantly. Women, confronted with issues such as unequal pay, lack of representation in leadership roles, and workplace discrimination, may encounter unique stressors that increase their vulnerability to burnout. Inequitable treatment within professional settings further compounds the challenges faced by women as they strive to maintain well-being and professional success.

Intersectionality

Burnout takes on new dimensions when one considers the intersections of gender with other social categories including race, class, and sexual orientation. Women of color, for instance, may confront distinctive challenges that impact their susceptibility to burnout. Intersectional perspectives highlight the importance of recognizing and addressing the interconnected systems of oppression that contribute to differential experiences of burnout among diverse groups of women. Byung-Chul Han's exploration of self-optimization intersects with gender identity, as societal expectations and norms often pressure individuals to conform to specific gender roles. The constant striving for perfection, driven by societal pressures to meet gendered ideals, can contribute significantly to burnout. Women may find themselves navigating a relentless pursuit of societal expectations, impacting their mental well-being and creating an environment conducive to burnout. The intersection of identity and self-optimization emphasizes the need for a critical examination of societal expectations to foster a healthier and more equitable work-life balance.

Conclusion

Philosophically, this excerpt reflects on the modern tendency towards busyness and constant distraction as a means of avoiding self-reflection and confronting existential questions. It suggests that the relentless pursuit of novelty and speed may serve as a form of escapism, preventing individuals from truly engaging with their inner selves and finding fulfillment in the present moment. The emphasis on external stimuli and constant activity reveals a lack of inner contentment and a reluctance to embrace stillness and introspection. However, in the post-COVID world, there is hope for a shift towards a more balanced and meaningful existence. The pandemic has forced many to reevaluate their priorities and reconsider the pace of their lives. As people have confronted isolation, loss, and uncertainty, there has been a growing recognition of the importance of inner contentment and genuine connection. Hope lies in the possibility of cultivating a deeper sense of self-awareness and purpose, allowing individuals to

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find fulfillment not in constant busyness, but in moments of quiet reflection, meaningful relationships, and a renewed appreciation for life's simple pleasures. By embracing a slower pace and investing in personal growth and well-being, there is potential for a more authentic and fulfilling post-COVID world, where individuals are less driven by external demands and more attuned to their inner selves and the richness of the present moment.

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