



## **New business without evil. Vision of metamodernism, after-metamodernism.**

**Viktoriiia Managarova**

Viktoriiia Managarova is the head of the author's school of individual and social development «*Psychoart house*», Kiev, Ukraine. She is also a professional business trainer in private and social communication, speech therapist, artist, writer and practical philosopher, inventor of the first world cultural paradigm «*After-metamodernism*» (The Diamond Age) with the key meaning «*life without evil*».

### **Abstract**

For the first time «*new optimism*» is viewed through the prism of post-irony situation (metamodernism) for sake of a new business with a «*sincere face*» (after-metamodernism) without elements of moral coercion and exploitation.

The vision «*after-metamodernism*» is developing by the author of the thesis since 2015, spreading the main law of «*shades of good*» in professional activity.

In 2015-2016 author designed unique individual programs for the top managers of Ukrainian companies «*Agrobonus*» (Lyudmila Vasilenko), «*Human Transparency Innovations*» (Alexander Matyushok).

The key business cases («*Plastic emotion's correction*; *New non-irony public face*; *Business sincerity*; *The soft leadership (private conversation)*; «*An effect «The Comforter» (public (political) communication)*) were enbed by the leaders of companies into their professional environments without destructive dominants. The action was organized to form new business spaces without evil, aiming to support the vision of The Diamond Age.

Some elements of cooperating with the companies were published also on the author's site [www.izbrannie.com.ua](http://www.izbrannie.com.ua)

**Key words:** post-irony, metamodernism, after-metamodernism, new sincerity, new optimism, life without evil, shades of good, the diamond age.

The irony of postmodernism left its deep mark on faces of office employees in various capitalist systems around the world. Immersed in the wheel of competition, white-collar workers were forced to use insincere smiles at the workplaces.

They acquired the syndrome of «*professional burnout*» because of numerous stress situations resulting in losing their own identity.

Job did not bring true happiness.

Top management was the main desired destination in order not to be humiliated in lower management positions.

This blind race for the highest job titles caused the end of life emotions in working environments. Each one was locked in his (her) inner box, increasing alienation. This, in turn,

caused complete indifference at the working places, thus making concepts of «good» and «evil» unfeasible in the corporate culture.

In 2010 **Tommy Jensen** described adiaphoric companies «*beyond good and evil*» (Journal of Business Ethics) in the structure of postmodern tradition: «*demoralizing processes systematically produce moral distance between humans, which weakens individual spontaneous outbursts of sympathy to take increased moral responsibility...*» [1].

Nihilistic form of perception of the world turned office staff into the gray mass. «*There is no longer any polarity between the one and the other in the mass*» [2, 6].

And every resident of metropolises, according to **Jean Baudrillard**, opened as an empty figure that «*do not radiate*» [2, 2], being unable to produce heat energy because of the total cold of their life's space.

The ice cover was starting to melt with the beginning of the 21<sup>st</sup> century, when the concept of «metamodernism» [3] of the philosophers **Timotheus Vermeulen** and **Robin van den Akker** opened the prospect for new optimism, new sensuality and empathy in everyday life, including the workplaces and the relations between employees in corporations.

In the interview for the online journal «**Metamodern**» philosopher **Robin van den Akker**, relying on the post-irony concept of **Lee Konstantinou**, talks about the end of the period of the «*cynical and boring office work in cubic spaces*» [4] in the current culture.

This situation marks the beginning of the new start for working in creative teams «*without collars*».

In young companies like Google, for example, and other IT or cultural business spaces, people temporarily unite for working in small groups in order to finish particular projects. These conditions require sincere behavior in a team or, at least, it requires some «*game of sincerity*», as stated by philosopher Robin van den Akker.

«*If in such project groups you behave like an ironic moron, nobody will admire or respect you, so you could not finish the work; you will have to pretend in some way to represent sincerity, energy, enthusiasm for those things that you do. Otherwise, nothing will help you, because your team does not associate a way of thinking "from 9 to 5" - this is a temporary job*» [4]. The game of sincerity, or **Raoul Eshelman's** concept of «*performatism*» [5], forces a person to build harmony in the team. However, this does not mean uniquely true emotions of wellbeing and happiness in professional space, identical of the category of «*holistic good*».

Temporary relations do not presuppose the presence of depth.

In such interpersonal communications the category of evil is also absurd.

People do not have time to feel bad emotions to each other. There's no point in perceiving each other as competitors. People aim at endless wanderings around different islands, searching for the hottest place under the Sun.

Therefore, we are not talking about the «*revenge of history*» [6]. We do not return to the vicious circle of binary oppositions of modernity, because all values were blurred in postmodern times.

So that is why the classical formula of the **Aristotelian** measure between «good» and «evil» [7] can no longer be relevant in the present situation.

Unlimited online space is for those who have ambitions and valid desire to receive high income and to be free and happy. Now there is no no point in feeling as modern «*slave*» or «*slaver*» of the closed system in the physical world.

Internet sites, such as Amazon, allow to accommodate everyone in their boundless territories. Increasingly, a wo(man) is able to choose for her(him)self only the circle of comfortable professional communication, where happiness is possible without pretending.

Everyone has opportunity to independently set his/her working schedule and to plan a vacation, that is also comfortable for other people, that have the same goals in professional life.

Business coach **Radislav Gandapas** speaks about the transferring leadership duties to employees in order to optimize the personal time of the leader.

In such conditions, each employee can do his (her) best.

The leader turns his(her) «*cross into a plus*» [8], erasing the negative effects of working full time in the office and allowing employees to happily spend vacant time. Such relations form a special situation of stable professional happiness (valid goodness), where evil is inactive. This approach creates new values of «*shades of goodness*» [9] in the paradigm of aftermetamodernism (The Diamond Age) and paves the way for the undeniable future.

## References

1. Jensen, T. (2010). Beyond good and evil: the adiaphoric company. *Journal of Business Ethics*, 96(3), 425-434. doi: 10.1007/s10551-010-0475-4
2. Baudrillard, J. (1983). In the shadow of the silent majorities...or the end of the social. New York: Semiotext(e), 2-6.
3. Vermeulen, T., van den Akker, R. (2010). Notes on metamodernism. *Journal of Aesthetics and culture*, Vol.2, 1-14. doi: 10.3402/jac.v2i0.5677
4. Syundyukov, N. Interview with Robin van den Akker. (2017). *Journal of Metamodern*. Retrieved from <http://metamodernizm.ru/robin-van-den-akker/>
5. Eshelman, R. (2001). Performatism, or the End of Postmodernism. *Anthropoetics: the Journal of Generative Anthropology*, no.2. Retrieved from <http://anthropoetics.ucla.edu/ap0602/perform/>
6. Tetrakis, B. (2016). The Revenge of History. *The Washington Quarterly*, 7-18. Retrieved from <https://www.frstrategie.org/web/documents/publications/autres/2016/2016tertrais-twq-revenge-history.pdf>
7. Aristotle (1999). *Nicomachean Ethics*. Kitchener: Batoche Books.
8. Gandapas, R. (2018). Cross of the Leader (Business training). Retrieved from <https://www.youtube.com/watch?v=SqsFWfEHH3A>
9. Milenka, L. (2018). Step to the Diamond Age. After-metamodernism (Interview with Viktoriia Managarova ). *Art Ukraine*. Retrieved from <http://artukraine.com.ua/a/shag-vbrilliantovyy-vek-after-metamodernism/#.W8X0AvmYPIX>