**Correcting consumer cognitive bias with "positive symbols"**

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Author: Zhou Ye'an

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With the development of social economy, various new economic models emerge one after another. Among them, industries related to creativity, culture, and art are becoming important pillars of social economy, and even traditional manufacturing industries are becoming more and more culturally oriented. These new economic models are called "symbolic economy".

Jean Baudrillard, a French scholar who pioneered the symbolic economy, believes that consumption is not just the consumption of goods and services, but more importantly, the consumption of symbols. This theory actually means that people do not consume goods, but some symbols attached to goods. For example, shark fin, which was once popular, was claimed to be rich in collagen, nutritious and scarce, so some people flocked to it. But the problem is that the production of shark fin itself violates ethics and morality and is widely resisted; not to mention that shark fin does not have the claimed efficacy at all. Since people already know that shark fin has no edible value at all, and may not be as good as an ordinary crucian carp, why are there still some people keen on consuming it? The possible reason is that shark fin has become a symbolic consumer product. Because of its high price, consumption behavior has become a symbol of wealth. These people's love of shark fin is nothing more than a way to show off their wealth.

Psychologist Maslow proposed that humans have multi-level and diverse needs. Basic needs can be reflected as purely individual attributes, while higher-order needs are socialized. In order to meet higher-order socialized needs, the symbolization of goods and services is realized in the process of human consumption, thus evolving from the consumption of goods and services to symbolic consumption, which has resulted in a richer symbolic economy. Therefore, the symbolic economy is an economic form that is spontaneously formed to meet higher-order human needs. In a sense, it is precisely a sign of human progress.

Modern behavioral and experimental economics can already construct a more self-consistent theory for symbolic economics. According to the ideas of behavioral and experimental economics, individual consumption decisions depend not only on the content of consumption, but also on the framework of consumption, that is, individual consumption decisions have a framework effect. This framework is the description of goods and services, such as appearance design, advertising marketing, parameter setting, etc. The same air conditioner, if it is just a physical presentation, is not enough to attract consumers. Assuming that the air conditioner manufacturer puts a green certification label on this air conditioner, then this air conditioner is given cultural meaning. Buying this air conditioner is not only to adjust the indoor temperature, but more importantly, it shows the consumer's environmentally friendly consumption concept. Green certification is a symbol that guides consumers to seek recognition of a certain social attribute, so that consumers have a sense of belonging and even spiritual self-realization satisfaction.

In modern society, as people's income levels rise, various strange demands have begun to emerge. It seems to create a colorful economy, but in fact it distorts resource allocation and wastes social production capacity. The most typical example is the consumption of health care products. From the perspective of their functions, health care products are indeed very important. But once health care products are "symbolized", the situation changes qualitatively. Through advertising and various promotional mechanisms, ordinary items are deified into magical medicines with unique healing effects. In fact, there is no evidence to prove that these items really have such magical effects.

Linking symbolization with human cognitive ability is a core issue of symbolic economy. Behind symbolization is the innate cognitive bias of human beings, which is reflected in the framing effect in decision-making and judgment. In this case, if symbolization is guided by a reasonable mechanism, it can actually improve the welfare level of human society. The author calls this process "positive symbolization". Positive symbolization is anti-alienation and a correction of consumer cognitive bias. For example, some heavy industrial areas are heavily dependent on local mineral resources. As resources are gradually exhausted, the heavy industry in these areas will fall into trouble. In this case, symbolization is very critical. By preserving the factory buildings, equipment and corporate culture of the heavy industrial parks in these areas, redesigning and transforming them into a refreshing industrial civilization tourist destination, a new business model of cultural tourism is created. Even when the local mineral resources are completely exhausted, the industry still maintains sustainable development after transformation. This kind of symbolization is positive symbolization. This positive symbolization corrects people's biased cognition of resource-depleted areas and brings positive externalities to society.

As a new economy, the symbolic economy should take positive symbolization as its core concept and make the symbolic economy enhance social welfare. Whether it is the development of cultural and creative industries or the transformation and innovation of other related industries, we should uphold the concept of positive symbolization, take the socialist core values ​​as guidance, and correctly guide people's economic behavior through symbolization, so as to truly realize the vision of a better life for members of society.

(The author is a professor at the School of Economics, Renmin University of China)