# Work and Married life. Approx. 7 years

## Chapter 1

It’s the introduction of women who has everything and who is looking for something. What something does she not know? (Age 28 ). The mood set here is that after 5 years she is already pissed off. She is nauseated by everything around still clinging hopelessly to get it all right.

She’s been in London for past 5 years, she’s arrived here by marrying.

So she has a MBA in technology management and she is working as media operations manager at a gaming company Digital Dreams who develop computer games especially strategy and war games…

The longing just doesn’t seem to finish.

**The first chapter should be light on philosophy as well as emotions, complexity will come in later chapter…**

It’s a video game for adults…

### Scenes

#### Red Lion and Sun

Meeting with Kathryn, Matt, Daniel and Mr. Zhang… they hand over the responsibility of the game design of the upcoming project Orbis.

#### Office Meeting room

Scene between Myra, Matt and Kathryn, Myra will be explaining them the game design and play of the upcoming game planned by Digital Dreams to launch within Six months…

They could be talking about art, animation, audio and user interface design.

#### Costa

After office, wonders where everyone going…why is everyone in is rush…

#### Home

First time introduction of her home.

#### Office

In a game she sees the sacred feminine for the first time…something…some reference

## Chapter 2

More detailed happenings in marriage in career. , if bland and focused solely on moneyed white New Yorkers who believe the pinnacle of life achievement is succeeding in career and romance in order to feel personally satisfied.

Complex questions on existentialism…

### Scenes

#### Getting fired

Somebody who has worked for a long time with the company is going to get fired. He is that good guy but goodness doesn’t take you too far does it.

#### Hedonistic Treadmill

#### Sameer

How I wanted the first kiss to be alongside the boat club in the winter evening but instead I got kissed on Fergusson road CCD and that too in the middle of Computer networks submission deadline. The emotions retreated as quickly as they escalated, duh what was I thinking…

I have already found out my true destiny, everything a 21st-century girl can ask for and it sucks…

#### Splitting up

When you start doing good at work your relationship falls apart. Check devil wears Prada scene at 1:17:00..

She catches him cheating…that’s all

The greatest hazard of all, losing one’s self, can occur very quietly in the world, as if it were nothing at all. No other loss can occur so quietly; any other loss –an arm, a leg, five dollars, a wife, etc- is sure to be noticed. Soren kiekgard

# Married life scenes

## Chapter 1

the marital discontent

Why do two people start dating, continue on that path for a time, get married, have kids, and then, after so much sacrifice and compromise, decide that they can no longer remain a couple?

a postcard-perfect sunset first sparked their infatuation.

 an image of better times that do stick with the characters even through their worst of times.

### First Love

The excitement of first love.

## Chapter 2

### Marriage

(after the flashback of sameer)

The wedding is the human animal’s grandest illusion; painfully choreographed, obsessively planned orgies of excess and deception that set a tone that cannot possibly be sustained. Such laughing, such singing, such unbridled gaiety! It’s almost as if the ridiculous level of pomp is a tacit understanding between everyone involved that yes, we might as well do this now, as it’s all downhill from here. This can only be the result of having an expensive, showy wedding and reception, as nothing about the life of a marriage necessitates such public demonstrations. After all, these guests will be long gone once the problems begin, and where will such unity be when the couple is forced into the privacy of a cold bedroom? A marriage is between two people alone, and perhaps this is why I respond so viscerally to extroverted beginnings.

 One last time in have to call Sameer.

### Sex after the divorce

she too agrees to the post-marital assignation.

In the hotel room, I was interested in the beginning but in the middle I was not at all interested, then we wrestled and he forced himself into me lying on my back. evidently a pre-arranged valedictory sex session

ass-rape the same woman, all with the stoicism of a philosopher.

He is aloof, callous, and greedy, yet pathetic and needy, as he pleads to “try it again” as his now ex-wife angrily walks out of the room.

# To be Added

## Consumerism

New status of goods as status symbols, related to changes in fashion and desired for aesthetic appeal, as opposed to just their utility.

Customers could buy an astonishing variety of goods, all in one place, and shopping became a popular leisure activity.

Businesses have realized that wealthy consumers are the most attractive targets of marketing. The upper class's tastes, lifestyles, and preferences trickle down to become the standard for all consumers. The not-so-wealthy consumers can "purchase something new that will speak of their place in the tradition of affluence".[[25]](https://en.wikipedia.org/wiki/Consumerism#cite_note-25) A consumer can have the [instant gratification](https://en.wikipedia.org/wiki/Deferred_gratification) of purchasing an expensive item to improve social status.

 As a general trend, regular consumers seek to emulate those who are above them in the social hierarchy. The poor strive to imitate the wealthy and the wealthy imitate celebrities and other icons. The celebrity endorsement of products can be seen as evidence of the desire of modern consumers to purchase products partly or solely to emulate people of higher social status. This purchasing behavior may co-exist in the mind of a consumer with an image of oneself as being an individualist.

In many critical contexts, *consumerism* is used to describe the tendency of people to identify strongly with products or services they consume, especially those with commercial [brand](https://en.wikipedia.org/wiki/Brand) names and perceived [status-symbolism](https://en.wikipedia.org/wiki/Status_symbol) appeal, e.g. a [luxury car](https://en.wikipedia.org/wiki/Luxury_car), [designer clothing](https://en.wikipedia.org/wiki/Designer_clothing), or expensive [jewelry](https://en.wikipedia.org/wiki/Jewelry" \o "Jewelry). Consumerism can take extreme forms such that consumers sacrifice significant time and income not only to purchase but also to actively support a certain firm or brand.

Opponents of consumerism argue that many luxuries and unnecessary consumer products may act as a social mechanism allowing people to identify like-minded individuals through the display of similar products, again utilizing aspects of status-symbolism to judge [socioeconomic status](https://en.wikipedia.org/wiki/Socioeconomic_status) and [social stratification](https://en.wikipedia.org/wiki/Social_stratification). Some people believe relationships with a product or brand name are substitutes for healthy human relationships lacking in [societies](https://en.wikipedia.org/wiki/Societies), and along with consumerism, create a [cultural hegemony](https://en.wikipedia.org/wiki/Cultural_hegemony), and are part of a general process of social control[[32]](https://en.wikipedia.org/wiki/Consumerism" \l "cite_note-32) in modern society. Critics of consumerism often point out that consumerist societies are more prone to damage the environment, contribute to [global warming](https://en.wikipedia.org/wiki/Global_warming) and use up resources at a higher rate than other societies.[[33]](https://en.wikipedia.org/wiki/Consumerism#cite_note-33) Dr. [Jorge Majfud](https://en.wikipedia.org/wiki/Jorge_Majfud) says that "Trying to reduce environmental pollution without reducing consumerism is like combatting drug trafficking without reducing the drug addiction.

[epidemiologist](https://en.wikipedia.org/wiki/Epidemiology) [Warren Hern](https://en.wikipedia.org/wiki/Warren_Hern) of the [University of Colorado at Boulder](https://en.wikipedia.org/wiki/University_of_Colorado_at_Boulder), saying that human beings, despite considering themselves civilized thinkers, are "subconsciously still driven by an impulse for survival, domination and expansion ... an impulse which now finds expression in the idea that inexorable economic growth is the answer to everything, and, given time, will redress all the world's existing inequalities

people often identify as PC or Mac users, or define themselves as a Coke drinker rather than Pepsi. The ability to choose one product out an apparent mass of others allows a person to build a sense "unique" individuality, despite the prevalence of Mac users or the nearly identical tastes of Coke and Pepsi.[[40]](https://en.wikipedia.org/wiki/Consumerism#cite_note-Sturken_2001,_p._279-40) By owning a product from a certain brand, one's ownership becomes a vehicle of presenting an identity that is associated with the attitude of the brand. The idea of individual choice is exploited by corporations that claim to sell "uniqueness" and the building blocks of an identity. The invention of the commodity self is a driving force of consumerist societies, preying upon the deep human need to build a sense of self.

 The line between information, entertainment, and promotion of products has been blurred so people are more reformulated into consumerist behaviour.[[44]](https://en.wikipedia.org/wiki/Consumerism#cite_note-Leslie_Sklair_2002-44) [Shopping centers](https://en.wikipedia.org/wiki/Shopping_centers) are a representative example of a place where people are explicitly exposed to an environment that welcomes and encourages consumption as some of them are open for 24 hours. Goss says that the shopping center designers "strive to present an alternative rationale for the shopping center's existence, manipulate shoppers' behavior through the configuration of space, and consciously design a symbolic landscape that provokes associative moods and dispositions in the shopper

The success of the consumerist cultural ideology can be witnessed all around the world. People rush to the mall to buy products and end up spending money with their [credit cards](https://en.wikipedia.org/wiki/Credit_cards), thus locking themselves into the financial system of [capitalist](https://en.wikipedia.org/wiki/Capitalist) globalization.

 Product placements may range from unobtrusive appearances of a brand or product within an environment, to prominent integration and acknowledgement of the product within the work.

LOOK FOR PRODUCT PLACEMENT PSYCHOLOGY?

Digital editing technology has also been used to tailor product placement to specific demographics or markets, and in some cases, add placements after-the-fact to works that did not originally have embedded advertising before, or update existing placements within a work.

Product placement affects the audience on a conscious, but also subconscious level. Science showed that there does not even need to be an explicit, conscious effect to activate subconscious effects.[[146]](https://en.wikipedia.org/wiki/Product_placement#cite_note-Law_and_Braun_2000-146)[[150]](https://en.wikipedia.org/wiki/Product_placement#cite_note-150)[[151]](https://en.wikipedia.org/wiki/Product_placement#cite_note-151)[[152]](https://en.wikipedia.org/wiki/Product_placement#cite_note-152) For example, product placement can lead to an exclusion of competing brands from the consideration set of the audience – subconsciously.[[131]](https://en.wikipedia.org/wiki/Product_placement#cite_note-Herrmann_et_al._2011-131)[[153]](https://en.wikipedia.org/wiki/Product_placement#cite_note-153) It is also hoped to bypass advertising defense reactions of consumers by focusing on the subconscious character of product placement.

 the spending of money on and the acquiring of [luxury](https://en.wikipedia.org/wiki/Luxury_good) [goods and services](https://en.wikipedia.org/wiki/Goods_and_services) to publicly display [economic power](https://en.wikipedia.org/wiki/Economic_power)—of the income or of the accumulated wealth of the buyer. To the conspicuous [consumer](https://en.wikipedia.org/wiki/Consumer), such a public display of [discretionary](https://en.wikipedia.org/wiki/Discretionary_income) economic power is a means of either attaining or maintaining a given [social status](https://en.wikipedia.org/wiki/Social_status)

*Unknown to most is the detrimental psychological effects of such a “more is better” model. We tend to base our happiness on our ability to buy stuff, which requires that we have the ability to earn money. In essence, we must earn money so that we can spend money in order to buy stuff to make us happy. The problem with this process is two-fold.*

*So the whole of American business now depends on advertising goals. Give people goals – that’s what advertisements and whole business of advertising is doing. Create goals seduce people: ‘Now this is the goal! You must have this, otherwise life is purposeless!’ They start running because they have achieving mind. But where does it lead? It leads to more and more neurosis*.

1. *Contemporary media including*[*television*](http://en.wikipedia.org/wiki/Television)*,*[*film*](http://en.wikipedia.org/wiki/Film)*,*[*print*](http://en.wikipedia.org/wiki/Printing)*, and the*[*Internet*](http://en.wikipedia.org/wiki/Internet)*, which are responsible for blurring the line between products that are needed (in order to live a life) and products for which a need is created by commercial images.*
2. [*Exchange value*](http://en.wikipedia.org/wiki/Exchange_value)*, in which the value of goods is based on money (literally*[*denominated*](http://en.wikipedia.org/wiki/Denomination_(money))[*fiat currency*](http://en.wikipedia.org/wiki/Fiat_money)*) rather than usefulness, and moreover usefulness comes to be quantified and defined in monetary terms in order to assist exchange.*
3. *Multinational*[*capitalism*](http://en.wikipedia.org/wiki/Capitalism)*, which separates produced goods from the plants, minerals and other original materials and the processes (including the people and their cultural context) used to create them.*
4. [*Urbanization*](http://en.wikipedia.org/wiki/Urbanization)*, which separates humans from the*[*nonhuman world*](http://en.wikipedia.org/wiki/Nature)*, and re-centres culture around productive*[*throughput*](http://en.wikipedia.org/wiki/Throughput_(business))*systems so large they cause*[*alienation*](http://en.wikipedia.org/wiki/Marx%27s_theory_of_alienation)*.*
5. *Language and ideology, in which language increasingly becomes caught up in the production of power relations between social groups, especially when powerful groups institute themselves at least partly in monetary terms.*

*he changed the concept of simulacra itself: authors before him believed that a simulacrum was something that could and had to be escaped. Baudrillard though claimed that it was inescapable: according to him, simulacra have become more real than the reality itself. Simulacra stopped being projections of reality, they have become a separate realm of symbols which exist regardless of reality. These symbols, these shadows on the wall now are more important than objects casting them: we don’t need a brand new car because we can’t do with our old one. We need it because it shapes our social status: what it implies is more important than what it is. Thus our lives have become a constant creation of implications.*

## Leaving the Digital Dream

This is about quiting the company.

*The Disneyland imaginary is neither true or false: it is a deterrence machine set up in order to rejuvenate in reverse the fiction of the real. Whence the debility, the infantile degeneration of this imaginary. It's meant to be an infantile world, in order to make us believe that the adults are elsewhere, in the "real" world, and to conceal the fact that real childishness is everywhere, particularly among those adults who go there to act the child in order to foster illusions of their real childishness*

*Moreover, these simulacra are not merely mediations of reality, nor even deceptive mediations of reality; they are not based in a reality nor do they hide a reality, they simply hide that nothing like reality is relevant to our current understanding of our lives. The simulacra that Baudrillard refers to are the significations and symbolism of*[*culture*](https://en.wikipedia.org/wiki/Culture)*and*[*media*](https://en.wikipedia.org/wiki/Media_(communication))*that*[*construct*](https://en.wikipedia.org/wiki/Social_constructivism)*perceived reality, the acquired understanding by which our lives and shared existence is and are rendered legible; Baudrillard believed that society has become so saturated with these simulacra and our lives so saturated with the constructs of society that all meaning was being rendered meaningless by being infinitely mutable. Baudrillard called this phenomenon the "precession of simulacra".*

*cultural products need no longer even pretend to be real in a naïve sense, because the experiences of consumers' lives are so predominantly artificial that even claims to reality are expected to be phrased in artificial, "hyperreal" terms. Any naïve pretension to reality as such is perceived as bereft of critical self-awareness, and thus as oversentimental.*

*fulfillment or*[*happiness*](https://en.wikipedia.org/wiki/Happiness)*is found through simulation and imitation of a transient*[*simulacrum*](https://en.wikipedia.org/wiki/Simulacrum)*of reality, rather than any interaction with any "real"*[*reality*](https://en.wikipedia.org/wiki/Reality)*.*

*Furthermore, these simulacra are not “merely mediations of reality, nor even deceptive mediations of reality; they are not based in a reality nor do they hide a reality, they simply hide that anything like reality is relevant to our current understanding of our lives*

*It’s clearly said that the Matrix is a fake world and leaving it means waking up in the real one.*

Orbis was a game which I know was fake, and like Orbis I am unable to understand the effect media and society had on me, I thought like most people that I had something to do with shaping the existence, but what if I am like a Resident in this real world.

*The real world feels slightly different. It smells, it hurts, it is cold and wet, and having seen a cybernetic world this one seems all the more real. Baudrillard might have argued that SL and our world are mutual simulacra, both equally hyperreal. Both worlds could be described as more real than real, our world for its sensation, the stinging nettle and wet grass, the cyberworld for its limitless possibility. By this I mean that the user who stays in Second Life “for the freedom to be found here” would insist that their avatar is the most accurate reflection of their real self. Aside from hyperreality, many of the phenomena Baudrillard spent his life examining are on display. It is a semiological perfect world, an unflawed example, where deprived of the ability to actually eat, drink, and move, the avatars have nothing to consume but signs. Baudrillard might claim we too only consume signs, but we have the alibi, we claim we chew gum because we like the flavour. The SL avatar chews gum, at $1L a pack, so as to consume the sign of chewing gum. The avatar rents a prostitute not to have sex, a sex devoid of human contact or experience, but rather to consume the sign of having sex. The avatar buys expensive virtual clothes to consume the difference against the avatars wearing free clothes. All alibis have disappeared, no actual clothes have changed hands, and yet real people spend real money earned from real work – and real time – to consume the difference in signs of non-existent goods.*

*Second Life is ubiquitously commercialised. The garish neon of Las Vegas is probably the closest real-world likeness. And yet, one avatar I met described it as “a perfect world” because you can “vent your imagination”. Appealing, even fruitful, it may well be; the engaged couple would certainly argue so. But whatever happiness they found together in SL, they still felt the need to replicate it in real life. Baudrillard claimed we live in hyperreality, and yet for all their critical value his theories are not the perfect fit that they are in cyberspace. He was not wrong, hyperreality exists or is at least a legitimate concept, and one day it may well be as pervasive as he suggests. Certainly most analysts expect virtual reality to grow exponentially, to the point where computer-based addiction is widespread and humans control over the technology that surrounds them declines.[14] But in our world, in all of our actions, we insist on an alibi. In taking a viewpoint so radical that few can reconcile it with their real world experience, Baudrillard would find an alibi for his theories in the cybernetic world of Second Life.*

## You are fired

***“Workers of cyberspace, unite!”***

*Not only does SL have an active socialist party, it has a rival Marxist party and even an anarchist group. All simulated political movements performing in a world where the basic concept of private property is written ineditably into the computer code. In SL you can gamble and fornicate, but it is physically impossible to pick up a pencil owned by another avatar – the only place anarchism can fulfill in this capitalistic utopia is as a commercial product itself, an alibi for black clothing and radical posturing, but to no revolutionary end.*

*Before leaving the dizzying world of SL forever I make one last important journey, to the simulation of my home and university. I teleport to the front gate of Trinity College Dublin, walk in onto Front Square and there, past the Campanile, find my very own bedroom window, virtually simulated in an online world. I am now at the same place in two different planes, looking at the same window from two different sides, one dusk, the other twilight.*

*Another avatar approaches, he is also a real life Dublin resident wandering through virtual Dublin, but unlike me he has invested time and money into SL. He shows me his array of vehicles, all of which he has purchased. After chatting for a while, he gives me a scooter as a gift, my first virtual possession, and I drive off to see what lies further out from Dublin city centre. But just past the Rubrics the written code stops, and before me stretches nothing but white sand, the desert of the real? More like a desert of the virtual, because rather than being the wasteland left behind from a retreating reality it was an expanse as yet unclaimed by a virally expanding virtuality.*

*On my scooter I return back to virtual Dublin and two avatars approach me. They like my scooter, and explain to me that it is possible for me to replicate the scooter and share it with them. The scooter of course does not exist, only its sign does (in both the layman and Saussurian sense), and reproducing that sign is as simple as copying and pasting computer code. This is the nightmare of fractal simulacra, the commodity is infinitely reproducible at zero cost, within seconds all three avatars are sitting on identical bright green scooters. However one of the avatars, seemingly unhappy with this, edits her scooter so that it becomes bright red. This was textbook semiotic material, the scooter’s value was salvaged in difference as the original sign was compromised by ubiquity. As the urge took hold to pick a unique colour for my own scooter, I left Second Life.*

## Sex in Orbis

***“Strokerz Toyz: Avatar Genitals, from only $400L!”***

*Prostitution and gambling are central to SL, they seem to make up most of the visible trade online. At one point I found myself in a huge empty warehouse, where every inch of wall was covered from ground to ceiling with neon-glowing posters advertising escort girls, some offline, some online, and some ominously “busy”. Online sex, avatar with avatar, is so openly simulational that it would be easy to compare it to the “real sex” which happens in our world. Baudrillard would argue that both are simulations of each other. Indeed I interviewed an affianced couple who had met online and were planning to move in with each other in real life soon. They are already married online, and so the argument that a “real-world” marriage or sexual relationship can be a simulation of its cybernetic equivalent becomes suddenly plausible. The precession of simulation, the question of which came first, is so indistinct here as to render both situations hyperreal.*

*The commodification of virtual sex deserves further scrutiny. In his detailed theory on seduction, Baudrillard rejoiced in the possibility of the object challenging its subject using secrecy, mystery and artifice.[12] No such game or challenge in this pantheon of prostitutes – it is overwhelmed by the obscene. Useless objectivity is on display and up for sale, its sign value dictated by a price tag. This is “the more visible than visible”, the fatal extreme of openness.[13]*

*I leave the carnal showroom in search of the virtual countryside, and quickly find myself by Lake Gnoma. Here we have all the absurdity of a real-world “nature reserve”, wilderness constructed and maintained by man. Everything visual is mimicked, the weeds, the worn grass, the rotting fences. But unlike the real world, the weeds do not sting, the grass does not wet your ankles, and the fence does not give you splinters. It is this neutered, aseptic quality that distinguishes this from what we call real nature.*

*For the sake of contrast I travel to the “Downtown Urban Centre”. It is loud and crowded; people are busking, dancing and hustling. A woman on a ladder is painting a shop wall, while across the road a barman leans in his doorway. However, it turns out this is an illusion of an illusion. All the avatars in the urban centre are programs rather than users, robots pretending to be real people pretending to be avatars. “A simulacrum of the third order! Simulation which masks the absence of a reality!” – I scream at them virtually, just to make sure, but no one responds. As robots, the point may have been lost on them, but it was still valid. There to dissimulate the fact that there was no one there simulating, this was more of a fourth order simulacrum. Rather than hiding the absence of reality, they were hiding the absence of simulation – any inference of reality long lost in the obfuscating layers of illusion.*