# 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.