Rethink ethical marketing after the critiques of Bernard Stiegler

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Abstract

Marketing, as the organization of attention capture and motivation canalization, that is to say the diverting of the social energy that is desire as analyzed by Bernard Stiegler, is at the heart of the social and economic system that is questioned by the post-2007 crises and the experience of system limits. Marketing's shared history with the consumerist culture, the controversies on business responsibility and the downfall of counterforces that are national states and social institutions in the context of globalization, contributed to blur the limits of ethic in marketing practices. While limits thin down, marketing practices found new fields of technical improvement through the development of behavioral sciences, constitutive of a

psychopower, immoderately use to tend toward ubiquity; not only aiming direct sells anymore but also working on the symbolic level for the sake of branding. Those immoderate practices lead to a form of exhaustion of marketing's raw material: attention and desire. This systemic analysis of marketing's impacts would lead to the sketching of an alternative system of information, valuating responsibility regarding the commons, including the psychic and collective well-being.

Acknowledgements

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I would like to apologize to the English language for the very likely syntactic scandals and other linguistic abuses adorning the following development. I also apologize toward the non-French-speaking readers of this paper for the numerous untranslated bibliographic references, due to the difficulty to systematically find English substitutes.

A last precision in form of a disclaimer: if I may have lost myself in my attempt to adopt the complex, systemic Stieglerian critique of marketing, I nevertheless hope that I successfully produced insightful outlooks despite the time limit imposed by the university. As such, it would require further developments that would eventually come if I find the opportunity and momentum.

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List of Abbreviations

API   Application programming interface

CRM   Customer Relationship Management

CSR   Corporate Social Responsibility

DDoS   Decentralized Deny of Service

GDP   Gross Domestic Product

fMRI   functional magnetic resonance imaging

I.e.   *Id est*, latin for "that is to say" or "in other words"

IPO   Initial Public Offering

NGO   Non-Governmental Organization

PRM   Peer Resources/Relationships Management

RCA   Radio Corporation of America

SEO   Search Engine Optimization

TINA   "*There is no alternative*", political slogan of the neoliberal revolution pronounced by Margaret Thatcher

US   United States of America

VRM   Vendor Relationship Management

4P   Product, Price, Promotion, Place (marketing-mix)

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1 The notion of ethical marketing

1.1 Marketing definition

The marketing, emanation of the twentieth century, is facing in this new century tremendous challenges in order to answer the critiques that decades of experimentations designed to make customers behavior fall into line with businesses' interest created. Marketing could be defined as

> *"the activity, set of institutions, and processes for creating, communicating, delivering, and exchanging offerings that have value for customers, clients, partners, and society at large"* (American Marketing Association 2007)

In terms of institution organization at large, the marketing is thus the function in an institution that organizes the relation between an activity and the rest of society in order to satisfy a pre-defined objective, through potentially all available means. It is thus not only limited to "satisfying customer needs" (Kotler et al. 2005, p.6) but also gather the means by which any organization – businesses, social businesses and non-profit businesses, associations, non-governmental organizations or even governmental organizations – can manage its relationships with the rest of the society. If the organization was a person, marketing would cover the whole communicational process: receiving signals, analyzing signals, sending signals, receiving and processing feedbacks.

1.1.1 Reframing marketing

This wide acceptation of marketing brings to light an important point for the following development and the critique of marketing: marketing as the management of relations with other actors of the society is vital to any non-autarkical

organization. None of the previously enumerated organization can operate within the social structure without relationships with other stakeholders of this structure and none can be successful in its activity without managing those relationships, which potentially means analyzing and modeling the social structure, planning to operate within the understood social framework and implementing this plan in order, as said before, to satisfy a pre-defined objective. It is thus out of the discussion on ethical marketing hereafter to recommend the end of marketing despite all the critiques we might raise but rather to determine the ways of maximizing the efficiency of marketing in its attempt to implement valuable connections and interactions with the rest of the society while minimizing its potentially harmful impact, if any, and maximizing its beneficial impact, if any. In the following paragraphs, for greater clarity, we will focus on classic economic organizations that have an objective of profit maximization i.e. classic for-profit businesses.

1.1.2 The marketing strategy and its implementation through the 4P: analyzing and sending signals

In manuals, the marketing is often divided between marketing strategy and its implementation through the marketing-mix made of the 4P: Product, Price, Promotion, Place (Kotler et al. 2005, vii). This approach value the main operational variables that can be used by professional marketers and underline the coherence needed between the different elements of the mix. Through those cognitive tools progressively created by research in marketing, the means determining the marketing relationship between businesses and customers are objectivized in order to ease the management of this relationship.

In our linguistic metaphor of the firm, strategic marketing would be the cognitive gathering of external signals sent by the environment – the market, in the economic theory, without other stakeholders than suppliers and customers – and the

processing of those signals. This part of marketing corresponds to the business plan of the entrepreneur, how the entrepreneur plan to satisfy what he analyzes as a demand for a specific value from other actors of the economy, what market he aims to enter or to create and how he aims to gain a competitive advantage in this market. This corporate strategy has to answer the question of

> *"how to achieve high levels of performance in the markets and industries within which it is operating [, which] require an understanding of both the economic logic from which a strategy is derived and an understanding of the organizational logic through which a strategy is implemented"* (Barney 2011, p.3)

This strategic marketing analysis will thus determine the organizational structure of the firm: what legal status the entrepreneur will choose, what will be the shape of the organization, the investments needed and the human resources policy associated in order to deliver which value to which segment of the population. As the equivalent of the cognition phase in the linguistic process, strategic marketing is the true helm of the following signal emission, the marketing-mix and its 4P.

In the classic marketing paradigm the emission of signals to other actors of the environment has only one purpose: "to increase the company's profits by increasing the sales of its products" (Camenisch 1991, p.246). This approach of marketing is fully compatible with the neoliberal economic theory and is legitimated by it, as when Milton Friedman defend the idea that "the social responsibility of business is to increase its profits" (Friedman 1970)

1.2 Critiques of the marketing leading to the ethical marketing approach

The manual *Principles of marketing* in its chapter *Marketing and society: social responsibility and marketing ethics* try to raise an exhaustive list of critiques upon marketing. The manual identifies various possible concerns from the consumer's point of view: the cost of advertising and promotion that will, at the end, be paid by the consumer; the question of the value added by marketing; the excessive mark-up allowed by marketing and brand strategies; the deceptive practices through pricing, promotion and packaging; the over-valuation of products; their possibly planned obsolescence. Possible concerns from society at large are also mentioned: the promotion of an exacerbate materialism; a low concern for common goods; a cultural pollution due to the growing ubiquity of advertising; lobbying efforts of brands eventually against the public interest. But the manual conclude that "some of this criticism [on marketing] is justified; much is not" (Kotler et al. 2005, pp.167–208). This optimist diagnostic is far from obtaining unanimity: the impact of marketing and the business it serves is a recurrent question in business sciences. Such a unidirectional optimist diagnostic for a pedagogic purpose seems counterproductive as the question is a key to understand how a smooth integration of marketing practices into society is a matter of balance between contradictory incentives:

> *"the tension between the imperatives of economic survival in the competitive marketplace and ethics is a very real one for many individuals and corporations."* (Camenisch 1991, p.245)

1.3 Responsible marketing as a mirror of corporate responsibility

This question of ethics in marketing and in business at large is especially crucial since there are no obvious limits to marketing and business practices out of legal ones and that of religion, honor codes or forms of solidarity in former communal social

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organizations, which uses to be referential set of moral "guidelines", are no longer dominant value systems in western societies, letting those societies potentially rely on solely law as border of what is or isn't acceptable. But in the context of globalization and decreasing state sovereignty and regulation power regarding companies' actions, the translation of population wishes of regulation into law is limited by the pressure of the international economic competition, which strengthens multinational explicit or implicit negotiation power pushing for deregulation, following Margaret Thatcher's TINA paradigm – "*There is no alternative*" –, leading to growing accusations of irresponsible behavior from other society members:

> *"Callous unconcern for the feelings of others", "Incapacity to maintain enduring relationships", "Reckless disregard for the safety of others", "Deceitfulness: repeated lying and conning others for profit"; "Incapacity to experience guilt"; "Failure to conform to social norms with respect to lawful behaviors"* – The Corporation (Bakan et al. 2003)

Among others, the documentary film *The Corporation* severely depicts corporations – and thus marketing as their relational organ – as entities gathering all psychopathic syndromes, due to their blind focus on profit. The summit of *The Corporation* demonstration regarding marketing practices is made through the example of Susan Linn works on children nagging their parents about purchase. This study attempts to sketch best practices in order to reach a higher efficiency of marketing efforts, from a purely technical point of view:

> *"In 1998, Western International Media, Century City and Lieberman Research Worldwide conducted a study on nagging. This study was not to help parents cope with nagging. It was to help corporations help children nag for their products more effectively."* (Holovat 2006, p.24)

If individuals are presumed to be moral and responsible for their acts, corporations suffer from a diluted responsibility: managers are responsible of the activity toward shareholders, shareholders are too numerous to respond for any responsibility and, through financial market, limit their implication in the corporation to one action: asking for bigger returns on investment and thus more profits. This social and legal design of limited responsibilities of intern stakeholders leads to the shunning of responsibility and is thus said to empower "monsters" (Bakan et al. 2003). In this irresponsible trend, marketing is hugely pointed; its rational approach of how to create buying motivations is depicted as deeply amoral. While this movie demonstration is open to criticism in its form and its scientific rigor, what it highlights is in the end consensual: corporations built a power to manufacture lifestyles going beyond any control of public institutions:

> "Corporations shape lifestyles by producing and promoting healthy or unhealthy products, creating psychological desires and fears, providing health information, influencing social and physical environments, and advancing policies that favor their business goals." (Freudenberg 2012)

Milton Friedman, the historical leader of the neoliberal revolution that occurred between 1970 and 1990, wouldn't have denied this analyze of businesses limited responsibility, which – out of the term psychopath – is compatible with his famous intervention titled *The Social Responsibility of Business is to Increase its Profits*:

> "What does it mean to say that "business" has responsibilities? Only people can have responsibilities. A corporation is an artificial person and in this sense may have artificial responsibilities, but "business" as a whole cannot be said to have responsibilities, even in this vague sense. [...] In a free-enterprise, private-property system, a corporate executive is an employee of the owners of the business. He has direct responsibility to his

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employers. That responsibility is to conduct the business in accordance with their desires, which generally will be to make as much money as possible while conforming to the basic rules of the society, both those embodied in law and those embodied in ethical custom." (Friedman 1970)

But those *basic rules of the society* tend to be weakened: on the one hand, deregulation decreased formerly existent legal limits on business practices; on the other hand, as we will see later, *ethical customs* are undermined in the current socio-technical organology.

"Following Milton Friedman many business persons dismiss such social responsibility as an inappropriate add-on for business people and organizations operating in the competitive marketplace. They often maintain not that business does no social good, but that business that does its business well is already performing a number of positive services to society and its members through the creation of jobs, the paying of taxes, and the generating of beneficial and/or desired products and services. Additional social responsibility is simply seen as excessive and inappropriate" (Camenisch 1991, p.245).

Friedman's intervention is especially interesting regarding marketing ethics, knowing that marketing's history is closely linked with economic theory (Bartels 1976, chap.12): since the Classic, Economist wanted to make Economic a natural science, relying on mathematic models (Lordon 2009). Marketing found much inspiration in economics medels (Bartels 1976) despite the theoretical difficulties it represent: the economics theoretical work based on a pure and perfect market suppose a perfect information and rational economics agent, marketing is thus irrelevant in the very model he took inspiration from (Anderson 1983).

1.4 The Corporate Social Responsibility insufficiencies regarding marketing

Nevertheless, since long there are "evidences of the business community's concerns for society" (Carroll 1999). Despite being pretty young in its formulation, CSR is thus the last expression of an old process attempting to "[reconfigure] the balance between institutions that together make up society" (Habisch, A., R., & Jonker 2005, p.2). This reconfiguration through the CSR paradigm is not a legal reconfiguration but rather a self-regulating attempt from businesses, for various purposes with various forms of implementation, based on voluntariness (Dahlsrud 2008). Consequently, the CSR definition change from a corporation to another (Dahlsrud 2008) from a country to another (Habisch, A., R., & Jonker 2005). Nevertheless, definitions converge on five pillars that are the environmental dimension, the social dimension, the economic dimension – that constitute together the three pillars of sustainable development as commonly accepted –, the stakeholder dimension and the voluntariness dimension (Dahlsrud 2008, p.4). Once those dimensions are enounced, the following questions remain: how to identify the harmful impact of an activity? How to determine the right balance between the three pillar of sustainable development and how to implement it? The complexity of the first question rely on the fact that identifying the impacts of an action, or defining what is a right action, is a process based on knowledge that is a social construction (Berger & Luckmann 1966) that come within a specific theoretical paradigm. Then, the ability of managers to implement theoretical conclusion, rely on mental representation of CSR by managers, what they keep in mind from theory. In marketing, there is hence a difficulty for managers to identify what the word "social" imply for their activity, how they

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"impact on, or contribute to, the well-being of society as a whole. This difficulty is understandable because, as explained by Max Clarkson, society is "a level of analysis that is both more inclusive, more ambiguous, and further up the ladder of abstraction than a corporation itself" (Clarkson, 1995). Therefore, we propose as a starting point that even though businesses in general are accountable toward society at large, an individual business can be deemed responsible only toward the definable agents with whom it interacts. These agents can be regrouped under the label of "stakeholders" (Freeman, 1984)" (Maignan et al. 2005, p.3)*.

There is thus a focus on marketing primary impact, which falls within the larger CSR trade-off. The stakeholder approach leads to limit "responsibility initiatives to those issues of concern to the most powerful and visible stakeholder communities" (Maignan et al. 2005, p.8). Thus, being based on voluntariness, CSR can find its value in the comparison between competitors and what we could call their respective "perceived value added / value destroyed ratio". If none of the competitors implements a stronger CSR policy toward a given stakeholders group, there is no strategic disadvantage and thus no urgent incentive to implement such a change. Reciprocally, any innovative efforts toward responsibility would, from accountancy logic in a competition mindset, be considered an unnecessary cost if not justified by a strategic advantage or the corporate values and norms. As put by M. Brennan,

"the question these organisations ask is: "How might these factors affect what I am doing (i.e. profitability)?" not "What effect might what I am doing have on others?""(Brennan 1991, p.4)

Consequently, there are several cases in which CSR is an insufficient framework: when the stakeholder group concerned is not a primary stakeholder – i.e. with low power or low implication – or when stakeholders' interest is unknown by those

stakeholders. This last situation could be illustrate by previous cases: before the scientific community alarmed the opinion about the dangers of cigarettes or the use of chlorofluorocarbons, convincing a growing number of consumer to express a concern on those subjects, there was no urgency for businesses to act responsibly regarding lung cancer or the ozone layer: concerns regarding businesses are social construction too. If today, businesses are asked to act responsibly toward the environment and social very tangible concerns such as wages, unemployment and the social welfare directly related to the business activity, what are the firewalls against a possible attempt to social welfare that fall in the category of "*ambiguous, and further up the ladder of abstraction than a corporation itself*" previously brought up? Indeed, being less tangible, it is harder to identify marketing's negative externalities at a society scale than to identify the impact of an industrial supply chain on its direct environment. Business responsible initiatives being dependent of what is brought to stakeholders' consciousness, research toward business' variably tangible externalities is a primary stake for businesses depending of the related activity. Regarding marketing, there is a long history of critiques and fears since its early developments in the 1950s, denouncing "threats to liberty and individualism posed by advertising and consumer culture" (Manning 2011, p.3). These accusations were hugely denied and considered attempts to "[capture] the popular imagination" (Manning 2011, p.3). Society's concerns toward marketing have since long influenced marketing's theory evolution as illustrated by the *societal marketing concept* in the late 1980s, which was urging marketers "to consider the wants and long-run needs of both society and consumers" (Brennan 1991). The difficulty in such an attempt is the theoretical solidity of final recommendations: what are the pertinent disciplinary fields involved? How far could go the critique toward marketing when marketing itself emerged in parallel of cultural trends, namely materialism and consumerism? Where does the marketing paper end and the political or philosophical argumentation begin?

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> *"For better or worse, American culture is well on its way to becoming world culture. The Soviets have fallen. Only quixotic French intellectuals and anxious Islamic fundamentalists are trying to stand up to it."*
> (Twitchell 1999)

This 1999 assumption when the idea of "the End of History" was taken for credible by numerous thinkers, echoes oddly thirteen years later.

Coming from a philosophical analyze of techniques and of the psychic apparatus, Bernard Stiegler – directly inheriting from the above-mentioned "*quixotic French intellectuals*"– dedicates a large part of his work to re-explore the impact of marketing on our psychology and on society at large, reframing the way we can model marketing externalities; defending what he calls an "Ecology of the Spirit". If he makes an extensive use of Marx critique of capitalism, especially regarding proletarization processes that is to say loss of *savoirs* (Stiegler 2012a), he defends a re-organization of capitalism, not the end of it, which organization would keep a market economy but would quit what he describes as a market society based on "industrial populism" (Stiegler 2008b). The differentiation between a market society and a society with a market economy mainly relies on the place given to marketing and the corporations' interests it serves.

We will use Siegler's analysis of marketing to examine the possibility of an inner dynamic of marketing practices that would take in account its positive and negative impact on the society at large and tend toward the annihilation of the later; the use of the "ethical marketing" term hereafter refers to this project definition.

2 Analyze of marketing's impact on individual and collective psychology with Bernard Stiegler's work

2.1 Foundation of Bernard Stiegler's work: Indetermination of technique, pharmacology and organology

In order to understand the critiques of marketing by Bernard Stiegler and Ars Industrialis – the association he founded in 2005 –, we have to immerse, as synthetically as possible, in the very foundations of his work, especially his understanding of technique given that marketing, as a human artifact, could be understood as a technique or a set of technical means.

Techniques - and thus marketing - have no essential determined goal: following Heidegger's understanding of the human condition, the only certitude of existence is death; the human technical condition is thus an attempt to flight from death by the use of techniques in order to flight from the "original time" to the intra-temporal and inauthentic time: the time of technique and calculation, in an attempt to calculate the incalculable and undetermined to flight from the fundamental anxiety that is certitude of death (Barison & Ross 2004). For Stiegler, "Man is nothing other than technical life" (Barison & Ross 2004). Techniques are prosthesis of the human condition; forcing us – humans – to answer the question of who we are in order to determine the techniques we have to consider being our qualities. For Philippe Lacoue-Labarthe – also interviewed in Barison and Ross's film *The Ister* –, the question of ethics became infinitely problematic: in a society organized by the *mythos*, the end of technique is given; technique (*techne*) and nature (*physis*) aren't

differentiated. On the other hand, in a society organized by the *logos*, techniques are the mean to obtain what nature can't provide, but there is no given end to this; ends are infinite and to determine. This problematic is even stronger after the belief in Progress of humanity through the progress of techniques has been a breath-taken following Death Camps in which the undetermined end of technique found its most shocking illustration.

Indeed, the material means employed for the Holocaust have been made available by the industrial revolution: the difference with the economic industrial activity is the end aimed. The problem is the same regarding marketing communication and war propaganda under a totalitarian regime: techniques gathered under those terms are similar – communication technologies articulated with behavior science aiming to influence or control minds – the difference is in the end aimed. For Stiegler after Plato, techniques are pharmacologic, which means that all techniques are ambivalent, both *poison* and *remedy*. In his first and most famous book, *Techniques and Time, 1: The Fault of Epimetheus* (published in 1994 in French, 1998 in English) Stiegler use the myth of Prometheus to explain the *pharmakon* that are techniques, symbolized by the fire - which also symbolize the divine power - stolen by Prometheus to the Gods and given to humans. Fire is vital to heat our houses and cook our meal, but can also burn the house. This ambivalence of techniques is the reason why there is a need of a system of care, a therapeutic: every technique has a healing power and a destructive power (Ars Industrialis 2010), from the technique of writing, as explained by Plato in *The Phaedrus*, which allows reminding something but also allow feigning wisdom, to magnetic resonance imaging that can detect cancers or be used to determine human brain unconscious backdoors and implement this knowledge with increased sells in purpose.

Approaching marketing as a *pharmakon* does not directly solved the problem of ethical marketing: we have to determine if, as a technique and thus a *pharmakon,*

marketing is ambivalent and free to be made good or bad use by practitioners or if, as a set of techniques organized toward a given end, marketing is already naming a policy, a techniques arrangement, in which techniques might be toxically organized. Unfortunately, during the time given to write the present paper, no writing has been found in Stiegler's work that would suggest what would be a non-toxic, that is to say a benefic use of the technique called marketing or a beneficial use of the techniques arrangement called marketing. Is it because there is none? This seems to remain an open question in Stiegler's works. Nevertheless, if marketing is the organization of relationships aiming profit as put by Camenisch (Camenisch 1991), marketing already integrate a given end, that is to say it is not an undetermined technique but it already refer to a policy, a social organ, which articulate techniques toward a determined end, profit. The debate under this point is to determine, after Stiegler's strong critique of marketing detailed hereafter, if marketing is essentially a toxic organization of social relations or if classic marketing policy are a toxically designed arrangement of marketing techniques but can be returned as a cure as any *pharmakon*.

2.2 Behavior sciences and marketing co-developments: the rush for motivation and the consumerist era

What are the criteria allowing Stiegler to say that the use of a technique is good or bad, curative or toxic? It is its trend to extend desire capacities of the individual – desire understood in its Freudian or Lacanian meaning – and intensify what Simondon calls the psychic and collective individuation process. Symmetrically, the toxic pole of *pharmaka* creates what Marx called alienation, and what Stiegler after Freud call the destruction of the social energy that is the libido, or after Simondon, the desindividuation process (Stiegler 2012a).

2.2.1 Freud's core concept: the libidinal economy

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In the Freudian vision of the psychic system, the *libidinal economy* is the process by which the *psychic energy* that are *drives* are transformed in a *social energy* that is *desire* (Stiegler 2008b, p.72) through the process of *sublimation*:

> *"Desire is not only opposed to sideration, it is also opposed to the drive – or more exactly it is what trans-forme the drive: what sublime it. Sublimation is the constituent process by which humanity, as transformation from drives into desires, lead hominization as a trend for the individual elevation that Aristotle qualified as noetic (intellectual and spiritual)"* (Ars Industrialis 2012a)

For Freud, the term of libido names the energy of drives, to which we usually refer to as "love", which gathers

> *"self-love, and on the other, love for parents and children, friendship and love for humanity in general, and also devotion to concrete objects and to abstract ideas."* (Freud 1949)

Stiegler underlines the proximity of this definition of libido with Aristotle's concept of *philia* that is a "centripetal social energy" (Stiegler 2008b, p.134). The concept of libidinal economy points the system by which the psychic energy that are drives – and among them sexual drives but not only – is economized and invested, canalized toward objects of love or of *attention* – that is both a capacity of caring and a capacity of being attentive (Ars Industrialis 2012b):

> *"Any society is based on a libidinal economy transforming the satisfaction of drives, that are in essence asocial, in a social act"* (Ars Industrialis 2012b)

The major critique formulated by Stiegler toward marketing is due to what Stiegler describe as an attempt to divert the libidinal energy for the profit of products sold,

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thus short-circuiting the process of sublimation and leading to the destruction of desire. This diversion is made through the industrialized use of psycho-technologies by program industries – television and radio – theorized since the beginning of marketing research through the study of means to address the preconscious and unconscious layer of the psychic apparatus rather than to simply address the consciousness of individuals. Those developments made and still make an extensive use of Freud's breakthrough in psychology as detailed hereafter, making Stiegler consider that, after the industrial revolutions of the nineteenth and early twentieth century relying on carbon energy – coal and oil – the strategic energy leading economic developments during the second half of the twentieth century in the capitalist world was the libidinal energy – as it became the most strategic resource regarding economy of scale development – through the process of motivation's production and canalization at an industrial scale by marketing toward merchandises, following Bernays, Cheskin and Dichter's works on behavioral science applied to consumer motivation (Stiegler 2010a).

2.2.2 Freud's American nephew: Edward Bernays

2.2.2.1 The birth of Public Relations

At the beginning of the twentieth century, Sigmund Freud attempted to describe the human psychology and especially the articulation between conscious and unconscious functions. Following this breakthrough in the understanding of the human psychology, Freud's nephew, Edward Bernays, born in 1891 in Vienna before his family moved to New York City in 1892, used both his uncle works and fame to contribute to the early days of Public Relations. His first act in the field of Public Relations was his contribution to the US federal government's campaign made by the *Creel Commission* to bring the American opinion around regarding the need to join the war effort in 1917, despite the popular opposition (Adam Curtis 2002): his great accomplishment was to convince the government to use propaganda to

address directly the opinion unconsciousness (Stiegler 2010a). After the end of World War I, Bernays start to work on Public Relations for businesses. His work for the *American Tobacco Company* led to what Bernays considered as the cigarettes market doubling by spinning the public opinion on the product sold by his client (Dumas et al. 2012). In the early 1920s, smoking women were considered vulgar; Bernays successfully changed this by making *suffragettes* publicly smoke in front of the press. The picture of those feminist activists smoking as a symbol of their independency, widely relayed by the US Medias, would be the start of a new era for the tobacco industry. Presenting cigarettes as "torches of freedom" – a name normally associated with the Statue of Liberty – and theorizing them as phallic symbol, recalling to the masculine domination – an analysis that isn't without controversy but that is out of our present subject – and thus to independency was a very direct application of Freud's theory of the unconscious by Bernays. This action of opinion "spinning" inaugurated later in the twentieth century the occupation of "spinning doctor", for which Bernays is considered being the founding father (Tye 1998). As put by Bernays's biographist, his revolutionary contribution was to sell a product not by finding customers that have a behavioral compatibility with the product but rather to attempt to shape their behavior, their way of life in order to make it fit the product:

> *"Bernays's tactic differed, but his philosophy in each case was the same. Hired to sell a product or a service, he instead sold whole new ways of behaving, which appeared obscure but over time reaped huge rewards for his clients and redefined the very texture of American life."* (McLaughlin & Parry 2006, p.9)

2.2.2.2 "Without mind control to minimize cleavages, democracy would be chaos"

This psychological approach that Bernays wanted to implement at an industrial scale to model behaviors, associated with Medias' broadcasting power led to the reappropriation of the term Proganda through his eponym book *Propaganda*. At that time, the term propaganda didn't had such a negative connotation as after World War II and Goebbels' Minister of Propaganda, which was inspired by Bernays' works (Chomsky 1997; Stauber & Rampton 1999). In this book, Bernays describe his vision of democracy and how elite have to organize the potential chaos:

> *"The conscious and intelligent manipulation of the organized habits and opinions of the masses is an important element in democratic society. Those who manipulate this unseen mechanism of society constitute an invisible government which is the true ruling power of our country. We are governed, our minds are molded, our tastes formed, our ideas suggested, largely by men we have never heard of. This is a logical result of the way in which our democratic society is organized. Vast numbers of human beings must cooperate in this manner if they are to live together as a smoothly functioning society."* (Bernays 1928, chap.I)

The justification of manipulation by this "invisible government" is said to be the unity of the society in a context of diverging influences, with "smoothness" on target.

> *"As civilization has become more complex, and as the need for invisible government has been increasingly demonstrated, the technical means have been invented and developed by which opinion may be regimented. With the printing press and the newspaper, the railroad, the telephone,*

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telegraph, radio and airplanes, ideas can be spread rapidly and even instantaneously over the whole of America." (Bernays 1928, chap.I)

This manipulative approach of politics leads to a comparable strategy in the field of commercial exchanges, which is also justified by the higher good of society at large:

> *"In theory, everybody buys the best and cheapest commodities offered him on the market. In practice, if everyone went around pricing, and chemically testing before purchasing, the dozens of soaps or fabrics or brands of bread which are for sale, economic life would become hopelessly jammed. To avoid such confusion, society consents to have its choice narrowed to ideas and objects brought to its attention through propaganda of all kinds. There is consequently a vast and continuous effort going on to capture our minds in the interest of some policy or commodity or idea."* (Bernays 1928, chap.I)

Here, the effort of propaganda is not only justified by the impossibility to get product information otherwise, but also to capture and canalize mind in a predefined direction, the direction chosen by the "invisible government". For this purpose, Bernays sees no restriction in matter of communication means:

> *"There is no means of human communication which may not also be a means of deliberate propaganda, because propaganda is simply the establishing of reciprocal understanding between an individual and a group."* (Bernays 1928, chap.XI)

This idealized vision of propaganda as a mean for an invisible government to keep society united has been contested and analyzed, only a few decades later, as a major threat to democracy: Alex Carey opened the way for Noam Chomsky by pointing "the growth of corporate propaganda as a means of protecting corporate power against democracy" and thus considering that it has been one of the major

political developments of the twentieth century (Carey 1996, p.18). Justifying propaganda, that is to say conscious efforts to manipulate opinions unconsciousness, for the sake of a national interest already seems ethically contestable; doing so for the sake of private profits is even more and – without speaking of individuation process – constitute an attack toward one of the classical microeconomic theory pillar that is the rational *homo oeconomicus* as detailed later. This marketing ancestor that are public relations put here a huge step in the political matters with thus a social impact obviously superior to the sole economic circuit on which economic theorists such as Friedman want to focus:

> *"I share Adam Smith's skepticism about the benefits that can be expected from "those who affected to trade for the public good"–this argument must be rejected on grounds of principle. What it amounts to is an assertion that those who favor the taxes and expenditures in question have failed to persuade a majority of their fellow citizens to be of like mind and that they are seeking to attain by undemocratic procedures what they cannot attain by democratic procedures."* (Friedman 1970)

Friedman's blindness regarding the social impact of the economic activity, the obvious permeability between managerial, economic and politic matters, echoes especially wrong when put aside with Bernays theory of the "invisible government" that are governments and corporations through propaganda: if propaganda is in charge of societies destiny through the dissimulated drive of democratic procedures that are attempts of mind control, the same pseudo-democratic procedures would hardly be said autonomously responsible of the public good. Friedman puts a virtual fence between economic activities and society, leading to a full deresponsibilisation of businesses. However, marketing and business at large can't be a neutral practice restrained to a virtually isolated sphere of society, especially since the raise of multinational corporations as borderless independent entities: business and

marketing design are *de facto* a political act in the sense that they have a huge impact on the shape of the social organization. While denied by business professionals following the Friedmanian conception of business, this point is strengthened by the Social Business approach, which aims to have a positive impact on society by other means than the sole GDP augmentation. Bernays' approach of propaganda has not yet been affected by the technicist blindness and put that the ethical responsibility toward society shall be borne by the practitioner:

> *"Propaganda becomes vicious and reprehensive only when its authors consciously and deliberately disseminate what they know to be lies, or when they aim at effects which they know to be prejudicial to the common good."* (Bernays 1928, chap.II)

But this concern for the common good is largely subordinated under the powerful interest of Public Relations, which through successive attempts to make consumers behavior fit the interest of Public Relations' clients constitute a societal project toward consumerism. As Paul Mazur, the former associate of Bernays (Stiegler 2010a) and a Lehman Brothers' employee in the 1930s, said:

> *"We must shift America from a needs- to a desires-culture. People must be trained to desire, to want new things, even before the old have been entirely consumed.* [...] *Man's desires must overshadow his needs"* (Adam Curtis 2002)

This statement became a tangible reality since the 1950-1960s and the early days of the modern American Way of Life as a consumerist lifestyle, valuating possessions and an endless innovation for the sake of novelty, opening an era of accelerated obsolescence of goods and higher waste (Stiegler 2010a), in which, despite a lower media coverage, Motivation Research rose and prospered among practitioners, beside quantitative approaches of marketing (Fullerton 2011, p.67).

2.2.3 From a scientific approach of propaganda to the birth of modern marketing: the science of motivation

If rationalized attempts of crowd manipulation is something that can be found earlier in East or West history through the empirical works of Han Fei Zi or Machiavelli for instance, Bernays attempt to build a scientific expertise on propaganda by implementing Freud's work on the unconscious combined with the emerging mass communication channels that are the press and the radio in 1920s - and that will soon be the cinema and the television - creates an unprecedented mass manipulation paradigm, methodically maximizing the use of available scientific knowledge toward a better understanding and stimulation of motives. Among other, Ernest Dichter and Louis Cheskin, following Bernays' work, pushed forward the use of psychology for the purpose of systematically analyzing markets and developed the field of Motivation Research. Those research on how to "stimulate" buyers were the answer to a new problem of the after-World War II era, in which production was not the problem anymore, rather was avoiding the risk of overproduction as it occurred in the 1920-1930's by selling more than what consumers really "need", which is morally justified by the imperative of avoiding the economic depression (Stiegler 2008c, pp.235–237; Packard 1957, p.43). This scientific approach of motivation through the study of psychology discoveries on preconscious and unconscious dimensions of the mind went, especially after 1950, with a greater integration with other behavioral sciences "sociology and anthropology and even in some areas of economics", with the purpose to answer the question "why does a consumer buy or not buy a product" (Fullerton 2011, p.62). This unprecedented scientific approach of motives evolves during the second half of the twentieth century and spread from the US to the rest of Western societies after the 1970s (Stiegler 2008c, p.231).

2.2.4 Problems inherent to marketing's scientific approach of its influence on behaviors: playing with the system limits

The discipline that emerged under the name of marketing, aims science rigor and status – as economics before it – despite the limits inherent to soft sciences, and is

> *"profoundly dominated by the empiricist world view and the logical empiricist paradigm"* (Arndt 1985)

could in the end be defined as the science of creating and canalizing motivation in the absence of physical coercion and within a cultural and legal framework of limits framing the acceptable possibilities of psychological influences, a pragmatic approach of motivation of another within the cultural and legal framework of a "freedom society" as shaped after the Enlightments in the eighteenth century. This cultural and legal limits being social constructions, the aimed scientific rigor faces a challenge: maximizing efficiency in motives production with a scientific approach necessarily means playing with the limits of the system, and – when at reach – influence those limits. This possible influence on limits of the system in which the discipline develops its knowledge and rules is a major difference with hard sciences. Marketing's dependency toward social sciences – especially psychology and sociology – has been hence progressively minimized toward the hard science that is neurology, in a move comparable to the one leading economists to mathematize economics for the sake of being more scientific: if marketing's early developments through social sciences are still omnipresent, it has since been completed with a more neurologic approach and the development of tools such as offline and online eye-tracking or neuromarketing, pushing further consumer behavior understanding and thus possibilities to influence on consumer behavior (Morin 2011).

The above definition of marketing highlights the two main battlefields that are "what are acceptable psychological influences?" from a legal point of view – in

which the state legislative power is subject to lobbies pressures – and from a cultural point of view – in which culture is subject to propaganda efforts to shape society through psychopower (cf *infra* Biopower and psychopower). There is here a possible self-strengthening circle in which propaganda efforts to influence culturally acceptable practices would strengthen lobbying initiatives toward a more *laissez-faire* legislation on industrialized psychological influences – of psychopower – which would give more liberty to, again, influence culture. A side effect is that attempting to model the culture would – if successful – influences the metastabilization (cf *infra* The Simondonian psychic apparatus genesis) of new knowledge in marketing studies, as students would be culturally more open to those development and would, once in charge, be more assertive, playing with further pushed limits. The final limit of such a vicious circle is what Stiegler calls a *catastrophè*: the denouement of a trend, which when playing with its limits become more visible and open the possibility of a system crisis that is a moment of change possibilities. The major limit that Stiegler analyze as being the base of the current *catastrophè* is what he calls the symbolic misery (Stiegler 2005).

2.2.5 The Birth of Consumer Behavior and consumerism

2.2.5.1 From Consumerism to mass consumerism

From an historical point of view, putting a unique and simple definition to consumerism is a difficult task, as underlined by Trentmann, due to "the abundance of choice and the semiotic and, indeed, political implications of any particular approach" (Trentmann 2004). In *Consumerism in World History: The Global Transformation of Desire*, Stearns defined consumerism as "the lure of material goods". The term consumerism

> "describes a society in which many people formulate their goals in life partly through acquiring goods that they clearly do not need for subsistence or for traditional display" (Trentmann 2004)

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, which "first emerged in eighteenth-century Western Europe, and from there was exported to the rest of the globe". In this societal shift of consumerism, marketing techniques may have been playing the role of the *pharmakos* – the scapegoat – among possibly hasty critiques nowadays, rather than the *pharmakon* responsible of this shift: the consumerism trend as well as the individualism trend is historically anterior to modern marketing techniques. Nevertheless, the society analyzed by Marcuse in the 1950s in his book *The One-Dimensional Man* refers to a different society associated with the notion of "mass consumer society" (Trentmann 2004). After 1945, mass consumerism, that is to say consumerism extended to middle and lower classes, is propelled by post-World War II reconstruction but its basement relies on the new economical paradigm of wages inaugurated a few decades earlier by Henry Ford, raising workers' wages above the subsistence wage, once analyzed by Lassalle and later by Marx and Engels as the "Iron law of wages".

> *"The scale of their living – the rate of their wages – determines the prosperity of the country."* (Ford & Crowther 1922, chap.VIII)

Fordism more generous wage paradigm – which, before the "our employees are our customer" idea, had the great advantage to magnet the best talents of Detroit and limit the huge staff turnover created by the implementation of the Taylorist Scientific Management – unlocked the possibility for masses to tend toward a consumption behavior comparable to the one of the *bourgeoisie,* beyond the material necessity, pictured through the "American Way of Life" (Stiegler 2010a).

> *"Our enormously productive economy* [...] *demands that we make consumption our way of life, that we convert the buying and use of goods into rituals, that we seek our spiritual satisfaction, our ego satisfaction, in consumption* [...] *we need things consumed, burned up, replaced and discarded at an ever-accelerating rate."* (Lebow 1955)

But aside from Fordism mass production and high wages policy, Stiegler points another pillar to the cultural shift toward a mass consumerism society that is cultural industries: the cinema through the fast-developing neighborhood of Hollywood in the 1910s, the radio with the Radio Corporation of America (RCA) and soon television would broadcast the sounds and the images of this emerging culture (Stiegler 2010a). At the same time, advertising knows a tremendous development, raising from a volume of "about $200 million in 1880 to nearly $3 billion in 1920" (Pope 2003, p.2).

> *"While advertising generated modern anxieties about its social and ethical implications, it nevertheless acquired a new centrality in the 1920s. Consumer spending–fueled in part by the increased availability of consumer credit–on automobiles, radios, household appliances, and leisure time activities like spectator sports and movie going paced a generally prosperous 1920s. Advertising promoted these products and services. The rise of mass circulation magazines, radio broadcasting and to a lesser extent motion pictures provided new media for advertisements to reach consumers."* (Pope 2003, p.3)

Those developments of psychotechnologies, as defined and analyzed hereafter, offer a favorable context to the development of Public Relations as theorized and put into practice by Bernays and to the development of advertising industry, with the support of public authorities as illustrated by this 1926 speech of the US President Calvin Coolidge, in which he pronounced a benediction on the business of advertising:

> *"Advertising ministers to the spiritual side of trade. It is a great power that has been intrusted to your keeping which charges you with the high responsibility of inspiring and ennobling the commercial world. It is all*

part of the greater work of regeneration and redemption of mankind."

(Pope 2003, p.3)

This promotion of the marketing tool that is advertising is part of what could be called the *meta-propaganda* of consumerism.

Public relation and advertising, as the exploitation of the new psychotechnologies that are analogical writing technologies produced by the machinist turn of sensitivity for a merchant use, are the tools of what Stiegler calls a psychopower.

2.3 The use of psycho-technologies by marketing as the continuation of *biopower* by *psychopower*

2.3.1 The Simondonian psychic apparatus genesis: psychic and collective individuation

A first-hand reading of Stiegler's writing is, here especially, recommended in order to fully perceive the complexity of Stiegler's conceptual framework. Stiegler's use and extend Simondon's work on the technique, psychic and collective individuation. Simondon's thinking

> *"is really systemic, what makes the reading* [and interpretation] *complex. Every notion shore up the others, which over-determine the first one in return."* (Salzmann 1994, p.7)

A first-hand reading of Simondon is thus also a non-negligible investment to fully understand the notions hereafter that would require a higher level of detail than what is possible here. Simondon conceptualizes individuation as a *transductive relation*: a relation in which the technical, psychical or collective individual's inside and outside are not in an opposition relation but rather compose together (Stiegler 2008b, p.99):

"The relation between the individual and the transindividual define itself as what go beyond the individual while prolonging it: the transindividual is not outside from the individual but nonetheless detach itself to a certain extent from the individual.[…]The psychological individuality appears as what develop itself while developing the transindividuality; this elaboration in based on two related dialectics, the one that interiorize the outside, the other that exteriorize the inside" (Simondon 1989, p.156)

A psychological individual is thus not the "fully constituted" result being determined by an external system but is "the *element* [milieu] of individuation." (Deleuze 2001, p.43). The psychic individual never is, but is always becoming, that is to say is always in this individuation process. He is thus permanently being determined by the *metastable system* – a system of relative stability, a balance between two transformations (Salzmann 1994, p.6) – he is part of and being determining this outside *milieu* he exercises his forces in. This transductive relation that is individuation is illustrated by the example of the brick becoming, that is going through the process of the technical individuation of a brick by the composition of forces in a metastable system, the mould being informing the clay whose pre-individual or pre-formation properties – its material properties, its inner heterogeneity etc. – inform the matter (Stiegler 2008b, p.98; Salzmann 1994, pp.6–10). An illustration of this transductive relation could be made through the development of the collective individual that is a language: the linguistic development is the collective stabilization of the technical objects that are words and their organizational rules that are grammar and syntaxes, which becomes the pre-existent, the pre-individual base of psychic individuals. In order to be adopted and to determine the individuation of a psychic individual, the language has to be receipted from another individual first, but will be truly adopted when re-emitted that is to say when the psychic individual is able to take the long circuit that is taking part in the collective individuation and to transform this milieu. That is also what is

happening in the stabilization of academic knowledge in universities: the student will receive anterior knowledge developments of his field and this stabilized knowledge will constitute the basis of his work as researcher, by which he will be able to criticize and prolong previous developments of his research field and thus to aim to stabilize new knowledge, that is to transform the collective individual that is his field. This mutually transformative relation between the metastabilized milieu and psychic and collective individuals is the process of *transindividuation*. This fundamental aspect of the psychic individuation as an essentially collective and participative movement, producing not only individuals but also a milieu, is a major key to the pharmacological critique of hereafter described uni-directionnal psycho-technologies – TV, cinema, radio – in which mass of individuals only receive information but never participate and transform the milieu, and thus doesn't individuate themselves but rather desindividuate.

This participation to the milieu transformation, the participation to its individuation that is transindividuation, is in the case of knowledge what make the difference between knowledge and *savoirs*: you can have a lot of knowledge and even be able to repeat it but if you don't try to transform it, that is to say to make the long circuit of thinking in order to be able to criticize it, you experience a short-circuit, you are not individualizing yourself as the meanings created are superficial and make you unable to use this knowledge in another way than automated: I'm told that I will have marketing responsibilities in a firm, I will have to put pressure for lower costs and higher selling price. But if I never had to do the long circuit of the thinking leading to this conclusion, if I have no meaningful historical or sociological background to help me understand why maximizing profits is or has been justified, I have no capacity to criticize it and this social function executed as a human automate has no taste: I don't see the profound reasons of my actions and I'm not able to see the consequences of it. I have no grip to properly understand that reality

and thus can't develop an autonomous thinking of it: I'm not a major person in the Kantian understanding of majority [*Mündigkeit*].

2.3.2 Powers upon individuals

This metastable system can be influenced by attempts to shape it through intelligently designed forces, constituting powers, which produce an energy shaping this milieu made of transductive relations. This are biopower – power to constraint one's body –, psychopower – power to influence one's psychology –, neuropower – power to stimulate one's neurological functions.

2.3.2.1 Biopower and psychopower

In his book *Taking Care of Youth and the Generations* (2008), Bernard Stiegler describes attempts toward a mind control power through the term of p*sycho-power*, in analogy with Michel Foucault's concept of *bio-power.* If biopower is

> *"an explosion of numerous and diverse techniques for achieving the subjugations of bodies and the control of populations"* (Foucault 1979, p.140)

used by states and their polices, making up a *Disciplinary Society* controlling bodies through environments of enclosure – prison, hospital, factory, school, family, army – , Stiegler, after Foucault and Deleuze, define the psychopower as the use of psychotechniques allowing what Deleuze describe as a *Society of Control* (Stiegler 2008c, p.32; Deleuze 1990). Biopower's discipline is not the dominant power anymore, rather is Psychopower's *modulation*, an idea illustrated for states by the trend "to tax rather than to organize production" (Deleuze 1990, sec.I):

> *"The conquests of the market are made by grabbing control and no longer by disciplinary training, by fixing the exchange rate much more*

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than by lowering costs, by transformation of the product more than by
specialization of production." (Deleuze 1990, sec.II)

The downfall of discipline as the major organization principle is also the crisis of biopower enclosure institutions:

"We are in a generalized crisis in relation to all the environments of enclosure –prison, hospital, factory, school, family. The family is an "interior," in crisis like all other interiors […] The administrations in charge never cease announcing supposedly necessary reforms: to reform schools, to reform industries, hospitals, the armed forces, prisons. But everyone knows that these institutions are finished, whatever the length of their expiration periods" (Deleuze 1990, chap.I)

This supposedly irreversible downfall of *interiors* that are family and school has important consequences on individuals' learning process of responsibility, analyzed by Stiegler in the hereafter described relation of forces between family, the program institution that is school and the program industry that is television. The role of marketing in the society of control is central: marketing is the external broadcasting limb of the corporation spirit, when management is the internal one.

"Marketing has become the center or the "soul" of the corporation. We are taught that corporations have a soul, which is the most terrifying news in the world. The operation of markets is now the instrument of social control and forms the impudent breed of our masters." (Deleuze 1990, chap.II)

This intuition of Deleuze toward the growing role of marketing as a spiritual institution rejoin the previously used meta-propaganda terminology: mass consumerism is made possible by the convergent signals, from the dominant culture in the society at large and from the market and the professional activity through

marketing and management, in such a way that an psychic individuate individuating in those milieu tend to conform, that is to coindividuate and enhance this trend in the transindividual milieu. This psychopower approach of marketing has been deepen to demonstrate this "remote control of behaviours and representations" and how

> *"it has become the prevailing symbolic form structured by the present imaginary significations of the neo liberal capitalism (or its new spirit), thus structuring the symbolic relationships in today's societies*[, which] *has been greatly made possible by the emergence of a new type of psychological individuality with narcissistic trends which is an appropriate target for the invasion of goods."* (Floris & Ledun 2005)

The egg-and-chicken problem we meet here between the tools of consumerism propaganda and individualist consumerist behaviors is characteristic of this technic, psychic and collective individuation in which trends compose together and, when convergent, reinforce each other. But this self-sustaining trend of converging signals doesn't come without limits. Lordon, commenting this 1990 text of Deleuze, highlights the current trend of management, especially in the US, to promote the *management of fun*, what Lordon but also the British magazine *The Economist* describe as a deleterious attempt to hide a major issue for employees motivation: the lack of meaning in their daily tasks (Lordon 2010; The Economist 2010). Those limits are at the heart of Stiegler's criticism regarding the destruction of attention and desire capacities:

> *"Psycho-power is the systematic organisation of the capture of attention made possible by the psycho-technologies that have developed with the radio (1920), with television (1950) and with digital technologies (1990), spreading all over the planet through various forms of networks, and*

resulting in a constant industrial canalization of attention which has provoked recently a massive phenomenon of the destruction of this attention that American nosologists call attention deficit disorder. This destruction of attention is a particular case, and especially serious one, of the destruction of libidinal energy whereby the capitalist libidinal economy self-destructs." (Stiegler 2008d)

Without being the result of a *plot theory* or anything of this kind, such a stressing of the influence of marketing, its power upon our lives, is actually very common:

"While the idea of actual 'mind control' may seem far-fetched and unrealistic, the fact remains that the marketing industry has had a firm grasp over the American perception [and by extension the one of Western societies, and growingly from every industrialized societies] *of everything from smoking to sex education."* (Phan 2010, p.4)

2.3.2.2 **Neuropower**

By extension of the psychopower, *neuro-power* doesn't even aim one's psychology; there is here no attempt to influence the unconscious but rather to directly stimulate the brain neurologic apparatus. That is the realm of neuromarketing developments, this field of marketing interested in neurotechniques in a state of accelerated development since the early 2000s (Morin 2011) but to which could be connected older practices.

Each power is a field of intelligent ruse – *Metis* – developments for a human being or a human organization wanting to control other human being: biopower had the concept of panopticon, originally a kind of prison organized in a way that every individuals was self-disciplining by fear and ignorance of if he was being seen or not, extensively analyzed by Foucault and analyzed since in other institutions such as the management of call-centers (Bain & Taylor 2000) but impossible, as a biopower, to

be used by marketing. Marketing focuses thus on psychotechnical and neurotechnical ruses: psychopower is the realm of psychological ruse through symbolic constructions, extensively used through advertisement techniques to associate a product and an idea – Redbull and extreme life-experience through the sponsoring of X-sport demonstration for instance – and are thus at the heart of the diverting disposal of psychic energy aiming the production of a motivation. Neurotechniques have allowed the recent development of neuromarketing through "the use of technology and knowledge coming from the field of cognitive neuroscience" focusing on the process of attention capture and the creation of an appropriated emotional context in order to make the advertisement more efficient (Morin 2011, p.132): the emblematic practice of this neuromarketing definition is the use of functional magnetic resonance imaging (fMRI) – currently "the most popular [method] amongst marketing companies" (Phan 2010, p.4) – with the purpose of identifying areas of the brain that are stimulated by a given message, an image or even a smell in order to precise the marketing means that fit the most the identity of a brand without "requiring demanding cognitive or conscious participation" of tested customers (Morin 2011, p.131). However, beyond this focus on attention capture mechanism, the neuromarketing definition could also be connected to the researches and practices on customers retention through a better understanding of addictions: Coca Cola's high sugar rate or Tobacco industry's use of nicotine are clearly more on the side of neurotechniques than psychotechniques; compulsive shopping, which once understood is a tremendous marketing lever is also studied in terms of addiction (Hartston 2012). Those research on neuromarketing constitute the latest avatar of Cheskin's and Dichter's science of motivation with a focus on the brain reward system

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"a set of very old brain regions from an evolutionary point of view. This system makes emotion and decision-making interact in a way that the last one escapes from pure rationality" (Dumas et al. 2012)

However, the development of attention capture techniques could be attached to both the realm of psychotechniques and neurotechniques as the mechanism of attention capture encompass the studies of how to catch the attention of the neurologic apparatus – hence the higher volume of TV ads, the lobbying efforts defending outdoor advertising in motion (Dumas et al. 2012) etc. – and of how to stimulate the catched attention and keep it along the message with symbolically appropriated contents. The border is here tiny: how to class the use of erotic contents for instance that catch the attention by both symbolic and neurologic means? Such a systematic use of customer's mind backdoors raises naturally important questions of ethics (Dumas et al. 2012).

2.3.3 *Esprit* capacities and psychotechniques

2.3.3.1 Memory and attention

"A psycho-technique is literally a technique on or from the esprit*"* (Ars Industrialis 2012c)

The French word *Esprit*, as *Geist* in German, should here be understood as both the spirit and the mind, as a translation of the Ancient Greek *Noùs*. As such, psychotechniques are the indispensable mean of human relationships: thinking and communication through speaking are the first bricks of human social developments as highlighted by anthropologic and linguistic researches (MacWhinney 2005). Those human mind capacities are made possible by the human brain memory capacity, allowing him to remind an experience, leading to the development of the brain as an intellectual organ, an organ able to *inter-ligere*, to link together different elements, which will give the intelligence capacity.

This memory could be divided between what Husserl defines as primary and secondary *retentions*. Primary retentions constitute the memory of events that are present, what allow ones for instance to keep in mind the beginning of a phrase – already in the past – to which will be articulated the presently added words. Those primary retentions are conditioned by secondary retentions, which constitute the memory of the past of an attentive consciousness, allowing one's to tie the present with the past experience and to project *protentions* that are expectation determined by secondary retentions (Stiegler 2008c, p.38). For instance, once heard and assimilated, words are stored as a secondary retention, allowing one's to understand a speech by reminding the previously understood words that constitute this speech.

Psychotechniques of *re-tentions* and *pro-tentions* shape the capacity of *at-tention* that is the very basis of the social communications: without this capacity of the mind to articulate retentions and protentions, there is no experience possible: "attention is the flow of consciousness" (Stiegler 2008c, p.38).

2.3.3.2 Grammatization and writing

The human specificity regarding this psychic apparatus is techniques (Barison & Ross 2004). Psychotechniques allows humans to outdo the brain memory: languages and their words allow the transmission of the individually accumulated experience: speech thus constitutes the beginning of cultures, a milieu shaped by past experiences accumulated and transmitted through the development of the language. Psychotechniques such as languages and *savoirs-vivre* – sometime translated as the know-how-to-live-well, the expertise in living producing meanings constitutive of a culture i.e. an organization of the care –, constitute a preindividual milieu – for instance the linguistic milieu – in which psychic individuals become who they are, i.e. individuate: this is an illustration of how psychotechniques – but also other kind of techniques – overdetermine the process of individuation. However

techniques also allow the memory to be stored on supports outside the neurologic system and thus form what Stiegler calls *tertiary retentions*: this is the process of *grammatization* of the mind, a concept designating "the passage from temporal continuous to spatial discrete" that is the exteriorization process of writing (Ars Industrialis 2012d). Through the grammatization process, the memory finds an external support to its transmission and accumulation and is thus extended and, again, overdetermined by the technical milieu. This overdetermination of the primary and secondary retentions by techniques, i.e. the technical milieu in which one's individuate, is the reason why psychotechniques and their mechanization and industrialization as psychotechnology have a power of control, through the intelligent use of this overdetermination.

2.3.3.3 Psychotechnology

The psychotechnique of writing, analyzed by Platon with Socrate in *The Phaedrus* as a *pharmakon,* gives to the mind and the spirit a power of potentially infinite accumulation of the experience that one's can reminds and transmits. This technique of ideogrammatic writing will be progressively augmented in capacity through other technical developments: the paper will give the book, the press will ease their production, analogical writing through the mechanical capture of the sensible will give the phonography and photography, computing will give the numeric writing and the quasi-instant transmission and treatment of information.

The mechanization and industrialization of writing is constitutive of psychotechnologies that contribute at an industrial scale to shape the metastabilized milieu in which we transindividuate, in which we collectively and individually become who we are. In that regard, the major critique of Stiegler is that this overdetermination of who we become, giving a potential power of control to those who design, use or – regarding states institutions – regulate those technology, isn't thought as such by political representatives, a lack of understanding resulting,

very schematically, in two political trends, technophiles and technophobes – the first tending to support the idea of a positive correlation between technical progress and human progress, the other supporting the opposed correlation – when the "correct" approach would have been to analyze how technique, psychic and collective individuals compose together in a pharmacologic understanding of techniques, that is, after Simondon, an understanding of techniques as a bipolarized field of possibilities (Stiegler 2012a), which are articulated with social and nervous systems to form what Stiegler describes as a general organology, encompassing "the total human fact" (Stiegler 2006b, chap.28). Misunderstood and misregulated, those psychotechnologies produce what Stiegler's names "telecracy" rather than democracy (Stiegler 2010c).

In this context, thinking the ethical character in the use of a given technique is thinking the forces it exercises in the general organology, and how it contributes to its metastabilization. Psychotechnologies are thus not bad as such but depend on the use and purpose they serve: they highly contributed to the human extension of possibilities, including both the possibility of totalitarian propaganda and Bernays Public Relations.

> *"Our wants and values are influenced not only by marketers, but also by family, peer groups, religion, ethnic background and education. If modern societies, wherever they exist, are highly materialistic, these values arose out of basic socialization processes that go much deeper than business and mass media could produce alone."* (Kotler et al. 2005, p.177)

Kotler's marketing manual is not wrong when saying that marketing doesn't produce the value system but he seems to ignore or deny the higher than ever strength of marketing in its capacity to take control of psychotechnologies and their associated power upon individuation processes. The era of psychotechnologies overthrow the era of the human history opened by psychotechniques, including nootechniques –

from *noùs*, the *esprit* – that are not only techniques on the esprit but techniques from the esprit, intellectual and spiritual techniques, such as books in the context of the Enlightments (Stiegler 2008c, p.37; Ars Industrialis 2009) or the Internet in its intellectually empowering aspect.

2.3.4 Formation and capture of attention and the capacity of care

This formation of the attention that produce psychotechniques and especially the book, produced monotheisms, the philosophy and sciences:

> *"In another way, the capture of attention isn't a flaw of our time: capturing attention, it's forming it. Reciprocally, forming attention, it's capturing it – what every teacher knows from experience. The formation of an attention – what Moses Mendelssohn, answering to the question of what is the* Aufklärung*, names the* Bildung *(encompassing for him both* Kultur *and* Aufklärung*) – is a fundamental condition of any human society, that is to say of any individuation process because of being* at the same time *psychic and collective: because of the formation of attention being a skill indissociably psychic and social, this formation is also the formation of what Simondon calls the transindividual"* (Stiegler 2008c, pp.37–38)

The word *attention* from the Latin *attendere* keeps in French and English its double meaning as *to take care*, paying attention (Stiegler 2012b). This capacity of attention that is the "mental faculty of concentrating on an object" and the "social faculty of taking care of this object" (Stiegler 2008d) is the result of an education:

> "The formation of the attention through its social capture*, what is called the* education*, is the way psychic individuals not only co-individuate*

themselves, but transindividuate – including at the unconscious level"
(Stiegler 2008c, pp.39–40)

The capacity of attention, as an articulation of psychic primary retentions with psychic and collective secondary retentions overdetermined by tertiary retentions, differs, because of this overdetermination, from a society to another in accordance with the technical, social and psychic organology. In that regards, culture could be defined as the transmission of collective secondary retentions determining a specific capacity of attention (Stiegler 2008c, p.39). This transindividual *symbolic* milieu that is culture is the place of *savoirs*: *savoir-vivre*, *savoir-faire* [know-how], *savoir-noétique* [from *noùs*, noetic, theoretical knowledge] that are *attentional forms of knowledge* resulting from an education (Stiegler 2012b, p.2) and organizing the system of "taking care" in a society.

> *"Attention is also the name of civility as it is founded on* philia [love in its large understanding, the socialized desire]*, that is, on socialised libidinal energy. This is why the destruction of attention is both the destruction of the psychical apparatus and the destruction of the social apparatus (formed by collective individuation) to the extent that the later constitutes* [a] *system of care, given that to pay attention is also to take care."*
> (Stiegler 2008d)

The attention formed by the education through psychotechniques allows the *majority* of the individual, in the Kantian understanding of this word as the ability to think autonomously and thus of the individual's responsibility (Stiegler 2008c).

2.4 How marketing use of psychopower plays with system limits toward attention capture and motivation canalization, producing the destruction of the capacity of care and of desire

2.4.1 Consumerism as the opposite of the care

In the Deleuzian description of the society of control, "the goal is not anymore to form and exploit producers but to control consumer's behavior" through the development of psychotechnologies that are "attention control apparatuses", which destroy attention, and responsibility with it (Stiegler 2010a). The scheme that emerges here is the industrial exploitation of the libidinal energy, canalized through attention capture and symbolic systems, to form the raw material of marketing that is motivation as an input for the economic activity in a society that used to be based on the belief that there is a strong correlative relation between consumption and "the Pursuit of Happiness" success. But this system is highly entropic in the sense that this attempt to exploit this newly discovered, in the 1950s, input couldn't be endlessly practiced without caring of the limits and renewability of the resource. A manifest symptom of this limit is the huge movement of disbelief regarding this consumerist correlation with happiness:

> *"According to surveys conducted recently by the sociologist Juliet Schor, 81% of Americans estimate that their country is too centered on consumption and almost 90% of them consider that it is too materialistic."* (Stiegler 2008d)

The system of care, previously described as the capacity of attention and the psychic and collective constitution of savoirs articulated in a collective individual that is a culture, has been hugely impacted by consumerism value system and marketing co-development. The science of motivation leading to the canalization and synchronization of motivation in a system aiming analogy with the scientific management of the factory, without the possibility of biopower but offset with an intensive research of psychopower, result in a process of proletarization – understood as the loss of savoir – of the consumer:

> *"For if it is true that industrialisation in general is the generalisation of a mnemotechnological reproducibility of the motor behaviour of producers, hyperindustrialisation is the generalisation of a mnemotechnological reproducibility of the motor behaviour of consumers. Just as the producer – whose gesture is reproduced, and whose know-how passes into the machine, which turns him or her into what is called a proletarian –, the consumer is divested of his savoir-vivre, his know-how-to-live-well, and* [find himself] *in the same stroke desindividuated: he is nothing more than an instance of purchasing power, which is to say of heedless consumerism, which destroys the world heedlessly."* (Stiegler 2009, sec.2)

This process is easily thinkable for one's who already considered the marketing way of thinking: there is a product; it should be sold in order to maximize profit – that is to say until infinity if the marginal cost stays always lower than the selling price. This simple assertion, that has nothing exceptional for a marketing course, is a denial of the psychic and collective production of the libidinal energy production system that is a libidinal economy; an assertion opposed to the very principle of an economy that is originally to economize resources, to take care of them, and not to grow infinitely as underlined by Pierre Rabhi – a defender of de-growth, hence in

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contradiction with Stiegler but with a comparable leaning to highlight the undermining of the care value and the urge to make it central.

While supply chain management has to deal with the economy of natural resources, marketing deals with the economy – that would mean in a correct understanding of the term "economy", a care; approach that we will try to elaborate regarding marketing later – of two resources: attention and desire. The attention is what the "attention economy" doesn't economize but rather wastes while trying to immoderately capture it with all the available means. The desire is what the science of motivation destroys while trying to divert it from it social function in order to turn it as an input of business.

The society of services in which marketing aims to push a service as a substitute to every savoirs-vivre in order to explore new possibilities of profit, destroys when successful those savoirs-vivre, which let consumers "off the hook of their own existences" (Stiegler 2008d).

> *"When everything becomes a service, transindividuation is completely short-circuited by marketing and advertising. Public life is, then, destroyed: psychic and collective individuation becomes collective disindividuation"* (Stiegler 2006b)

This proletarization process is the very hard point of Stiegler's critiques and the major difficulty that is encountered when trying to think an ethical marketing: if the service industries went beyond the limits, what are those limits and how to implement such a critique in business when it seems to aim major parts of the economy from for instance prepared meals to children entertainment?

> *"The more we delegate the execution of series of small tasks that make up the warp and woof of our lives to the apparatuses and services of*

modern industry, the more vain we become: the more we lose not only our know-how but our know-how-to-live-well: the only thing left for us is to consume blindly, a kind of impotence, without these saveurs (savours) that only savoir – from sapere – which is knowledge, can provide. We become impotent if not obsolete – if it is true that knowledge is what empowers humanity." (Stiegler 2009)

2.4.2 Marketing use of psychotechnologies through the highly strategic cultural and program industries

2.4.2.1 The use of psychotechnologies by marketing toward a minor state of minds

The development of psychotechnologies based on analogic writing that are radio, cinema and television, opening the era of cultural industries and, with radio and even more with television, of program industries, has been rapidly exploited by marketing for their high power of influence upon the formation of symbolically charged psychic and collective secondary retentions. Cinema's exceptional potential of both attention capture and influence upon the symbolic milieu, its capacity to influence the psychic process of *identification* and thus upon the *ideal-of-the-self*, rapidly made it a strategic media for the production of motivation: cigarettes, cars, individual housing, the *American Way of Life* as a whole were highly promoted since the very first decades of the cinema (Stiegler 2010a). Television intensifies this psychopower, this short-circuit of the identification process by making this influence potentially permanent and recurrent: the program industry come to concurrence the program institution that is school, which is the institution in charge of forming and capturing attention and produce the education, that is the use of psychotechniques for the formation of a system of care. Television also short-circuit the formation of the attention by another fundamental institution that is family, responsible of the generational transmission of knowledge and of *technique-of-the-self* (Stiegler 2008b).

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Regarding television and marketing relations, a sentence, pronounced by a professional of psychotechnologies the former director of TF1, the first French TV channel, has been especially important in France:

> *"There are many ways to speak about TV, but in a business perspective, let's be realistic: at the basis, TF1's job is helping Coca-Cola, for example, to sell its product. What we sell to Coca-Cola is available human brain time."* (Les associés d'EIM 2004)

This sentence was pronounced few years after the beginning of *Real-TV* shows in France, which have two major trends opened to criticism: the stimulation of drives rather than desire and the continuation in the liquidation of the Super-Ego for the profit of marketing.

Psychotechnologies open a new field for industrialization that is the symbolic industrialization: the symbolic milieu is what "organize the daily life in all its details" and forms "every nook and cranny" of our souls whatever how intimate or unconscious, what services industries and program industries took over and reduce to calculation, leading to desymbolisation, regression toward drives and herd instinct (Stiegler 2008b, pp.85–86). Extensively analyzed by Stiegler in *Telecracy against democracy*, this capacity of television to constitute intermittent artificial masses of individuals, sharing most of natural masses characteristics that is, after Freud analyses of masses, the feeling of responsibility disappearance, the mental contagion and the loss of goodwill through the identification to a common object, eventually an object or a leader (Stiegler 2008b, p.131). Indeed, being unidirectional psychotechnologies, that is technologies where the receiver of a message can't become the transmitter and thus can't participate to the transindividuation: he is stuck in a state of permanent minority, always listening and never in position to answer; he is never asked to do the psychic long-circuit that is the one of the critique. This incapacity to participate in the transformation of the symbolic milieu

can't produce the individuation normally produced by any social relation but the one of unidirectional communication, which is thus not a communication but the propagation of a message, of a dogma closed to critiques, of a propaganda intended to the mass of minor minds, and so, maintained in this minor state of mind, that is in their irresponsibility. For Stiegler, this pattern constitute a break to the project of the Enlightments, namely that every individual was potentially able to intellectually raise itself up, which was the project of the scholar system building between the end of the nineteenth and the twentieth century, aiming to reinforce one's capacities to make the intelligence, the reason dominate in its inner battle between stupidity [approximate translation of the French *bêtise*, less an insult in Stiegler's lexic than the polarity opposed to intelligence in the spiritual milieu] and intelligence (Stiegler 2008c, pp.59–70): in this battle, the inattentive, careless practice of marketing largely pushs for stupidity.

2.4.2.2 Primary and secondary identification short-circuit

The identification process, the process creating an *ideal-of-the-self*, i.e. the idealization of one's vision of its present and future self, what he think he tend to be and wants to become, constitutive of the Ego, is divided in the Freudian theory in two phases between the primary identification and the secondary identification. The primary identification is the identification to the first circle of the baby's social life that is usually the family and especially the parents. According to Freud, this phase constitute an indelible trace in the constitution of the ideal-of-the-self. Then there is the secondary identification that is identification to other individuals, which will also influence the ideal-of-the-self. But in this process, the contradictory influences are solved by the primary identification, playing the role of a "psychic compass" for the ideal-of-the-self, thus ensuring its coherence (Stiegler 2008b, p.102). This identification process of the always becoming Ego has been conceptualized has an important source of potential motivation to buy, since the science of motivation

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directly addressed the unconscious. The identification process became thus a major stake for marketing, given that the resulting Ego constitute the

> *"contact of savoir with the outside world as a perception/consciousness system, from which it is a living savoir as the apparatus collecting the primary retentions and integrating them to the secondary retentions, and by doing so, transforming and enriching this heritage with new experience on this subject."* (Stiegler 2008c, p.31)

Being the object of an identification process gives thus a power of influence upon the Ego that is upon the psychic apparatus articulated on secondary retentions. Marketing being the client of televisions buys attention and secondary identification to its marks and products, and by doing so through the use of psychotechnologies designed for drive-stimulation and addiction-stimulation, destroys attention and destroys the intergenerational identification process:

> *"This destruction* [of the attention] *proceeds in this way because attention is what organizes and is organized by retentions and protentions, but today these are massively and incessantly controlled by the retentional and protentional processes of television. From the childhood stage of primary identification to the secondary identifications of the adult, these processes seek to substitute the secondary collective retentions elaborated by the process of transindividuation (which is nothing other than the vital process of psychic and collective individuation), with secondary collective retentions entirely fabricated according to the results of market studies and prescriptive marketing techniques, as much as by the specifications of designers, stylists, developers and ergonomists, together realizing the accelerated socialization of technological innovation."* (Stiegler 2006b)

This accelerated socialization of technological innovation also accelerate the proletarization process as the technical milieu being permanently changing, the possibilities to psychically stabilize oneself knowledge is an unprecedented rush against the obsolescence of the psychical individuation that is the psychic interior in relation with the exterior world.

Minors maintained minors doesn't properly individuate themselves but rather desindividuate as an artificial mass of hypersynchronized minds unable to maintain a sane primary narcissism i.e. a self-esteem normally resulting of a sane primary identification process, they are slowed down if not stopped in their construction of the Ego as a singularity that is an understanding of the self as someone different from the mass (Stiegler 2008b).

2.4.3 Marketing versus the intergenerational transmission of *savoir* and the constitution of a Super-Ego

The evolution of familial functioning and the diminution of intra-familial relations with a greater autonomy, a progressive disappearance of this "interior" led to influence directly the primary identification, orienting the psychic compass toward the value system promoted by television and its client that is marketing, which in the consumerist inattentive culture, is open to immoderate outlooks until profits justify it. This direct attack upon the Super-Ego reinforces a downfall of responsibilities and authority systems on which were structured previous system of care.

> *"Children, adolescents and parents are seriously unbalanced in their relations, that is, in their being. The passage from the psychic to the collective begins with this relation, which is not therefore secondary but primordial, weaved into the primary identification whereby the child, like his parents, is in a transductive relation with his familiars. Currently, this*

relation is seriously perturbed by industrial temporal objects capturing and diverting attention, profoundly modifying the play of retentions and protentions, and above all producing secondary collective retentions which short-circuit the work of transmission between generations, work which is the only possibility of dialogue, including and above all through the modes of opposition and provocation" (Stiegler 2008d, sec.29).

The 1968 struggles in Western societies pushing for the opening of those "interiors" that used to constitute institutionalized form of the Super-Ego, in what Marcuse defended as an attempt to free the pleasure principle of the reality principle to reach of golden of libido through the liberation of "instincts":

"This discourse [of Marcuse] *is blind to the fact that pleasure, taking shape in a confrontation with reality, derives from a composition of tendencies rather than their opposition – the question being the binding or linkage of these tendencies by desire, and their degeneration leading to the reign of the drives, i.e., to spiritual misery."* (Stiegler 2006a)

This countercultural trend developing during the 1960s-1970s pushing for the "liberation of instincts", aiming to dismantle society taboo, with the benediction of numerous intellectuals and large parts of the population especially the youth, hugely benefited to marketing by opening wide the doors to the systematic exploitation of regressive pulsions i.e. to the spiritual misery (Stiegler 2006a) from which the most vivid example is the *Trash TV.* Television aiming the attention capture to sell it to marketing is strongly incited to prefer regressive and transgressive contents, in which drives find an archaic object of expression. In that regard, the history of MTV from rebel, that is transgressive, to product placement is a first-quality illustration:

"Advertisers looked at MTV and knew they were getting a viewing environment in which it made less and less sense to separate selling from

entertainment and consumption from enjoyment. MTV's programming amounted to almost a complete context of selling." (Pettegrew 1992)

This hijacking of the 1960s counterculture by marketing is also easily observable in the exploition of the aspiration for individualized production rather than the formerly standardized consumption inherited from fordism (Floris & Ledun 2005). The transformation of the system toward a greater valuation of the expression of the self, of every singularity and its singular potential, was adopted and its tremendous energy extensively used to make the marketing paradigm evolve in parallel to the development of design as a major pillar to the product development. Through this updated marketing paradigm, every consumer would find the product appropriated to the expression of its inner personality: *Think different!* The power of products as a social marker reaches a new high and advertisement find a new motto, the new expression of its essential mission in its attempt to make the symbolic milieu the ally of sells: being cool (Frank 1998).

40 years later, the summit of design that is Apple is able to satisfy hundreds of millions of those different, unique, singular customers – but in fact hypersynchronized individual in their diverted identification process and canalized libidinal energy – with a single product.

2.4.4 Esprit resources shortage

2.4.4.1 Destruction of the attention and hypersynchronization of the object of attention

The capture of attention by psychotechnologies, financed by marketing for motivation production purposes, reaches a new high with the omnipresence of screens and digital social networks:

"Since people are spending more time away from home, marketers are spending more money on bringing TV to you: in shopping malls and in grocery stores [...] *and of course, advertising reaches people on computers and movie screens."* (Johnson 2009)

Far from returning the trend and to produce a new capacity of attention as multidirectional psychotechnologies, digital social networks and the Internet at large constitute a new playground for advertisers, pushing this revolutionary technology allowing peers to connect worldwide toward an Internet Marketing contest mainly through Search Engine Optimization (SEO) techniques, that is the articulation of variably fair ruses – the fairness distinguishing *whitehat* from *blackhat* SEO practitioners – to, schematically, appear first on Google search engine for the keyword that capture enough traffic to sell proportional amount of attention to advertisers. Regarding facebook, the biggest digital social network at the time this paper is written, the problem of how to monetize this unprecedented amount of attention gathered in a place is still the subject of controversial debate illustrated by the doubts around Facebook IPO: if it already represent a "$3 billion-a-year advertising business" there are serious doubts around advertisers "money's worth" (Vranica & Raice 2012). The efficiency of such diluted ads is clearly more difficult to measure and to make profitable than at "the golden age of television, [when] an ad on one of the big three [US] networks could reach 70 percent of the viewing audience" (Johnson 2009) and when the attention capacity was less diluted: the multi-tasking or permanent zapping is naming an era of great attention dilution.

In front of the hypersynchronizational trend created by program industries and advertisement at large, one's might have hope that the decentralized network that is the internet would have annihilate such a trend, but far from being annihilate, the rush for clicks with a SEO purpose – with an extension of the optimization for social

networks – tend to create what could be described as a decentralized hypersynchronization of contents – commonly called a *buzz* – in such a way that a minor event such as a rumor of a bug on Facebook or an update of an Apple product, release the rush for attention between bloggers: by doing so, they hope to exploit the symbolic capital already constituted by those successful brands to catch a part of the attention pie. This movement of the treatment of news website relying on advertisment could illustratively be compared to the planetary accretion process: a lot of matter ends by the force of gravity to create a few giant objects around originally already big objects, surrounded by a few asteroids and the intersidereal void. This new layer in the field of attention capture that are ubiquitous laptop, smartphones, tabelts screens contribute to create new pathologies and attention disorders:

> *"The capture of attention by technological means is a global phenomenon (affecting all continents), a massive one (affecting all generations and all social strata) and totally new: the length of capture has now reached 6 hours a day in the USA, not to mention the phenomena of hyper-attention, to use the term of Katherine Hayles, which provoke a splitting of attention between several media simultaneously, and which motivate the Kaiser family foundation to modify its figures – increasing the average number of hours to 8 and a half per day for American adolescents. Humanity has never experienced such a phenomenon of synchronised and hyper-realist collective hallucination, and the consequences of these facts on psychical and collective individuation are as yet hardly theorized, although they are beginning to enter as objects of the study of psychopathology, or investigations in the human sciences, for example the case of the syndrome of cognitive saturation."* (Stiegler 2008a)

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Attention, that is explicitly thought as a major resources through the works on the *attention economy* (Davenport & Beck 2001) is suffering from a never previously experienced shortage, which is the first shortage leading to a crisis of the esprit life, the second one being the one created by the destruction of desire.

2.4.4.2 Libidinal energy exhaustion

This regressive, drive-oriented marketing that emerged with the carte blanche of the baby-boomers counterculture, flatting the transgressive penchant of youth – penchant inherent to the psychic construction toward adulthood and majority but never exploited in such an industrial way before – constitute a short-circuit of the sublimation circuit, leading to the liquidation of the social energy that is desire. In that regard, marketing acts like a "parasite" of society, diverting the psychic energy that are drives in order to create buying motivation, acting like a free-rider on the psychic resources created through the long and "expensive" process of education produced by the social organization and structured by intergenerational relations. But even the free-rider doesn't try to sink the ship he freely travels in: marketing careless behavior produce tremendous – while largely neglected – externalities. This short-circuit of sublimation, that is to say of the idealization process that is at the heart of civilization, divert the libidinal economy and result in an exhaustion of psychic and social resources, ending in a symbolic misery and produce disaffected individuals suffering a loss of the sense of the self. Indeed, the destruction of desire, and thus in the taste – *la saveur* – for life isn't sustainable:

> *"The desire which balanced and linked* [drives] *has disappeared. This is the moment when one passes from cheerful consumption, which believes in progress, to miserable consumption, where the consumer feels he regresses and suffers from it."* (Stiegler 2006b)

2.4.5 Trans-individuation short-circuit, disaffected individuals, symbolic misery

The originally liberating movement of consumerism, associated with the symbols of a society freeing itself from old social schemes, such as religion or the familial authority, ends in the other extreme that is a generalized nihilism, in which the market progressively conquered every field of existence, offering services and pushing them through massive unidirectional psychotechnologies-based advertisement campaigns, from how to distract children to how to meet love: "*there is an application for that*".

> *"In hyperindustrial society, where everything becomes a service—that is, marketed relations and objects of marketing—life has been completely reduced to consumption, and the effects of psychic disindividuation completely rebound upon collective individuation* […] *Public life is, then, destroyed: psychic and collective individuation become collective disindividuation. There is no longer any* us; *there is only the* they, *and the collective, whether it be familial, political, professional, confessional, national, rational or universal, is no longer the bearer of any horizon: it appears totally void of content."* (Stiegler 2006b)

Unable to take part to the transindividuation, the disaffected individual that is the individual suffering from an hypersolicitation of attention and an affective saturation is missing the opportunity to raise up itself in the symbolic milieu: paying for services saving him to take the intellectual long circuits that is the work of life knowledge development, the spoiled child's system of meanings tend to turn toward more extreme ways of experience than those canned-life experiences, extreme ways that tend to be destructive. The disaffected individuals become indifferent

"toward their parents and to everything around them, and provokes as well a generalized apathy supercharged with menace—of which the monstrous heroes of Gus Van Sant's Elephant *are the symbols.* […] *There are human wastelands like there are industrial wastelands. Such is the redoubtable question of the industrial ecology of the spirit."* (Stiegler 2006b)

3 Difficulties and opportunities to implement a philia- and transindividuation-friendly marketing in the emerging technological and sociological context

3.1 Toward an ecology of the spirit?

3.1.1 Downfall of the *esprit* value and systemic toxicity

There is no subsistence imperative in consuming that much or this way, rather a metastabilized social construction, a culture, organizing overconsumption and waste, in which marketing developed transductive relations that is forces that contribute to shape the milieu, while the milieu that was the growingly consumerist society shaped marketing. Marketing as we know it is thus the science of motivation in a consumerist society, taking in account its values and cultural evolutions while influencing them. The self-sustaining loop between marketing and consumerism progressively metastabilized a culture in which the systematic attempt of marketing to play with limits of what is or isn't acceptable, found a fertile ground in the growing nihilism. This downfall of the "*esprit* value" was already observed by Paul Valéry in his 1931 book *Regards sur le monde actuel* [An eye on today's world] (Valéry 1931, p.178). Another path in the value milieu i.e. the spiritual thinking milieu might have produced a different form of marketing while the evolution of this milieu will necessarily produce a different marketing, encountering and thus composing with different forces. Trying to shape an ethic of marketing is thus not only to reaffirm limits in the field of possibilities but also to influence marketing inner dynamics which, as a collective individual, is also becoming under the forces of its milieu. A clear illustration of this transductive relation is the evolution of the relation between marketing and ecologic values, which didn't only resulted in an

opposition of forces between two supposedly antagonist collective individuals but also and growingly in an attempt from marketing to adopt non-consumerist values and to create relationships in this newly stabilized milieu: there is no necessary dogma to marketing, rather a logic of efficiency adapting the relationship's symbolic content to the targeted market with milieu's constraints. This evolution of marketing adopted the sustainable development approach, which is a composition of the two antagonist value system that are consumerism and ecology, trying to conciliate infinite growth and responsibility toward social and environmental concerns. Despite the hopes the sustainable development created, its deceptive effects were acted in the last Rio summit as highly insufficient. This composition also produced greenwashing and, by extension, socialwashing, which seems to be applications of the "*How might these factors* [growing environment and social concerns] *affect what I am doing (i.e. profitability)?*" ethical paradigm (Brennan 1991, p.4) in the new balance of power among values and concerns. Nevertheless, there are real evolution of business paradigms with the renewed interest for social entrepreneurship and green entrepreneurship, able to implement systems of responsible production such as cradle-to-cradle approach or new forms of management exploring new work/life-time balance.

But how could marketing deal with the direct critique of its own toxicity, which, as said in the first part, is much more abstract, distant and hard to measure? Marketing is toxic as it socialized in a milieu encouraging immoderation and irresponsibility, just as a child who never met the sane authority of an system of care and thus didn't correctly produced its Super-Ego, its inner limits. Could marketing be said responsible of those psycho-social disturbances? Not more than the nail is responsible of the hole it is in: marketing practices stuck to the social and legal limits it encounter, its excesses result in the absence or the weakness of opposite forces while being the production of a much larger hammer that are the materialist, consumerist and nihilist trends in a system encountering difficulties to regulate

irresponsibility that is the balance of power between globalized corporations and national justice apparatuses. The practice of this *pharmakon* thus results in a quasi-systematic attempt to file the void of opposite forces: if it was legal and socially acceptable – i.e. if there was not opposite forces – to distribute free packets of cigarettes in front of schools, not doing it would be a lost opportunity in a competitive market and thus, in a practice of marketing blinded of his responsibility larger than profit, a fault from the manager who doesn't seize this opportunity. The historical trend of growingly responsible consumers illustrate this point (Irving et al. 2002).

3.1.2 The problem of added value evaluation

"In the hyperindustrial political economy, value must be completely calculable; which is to say, it is condemned to become valueless—such is its nihilism" (Stiegler 2006b)

The question of value and how to measure it is at the heart of the consumerism's critiques: the cult of money as the only indicator of value, illustrated through the permanent reference to GDP growth and finding its last avatar in the Green Economy paradigm – supposed to reinforce the sustainable development paradigm and aiming the value calculation of every natural resource in order to ease the calculation of risks and impacts of an activity (Runnalls 2011) – that lead to a dead-end regarding psychological well-being and transindividuation, for which there is no reliable measure available, out of side-effects statistics such as the rate of suicides that are only indicative due to multiple co-determinants and cultural bias between nations, but still gives the opportunity to observe changes in time. This uncalculable aspect of the problem highlights the difficulty one's would meet while trying to integrate such a psychological side-effect of the economic activity into an updated "triple-bottom-line"-like concept: before trying to reform their practices, marketers would have to rethink value creation in order to identify the more contrasted impact

of marketing. From a strictly mono-value approach, i.e. classic accountancy, marketing is clearly a value creation accelerator; this fact can only be contested if we enlarge the definition of value. Attempts to rethink value (Lordon 2009; Lardeux & Beth 2011) echoes strongly with the philosophic zoom-out of the Heideggerian analysis of the technique that is calculation as an artificial attempt to seize the real and its certitude, to have control on it, which is in the end an attempt to desperately flight from the only certitude of life that is death (Barison & Ross 2004). If we never incorporate other value such as aesthetic or meaningfulness – i.e. the *esprit* value – or even a kind of conglomerated indicator of the happiness or the desire created in our bottom lines, it is because we have no mean to catch it, it flight from calculation. And still, it is blindness not to think those values in the process of value creation. We are here at the heart – and won't go further up the ladder – of the abstraction the daily busy marketer can't take in account but that we have to think to build anything meaningful regarding the production of ethical marketing recommendations.

3.2 What are the alternatives?

Describing marketing as a limitless, blind or monstrous discipline is of absolutely no use in our project of thinking an ethic of marketing: the development of marketing is sensible to its environment and is hence already self-limiting itself according to the previously mentioned legal and social framework. A current illustration of it is the shy development of neuromarketing for which "marketing researchers have long feared the public outcry against potential ethical and privacy issues" (Morin 2011, p.132): the problem is then that once one tried to put the finger on it and didn't get burned, there was no contradictory incentive not to follow the movement.

The political project regarding marketing would be to shape those cultural and social limits according to an ecology of the spirit; but for what concerns us here, the ethical business and entrepreneurial project would be to explore new inner dynamics of marketing, new directions in the field of possibilities offered by the current

organology and its articulations between techniques and social organization in order to influence and shape marketing as an associative force – in opposition to its current dissociative force – in the larger psychic, social and technic organology. If the motivation of such a project could be to find new ways of efficiency in contrast with the old ways that are hold captive of a resource shortening trend, characterizing it of "ethical" underline the fact that there is more than a technicist approach of the discipline: aiming ethic is a way to care of the impact on the larger public matter, the *res publica*, which is equivalent to say that it is a political project in the noble understanding of the term. But the converse proposition is also true: not caring is a political project. The neoliberal revolution led by Thatcher and Reagan following the recommendation of Friedman produced a political project implemented through the modern management and the modern marketing as an arbitration between short-term efficiency and care, always giving right to the first. Thinking an ethical marketing would in that regard mean rebalance the arbitration between efficiency and care, while looking for ways to compose those ambitions in a new marketing paradigm tending toward being panacean, a global thinking of the problem. Such a utopic target is largely doomed to fail, but the process of exploring new ways could in itself open win-win or just better organization possibilities. It is a new attempt to underline that responsibility is the state of being conscious of its impact and acting accordingly: forming technicist practitioner, that is overfocused overspecialized practitioners missing the big picture as well as the long-circuit of thinking of their practice is constitutive of a proletarization trend, building a society of irresponsibility. This is the dead-end, the limit of our system we are experiencing at the moment under the names of democratic, societal, economic, ecologic crises.

3.2.1 Fighting the attention and desire resource shortage: stoping to use advertisement?

In the same way that a moderate pollution is hardly eligible to the qualification of "ethical", it is hard to imagine a moderate use of psychopower that could be

qualified of ethical. Nevertheless, the absence of psychological influence is the equivalent to an absence of human communication in a transductive understanding of individuation. The question is rather here to think the moderation of the psychopower through its fractioning and its articulation to the emergent set of value (cf *infra*). An ecology of the spirit would imply to empower transindividuation, i.e. to make sure that an economic activity creates more possibilities of individuation than it tend to destroy by attempting to capture attention and canalize motivation in a funnel. Empower transindividuation would imply to empowering actors of their own lifestyle, winning back the savoir-vivre prescribing production, role that marketing through the socialization of growingly efficient technologies used to play. In this view, marketing became too dominant in its role of social innovation development.

Should marketing stop using psychopower? Or is it in the nature of the market aimed that marketing has to evolve? That is to say, would it be more ethical to push a change in consumerism using the same techniques that empowered consumerism at first? It might be here insightful to come back to Camenisch's attempt to sketch marketing ethics guidelines:

> "[The] *goal of informing the potential customer can be brought one step closer to specifically moral considerations by drawing on philosopher Richard DeGeorge and others who have suggested that transactions are more likely to be morally defensible if both parties enter it freely and fully informed. Assuming that marketing and marketers want to be part of morally defensible transactions, one might then say that viewed societally, the goal of marketing should be to increase the likelihood and frequency of free and informed transactions in the marketplace. Or, to put it negatively, marketing ought not to decrease the likelihood of such free and informed market transactions."* (Camenisch 1991, p.246)

The problem of putting freedom as a criteria of morality is that the very concept of freedom is a complex issue in a system of transductive relationships. Nevertheless, in the same way that the disciplinary biopower is a clear infringement on freedom, the industrial use of pycho- and neuropower tend to fall under the category of barriers to freedom too.

The articulation of neurotechniques – to capture the attention – and psychotechniques – to attempt to create motivation – that is advertising has a large responsibility in this psycho-social drama that is the destruction of *savoirs-vivre* and desire. Does it mean that advertisement shouldn't be used?

> *"People who buy magazines slanted towards their interests – such as Vogue, Bliss, Loaded, Heat or Fortune – rarely complain about the ads because the magazines advertise products of interest. Second, ads make much of television and radio free, and keep down the costs of magazines and newspapers. Most people think commercials are a small price to pay for these benefits. Finally, consumers have alternatives: they can zip and zap TV commercials or avoid them altogether on many cable and satellite channels. Thus to hold consumer attention, advertisers are making their ads more entertaining and informative."* (Kotler et al. 2005, p.179)

This naive defense of advertising, denying the schemes of addiction and the fact that we are becoming through the objects of attentions that are put on our attentional path, progressively making the questioning of this system impossible as it becomes the norm of our milieu, ends by junk-food lobbyist declaring that

> *"obesity is a problem of personal responsibility, the only tool to manage those overweight problems is a weighing scale, you just have to weight yourself"* (Horel & Rossigneux 2012)

If the toxicity of overconsumption was just a question of willpower, either close to half of the US as no willpower or enjoy being overweighed (Gates 2012). This kind of declarations is unbearable for anti-advertisement activists – "Adbusters" in Canada, "les Déboulonneurs" in France (Dumas et al. 2012) – claiming that their right to avoid attention capture by advertising isn't respected, especially in streets (Dumas et al. 2012). Such an assertion is even more scandalous after the progress made in cognitive sciences proving that

> *"The reward system is more vulnerable for some individuals. People suffering of obesity for instance see their reward system being abnormally stimulated by images of hypercaloric food. Advertisements exploit this vulnerability and reinforce their overconsumption behaviors."*
> (Dumas et al. 2012)

This health disaster that is obesity kicked in important researches observing the impact of a limitation or ban of TV food advertising on childhood obesity, the results are unequivocal:

> *"if food advertising on TV were banned, significant reductions in the prevalence of childhood obesity are possible."* (Veerman et al. 2009)

The article written by a group of cognitive and social sciences *La publicité peut avoir des effets nocifs sur la société* [Advertisement can have harmful effect on society] in an opinion page of the newspaper *Le Monde* (26th June 2012) is very insightful in that matter:

> *"What is at stake falls to be much more complex than the sole Freedom of Speech invoked for the advertiser. But this liberty doesn't come without another liberty, complementary to the first: the liberty of non-reception. It would mean to guaranty every citizen the right to choose where and*

when he wants to access the advertising information. This would allow him to protect himself from its influence or simply to rest from the informational overload" (Dumas et al. 2012)

Such a restrictive approach of advertisement has already been implemented since 2006 in Sao Paulo under the name of "Clean City" law, with very satisfactory results as even the advertiser, after having fear a major crisis of their business, fall to find this ban of outdoor advertisement positive (Burgoyne 2007; Vincent Bevins 2010). It naturally went with ruses to meet the challenge of the transformation, but the more and more controverted billboards, cognitively polluting and inefficient did disappear.

3.2.2 Change in the industrial and commercial paradigm

3.2.2.1 Economy of contribution and peer production

Stiegler promote an economy of contribution as a remedy to this loss of *savoirs*. An economy of contribution means that users of a service are contributing to the production of these services. The classic example of such a contributive production is open-source software that are contributively build by potentially hundreds of developers organized in communities. Such a decentralize organization of production is growingly extended to new domains such as the industrial design of products through communities of peers (Bauwens et al. 2012). Such a collaborative activity tend to extend the trend inaugurated through the development of Internet networks that tend to minimize the gap between the producer and consumer – from the original way the Internet is though as a mesh of equal peers to the production of web contents by bloggers, both producer and consumer of the information – and, in the same movement, blur the frontier between professionals and amateurs (Stiegler 2010b).

3.2.2.2 The Copernican revolution of the Vendor Relationship Management paradigm

Coming from this culture in which emerged this production paradigm shift, Doc Searls push another shift that is the change in the commercial paradigm, described as an *Intention Economy* i.e. the opposite of the *Attention Economy* (Searls 2006; Searls 2012): in this Copernican revolution of the commercial paradigm, consumers are charged to express and discuss their intention (Bauwens et al. 2012) with businesses rather than the usual paradigm in which businesses where fighting for a piece of canalized motivation. Here the motivation comes to the business already constituted, producing tremendous savings in terms of advertisement and customer relationship management. Implementing such a system would nevertheless imply that marketing departments dispose of a system in which they could value their supplies and where they could be easily found by customers. Doc Searls promotes his answer to this issue: the Vendor Relationship Management system.

> *"VRM development work is based on the belief that free customers are more valuable than captive ones — to themselves, to vendors, and to the larger economy. To be free —*
>
> 1. *Customers must enter relationships with vendors as independent actors.*
>
> 2. *Customers must be the points of integration for their own data.*
>
> 3. *Customers must have control of data they generate and gather. This means they must be able to share data selectively and voluntarily.*
>
> 4. *Customers must be able to assert their own terms of engagement.*
>
> 5. *Customers must be free to express their demands and intentions outside of any one company's control."* (Project VRM 2012)

This is a profoundly game-changing approach regarding the previous developments of commercial relationships and their last declination under the name of – commercially used – *big data* that is the rush for consumers' information potentially leading to the same dead-end of attention destruction and affective saturation than the former offline paradigm. A VRM system working as a marketplace, ranking the different offers, would attempt to canalize marketing's energy and ruses in a single place, in which the criteria of Camenisch formulating that "the goal of marketing should be to increase the likelihood and frequency of free and informed transactions in the marketplace" would be a central pillar that doesn't come without remembering the ideal of a pure and perfect market pictured by Classical economists regarding the two points of a less imperfect and less biased information in a cultural context overvaluing transparency, and a bigger atomicity due to the hereafter introduced trend for re-localized peer production.

This innovative paradigm attempting to reframe the practice of attention capture by marketing could elegantly by prolonged by two hypothetical add-ons.

3.2.2.3 VRM and externalization of the socialization process

Promoting the end of advertisement, defined as an unsolicited attempt to capture attention means to find a new way to make the information circulate, what was the primary goal of advertisement. Until there is no alternative to massive advertisement campaign for the information circulation, it is indeed hard to ask entrepreneurs and managers to get rid of those successors of propaganda: such a transition process necessarily imply adaptation costs from the producer and the consumer side, and possible competitive disadvantage against competitors still maximizing profit through advertisement means. But the internet transformation of the general organology offers new way to think information circuits and potentially constitute an opportunity to externalize the socialization process of products that is

to empower citizen-consumers organized in communities of professional-amateur as practitioners and prescribers of lifestyles, playing the role of pioneers in their favorite(s) field(s) of expertise, their own field of savoir development, and thus, as amateurs, individuating themselves through the stabilization of new savoirs. Empowering groups of citizen doesn't annihilate the risks of mis-use or counterproductive interest-taker behaviors but a well-designed system of trust between peers could minimize this risk by creating a dependency to what social capital other peers give you, as it is happening in the sharing economy: the credibility of a contributive peer would be guaranteed through what the P2P Foundation calls *Feedback systems and peer-police* (P2P Foundation 2012).

This production of recommendations toward a field of possibilities, regardless of the merchant or non-merchant aspect of those possibilities would find a powerful ally in a strong structuration of products characteristics, allowing customers to personalize their choices according to their desire and constraints: such a "VRM+" system would allow a customer allergic to gluten to block every product on the platform containing gluten or trace of gluten, or to weight the importance of environmental aspects in his choices – as it tend already to be developed in systems such as HopCube in France and other comparable initiatives around Europe and the US –, which might result in a ranking of the different relevant supplies. Marketing would then be the art of being as high as possible in this ranking, as it is happening in SEO for search engines, but in this context of criteria explosion, marketing would then be the disciple of listening to customers' wishes and aspiration needing an attention, in order to kick in the production or to adapt the following series.

3.2.2.4 Toward a possible equi-power

Such a system would tremendously re-configure the balance of power and tend toward a form of equi-power i.e. a social organization in which abuses of a "big" would be the potential object of a ranking sanction by the peers. Indeed, as intuited

in the first part with the movie *The Corporations*, the *global village* miss the sanction power against those who play against village inhabitants that was the banishment sanction: former communal societies maintain a form of care and attention system between inhabitants as it was too expensive, too risky for ones to play against the community one's was directly dependent of, in a system of tight solidarity ties. The care and attention would comeback once this self-regulative function will be made easy and obvious, a form of artificial self-censuring Super-Ego that corporations, while pretending to be individual, are desperately missing. Thereafter, contrary to biological Darwinism, a form of economic Darwinism would let to conscious organization the right to curve their path toward a durable configuration in accordance with the social ecosystem. This could be understood as the lowering of fences in the metastable social milieu, in which corporation use to benefit of a great influence in the transformation of the milieu without letting the milieu, their interlocutors in the commercial communication i.e. their consumers, transform them in return: the idea of equi-power is a form of homogenization of the social matter, in which the distortions in the balance of power would be compensated by the gathering of small forces sharing a common interest. Such a sanction systems, if successfully implemented, would make value-destructing businesses progressively decline and hopefully bankrupt, by a mechanism analog to the social capital but extended to unrestricted fields of evaluation criteria, making the only long-term valuable strategic choice being attentive, caring of it interlocutors and other stakeholders, in order to maintain a long term satisfyingly high ranking. It would be utopic to think that the "being cool" marketing, that is a trend to conglomerate around objects of attention transmitting a particularly efficient signal in the symbolic milieu at a given time, would disappear, but marketers would have to make those two objectives compose together.

The efficiency of this artificial global Super-Ego – what the need of a shorter terminology and an undisguised taste for mythology might turn to make remember

as a *Noùs Kraken* – would rely on the sophistication of the information structure: after a certain level of sophistication in the weighting of the ranking and its filters mechanisms, customers would be also able to make much more elaborate rules of behavior: it might be possible to register to an add-on set of parameters ruling the ranking, by could be declared a strong animosity for a given peer of the platform – let's call him Monsanto or Goldman Sachs – and not only to block its integration to the ranking competition but also to inform its partners in business that due to the following accusations of non-attentiveness toward given subject of concern, they will also be penalized – if not also blocked – until their partner stops its harmful activities or until they stop to do business together. This social capital contagion is nevertheless a tool that would need to be controlled in its form of violence by extensive testings and iterations with forms of protections for the smallest peers, that is to say to keep this form of social violence to institutionalized, classic forms of businesses, clearly beyond the line of what should be acceptable in the global village.

This intellectual pirouette of making marketing becomes the discipline aiming the careful integration of industrial production in the society worth a try regarding marketing's current impact: the goal is here to create an artificial form of majority that is a self-censuring responsible behavior of corporations.

3.2.3 Opportunities of the new social organization and PRM

The idea to build an immaterial marketplace aiming to tend toward pure information as a mean to sustain a demerchandized symbolic milieu, implying a public sphere freed from the marketing ubiquity, might nevertheless raise the risk of losing the heat of a human contact that imply meeting around a commercial exchange, trend that already started with the skyrocketing of e-commerce, and that constitute for already isolated people a risk of greater solitude. Out of the fact that

the merchant relationships don't substitute to a tie social integration, an answer regarding the emerging context would be that the trend of peer production is also a trend of re-localization, and that the culture promoting this shift carries a bigger valuation of the social interactions. The chance of such a project is that both the social and technique aspects of the organology needed are in their early individuation process. For the social aspect, the late 1990s and the 2000s have seen the emergence of the *cultural creatives* counterculture, corresponding to what Rifkin describes as the "empathic civilization" (Rifkin 2010). This growing counterculture with a high valuation of a global consciousness that is of responsibility, clearly in rupture with the dominant consumerist-minded society:

> *"Over the past decade, researchers have revealed that about a quarter of Americans and Europeans are 'cultural creatives', who have made a comprehensive shift in their worldview, values and way of life. They are disenchanted with materialism, greed, status displays and glaring social inequalities. Instead, they are placing emphasis in their lives on relationships, communities, spirituality, nature and the environment, and real ecological sustainability."* (Eckersley 2009)

This valuation of social interactions is the variably conscious result of the bigger importance of social capital, which calculative-concern could be completed by a cultural aspiration to care more, in a way tending toward disinterest, in association with the forces of the emerging counterculture. This supposedly culturally borne disinterest has actually a rational justification: the flight from the mono-value culture only valuating the pecuniary accountancy proven to be limited in its capacity to produce forms of happiness and the converse motto that looking for oneself psychological well-being maximization is a perfectly rational behavior, even if often contradictory to the *homo oeconomicus* (van den Broek 2012). This emerging culture also brings complementary reflections regarding the attempt to re-thinks the places

of sociability, illustrated by the development of coworking spaces as a *third-place* – multi-use spaces, mixing socially and generationally heterogeneous populations –, which development is transformed by the raise of an interest for contribution economy, peer production and sharing economy co-individuating trends and transforming those trends, giving for instance the *fablabs* i.e. places of open innovation, open design, collaborative production that are a composition of those trends. This emerging culture, currently accelerating the phenomenon of the sharing economy between peers – including the collaborative consumption trend – empowered numerous projects dealing with the management of peer resources (Léonard & OuiShare 2011), with the idea that the property is less useful – if not a burden – than the useful effects we attend of a given good. This trend as the potential to compose with VRM to form what could be called a PRM system, a Peer Resources/Relationships Management system: the fence between producer and consumer is here accentuated in its porosity in a way that peers offers come as alternatives to the ones of larger businesses, highlighting that the fence between professional and amateur has to keep blurring in a context of open knowledge in order to empower the development of individual and collective know-hows. It also highlights the possibility of an arbitration between the greater flexibility and bigger social value of local peers' offers and the offers of larger businesses benefiting from economies of scale and a potentially more sophisticated articulation of *useful effects* [the translation of Philippe Moati's expression "les effets utiles"].

This social milieu potentially favorable to such a shift in marketing practices is completed by another aspect of the social milieu that is, after 2011, the global indignation phenomenon in a context of systemic crises, which took several names from *Indignados* to *Occupy Wall Street, London, La Defense* or *Frankfurt*, the popular support for various forms of action from *Wikileaks*, *Anonymous*'s DDoS attacks or even the more consensual Avaaz.org petition campaigns. One's frustrated by the apparent inefficiency of DDoS attacks or Avaaz campaigns that are an attempt of

non-legal sanctioning of global corporations on the basis of an often justified concern and anger, would find in a peer-generated permanent reminder of the necessity of acting responsibly to immoderate corporations, an elegant attempt to reshape the globally unbalanced system.

Such a project carries at least two main advantages: first, it offers marketers a new way to think their relationships with customers with a new role as responsive "empowerer" of a desire, resulting in a motivation to buy externally produced and thus freed from the inefficient advertisement costs. This role of *capabilities* shaper – *capabilities* understood as the term of Amartya Sen for the empowering possibilities that offers an economy (Sen 2000) – in collaboration with the communities of professional-amateur peers, in a horizontal and as permeable relation as possible, is what seems to be the best way to bring industrially produced means at the heart of learning communities, that is transindividuating communities. This paradigm of a permeability of means between the undertaking and the community in total openness of the final product, developing a common value is the major contribution of opensource software to the business thinking, illustrated by the implication of societies such as IBM or Red Hat in the development of the opensource operating system Linux (Kambil et al. 1999, p.40). Secondly, it offers the opportunity to avoid the catastrophe that is the frontal experience of the system limits regarding the global balance of power, the giant inequality of power between corporation and the average citizen growingly felt as an unbearable fact of the previous system, a catastrophe potentially resulting in a massive destruction of wealth. Under the control of communities valuating the commons and the social peace, following the example of the Wikimedia Foundation, and thus playing the role of the indispensable moderators, such a system would however produce a social violence that would ideally be the intelligent expression of a concern, from which any excess wouldn't be worse than the other form of expression let to the average citizen

against corporation and by transfer against society at large that is the physical violence.

The technical milieu is also ready for such an inversion of the commercial paradigm as proved by researches in the development of technologies solving heterogenous but convergent problems regarding giant data base, decentralized storage of data connected through API in a form of VRM, semantic web, IndieWeb and other to come. Those developments won't be detailed here but constitute what looks like a preindividual milieu to a socio-technic organ to come, aiming to transform the larger organology by the use of a general pharmacology that is an deeper understanding of techniques impact and there socialization through business processes. Such a socio-technic organ would constitute a new challenge for marketing and an opportunity to re-build the resource that corporate at large lack maybe the most after responsibility toward the common goods: trust.

Annexes

I.   Bibliographic recommendations by Caroline and Bernard Stiegler

Caroline and Bernard Stiegler kindly offered there help by suggesting the reading of the following works (sorted by difficulty):

- *Telecracy Against Democracy* (2010) [translated from *La télécratie contre la Démocratie (*2006)]
- *Taking Care of Youth and the Generations* (2010) [translated from *Prendre Soin: Tome 1, De la jeunesse et des generations* (2008)]
- *Disbelief and Discredit,* Tome 1,2,3 (2011, 2012, untranslated) [translated from *Mécréance et Discrédit* Tome 1,2,3 (2004, 2006, 2006)]
- *On Symbolic Misery* Tome 1 & 2 (unstranslated) [*De la misère symbolique* Tome 1,2 (2004, 2004)] with a special recommendation for the Tome 2

Unfortunately, I couldn't go through the whole list (not even close) and compensated with an extensive use of conference podcasts that are (unfortunately for non-french readers) mainly in French (cf Bibliography). There is thus a lot of material available to deepen the above introduction to the critique of marketing through the philosophy of B. Stiegler.

II.   Lexic of non-english words

Ancient Greek

Metis	Personification of the wisdom and the intelligent ruse in the Greek mythology
Noùs	see the French translation *Esprit*. Gives: noetic
Pharmakon	The technical object, potentially both poison and remedy (plural: *pharmaka*). Gives: pharmacology
Philia	Love in its large understanding, the socialized desire
Physis	The nature
Techne	Techniques

French

Bêtise	Stupidity [approximate translation of the French *bêtise*, less an insult in Stiegler's lexic than the polarity opposed to intelligence in the spiritual milieu]
Esprit	Meaning both *spirit* and *mind.* Equivalent to *Geist* in german
Savoir	knowledge associated with the idea of taste and meaning, resulting from the Latin *sapere* giving in French both *savoir* and *saveur* [savour, taste, relish]
Savoir-faire	know-how associated with the idea of taste and meaning
savoir noétique	from *noùs*, theoretical and spiritual knowledge.
Savoir-vivre	knowledge of living producing meanings constitutive of a culture, sometime translated as know-how-to-live-well
Saveur	Savour, taste, relish

German

Aufklärung   The name of the Enlightments in Germany

Bildung   Both the *Kultur* and the *Aufklärung* for Mendelssohn

Dasein   Heidegger's concept meaning Being their being, often translated as *existence*

Kultur   The culture, the civilization

Mündigkeit   Majority,

Latin

Attendere   Attention, encompassing both meanings of concentration and care capacities

Interligere   Intelligence as what links things together

Sapere   Relish

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