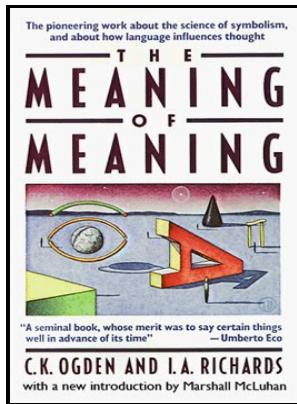


McLuhan and Baudrillard - the masters of implosion

Routledge - Gary Genosko, McLuhan and Baudrillard: The Masters of Implosion



Description: -

- France -- Intellectual life -- 20th century
 Mass media -- Philosophy
 Baudrillard, Jean
 McLuhan, Marshall, 1911- -- Influence
 McLuhan and Baudrillard - the masters of implosion
 -McLuhan and Baudrillard - the masters of implosion
 Notes: Includes bibliographical references (p. 123-133) and indexes.
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McLuhan and Baudrillard: The Masters of Implosion

But implosion, the death of the cybernetic combinatory world, is a constant threat. The system is left constantly trying to exhort people to be responsible subjects while producing them as simple conductors of social power. For Baudrillard, media technology and semiurgy are the demiurges of media practices and effects, separated from their uses by specific economic and political interests, individuals and groups, and the social systems within which they function.

[tools.github.fxxiv.cn:](https://tools.github.fxxiv.cn/) **McLuhan and Baudrillard: The Masters of Implosion (9780415190626): Genosko, Gary: Books**

It is above all the form of the media, not the specific content, which has an ideological effect.

The Masses: The Implosion of the Social in the Media on JSTOR

Speed of reaction-time and trial-and-error replace intellectual questioning of the answers.

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Hyperreality is a special kind of social reality in which a reality is created or simulated from models, or defined by reference to models — a reality generated from ideas.

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The autonomy of the system of signs puts an end to the regime of signs, of representation, and of production. Consumption of fashion actually draws on the endless revival of past cultural forms as empty signs.

Gary Genosko, McLuhan and Baudrillard: The Masters of Implosion

What are the social effects of all these changes? The growing density of simulations is destroying it. For example, he refers to the isolated knowledge and trivia of quiz shows. Baudrillard's theoreticism, however, completely eschews cultural practice and becomes more and more

divorced from the political struggles and issues of the day -- though the question of Baudrillard's politics would take another long and very tortured paper to deal with.

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