

Jean Baudrillard [consumption rather than production is the main driver of capitalist society]

Simulacra and Simulation is known for discussions of images and signs, and how they relate to our contemporary society, wherein we have replaced reality and meaning with symbols and signs; what we know as reality actually is a simulation of reality.

The simulacra to which Jean Baudrillard refers are the signs of culture and media that create the reality we perceive: a world saturated with imagery, infused with communications media, sound, and commercial advertising.

These simulacra of the real surpass the real world and thus become hyperreal, a world that is more-real-than-real; presupposing and preceding the real. In this world apathy and melancholy permeate human perception and begin eroding Nietzsche's feeling of resentment.

A specific analogy that Baudrillard uses is one of a great Empire that created a map that was so detailed it was as large as the Empire itself. The actual map grew and decayed as the Empire itself conquered or lost territory. When the Empire crumbled, all that was left was the map. In Baudrillard's explanation, it is the map that we are living in, the simulation of reality, and it is reality that is crumbling away from disuse.

Baudrillard also argued that it is critical to study how people are constructed as workers.

ressentiment: deep-seated resentment, frustration, and hostility accompanied by a sense of being powerless to express these feelings directly [<https://www.merriam-webster.com/dictionary/ressentiment>]

Guy Debord [production rather than consumption is the main driver of capitalist society]

Guy Debord, of the Situationist movement, is a Marxist. In his book, *The Society of the Spectacle*, he claimed that consumer capitalism has taken away the authenticity of every human experience and then sold it back to us through advertising and the mass media. The world is not real, he claimed, we are alienated and imprisoned by this culture. In this system of alienation, mankind's most profound desire is a desire to sleep.

According to Debord, in this society, concern for social justice and abolition of class in society dies away, unless (as a new revolutionary) a person cultivates: "consciousness of desire and the desire for consciousness." This is how to combat the alienation and commodification at the heart of capitalist societies.

Remember:

What appears is good and what is good appears, meaning that the spectacle is the visual reflection of the ruling economic order as good, natural, inevitable.

Capitalist economies totally subjugate people in order to develop for itself.

Economic fictions become real.

Capitalism is a process of flattening life into a map of the real.

Humans remain asleep in a cycle of desire, purchases, and appearances.