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From Postmodernism to Postmodern Consumer. The Impact on the Consumption Theory

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Abstract

In most cases, the research focused on the discussion of Modernism-Postmodernism dichotomy without explicitly bringing to light the impact of this transition on the theory of consumption. Hence, the latter presents the objective of this literature gist overview. Drawing on Firat & Venkatech's researches and many others, first, we attempt to shed lights on fundamental theoretical issues: What is the postmodern reflection? What are the main characteristics of modernism and postmodernism? The main critics explaining the transition from Modernism to Postmodernism? Second, the discussion moves toward highlighting the conditions and characteristics of the postmodern consumer. In this case, we aim to stress its relationship with the concept of the consumption lived experience. Hence, this literature review translates a progressive and critical theoretical analysis by highlighting the close relationship of the postmodernism with the emergence of the experiential approach.

Keywords

Postmodernism, modernism, postmodern consumer, consumption experience, the lived, experiential approach.

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Introduction

Main researches focused on the discussion of Modernism-Postmodernism dichotomy like that of Firat and Venkatech (1995) or Venkatech, Sherry and Firat (1993) without explicitly bringing to light the consequence of this transition on the theory of consumption. Our discussion is structured as follows; we attempt to present a literature overview by shedding lights on fundamental theoretical issues. What is the postmodern reflection? What are the main characteristics of modernism and postmodernism? The main critics explaining the transition from Modernism to Postmodernism? These are among issues to discuss first in this note paper. Second, it will, later, touch upon the conditions and characteristics of the postmodern consumer while stressing its relationship with the concept of the consumption lived experience. Hence, our main objective is to advance a progressive and critical theoretical analysis by pinpointing the close relationship of the postmodernism with the experiential approach.

From Modernism to Postmodernism

To begin with, it's important to notice that the definitions given to Modernity and Postmodernity are different from those given to Modernism and Postmodernism. The formers are related to the period, whereas the latters concern a set of thoughts (Venkatesch et al, 1993). Precisely, as Venkatech et al (1993, p. 220) stressed:

“While modernity refers to the period in Western history starting from the late sixteenth, modernism refers to the social-cultural economic idea systems and institutions , it signifies the development of science as the basis of universal knowledge, secularism in human thought, the preeminence of rational structures in the social and economic order. In the same order, while post modernity refers to the current period in world history signifying the change of course of modernity if not its end. Or in other word “the postmodernity refers to the time period overlapping with late modernity, postmodernism is a cultural condition and philosophical position associated with postmodernity that questions the fundamental assumptions of modernism, it's closely related to poststructuralism and deconstructionism” (Firat & Venkatech, 1995, p.240).

In the same context, Cova and Cova (2009) present post modernity as the attainment of the quest for individuals' liberation. Returning on the debate of modernism and during the modern period, the rationalism is considered the main element to be included in all types of analyses and thoughts. Hence, Cova (1996) stresses that Modernity is related to "the rule of reason and the establishment of rational order".

In this case, the law of the reason made up the economic system of modern era, the reason associated to technology and science, as Chakor and Boubkr (2009) expressed, it's an individual guide reducing his irrationality. In this context, we come across the reinforcement of metanarratives, which are statements implying rigid objectivism and an ultimate, deeper analysis of the world from a scientific and rational perspective (Goulding, 2003).

According to this, Firat & Venkatech (1995) contract the following conditions that translate the significance of the modernism. Namely, (1) the rule of reason and the foundation of rational order, (2) the eminence of the cognitive subject, (3) the rise of science and a focus on material process through the application of scientific technology, (4) Realism, representation and the unity of purpose in art & architecture, (5) the emergence of industrial capitalism and (6) the distinction of the sphere of production from the sphere of consumption.

Fundamental critics of modernism

According to Firat & Venkatech (1995), Addis & Podestà (2005), Modernism is suspect to several critics which are pointed out by postmodernist researchers.

Critic I. "The modernism becomes narrow, dogmatic and one-dimensional in its making philosophy" (Firat & Venkatech 1995, p.240, parag. 2). The latter explained that Modernism is just guided by the science, rationalism and technology whereas the postmodernists respond that the world transcribes also the process of cultural and symbolic representations containing aesthetics, discourses and practices, which establish the consumption and the production notions more than other conceptions. Consequently, modernism doesn't cover the real essence of the human experience which is only limited to the cognitive aspect (Firat & Venkatech,1995). In this context, Modernism thought has reference to the ordered ethic, the rational construction to unify the

social order (Roseneau, 1992). This quest has failed under a marginalized “life world”, empty of all emotional or spiritual facets. Postmodernism responds to this limit by proposing a reenchantment of the human life, hence the consumer becomes liberated from the traditional schema cited above (Firat & Venkatech, 1995).

Critic 2. According to Modernism the world is restricted to merely dichotomous pairs, as for example: producer/consumer, subject/object, economic/culture and so on. Each couple designates the distinction and the superior status is given to the first component (Firat & Venkatech, 1995). To this regard, Postmodernism considers that these dyads fail to valid partial truths (Firat & Venkatech 1995).

Critic 3. A seminal critic addressed to Modernism concerns the way the consumer is considered. Modern industrial capitalism represents “production to be a value creating activity and consumption to be a value-destructive activity”(Firat & Venkatesch, 1995). In this context, mainly two views of the consumer are stressed by the current thought. In the First view, the consumption is a profane act. Hence, the consumer is considered in opposition to the producer, while the producer creates a value the consumer damages it. The Second view recognizes the consumer as a commodity. These thoughts are rooted in the modern concept, which is based on the principle of separations (Firat & Venkatech, 1995). The separation of home from workplace, “time for work” from “time for play”, the separation of activities “into public” from “into private” domains; as examples supported the separation referred to the consumption from production. Increasingly, activities in the private domain are consumptive, whereas those related to the public domain are productive. According to this view, Firat & Venkatesh (1995, p. 250) annotate that:

The only requirement in modernism is that consumption takes place within the (capitalist) market logic, that is. Through the exchange of money for goods and services or with money itself as an exchangeable commodity....., the production was the creation, it added a value to human lives and it was considered a sacred activity.

Resuming this logic of thought, we deduce that Modernism doesn't recognize consumption that occurred outside the market. Consequently, the “liberatory potential “of the consumer cannot be fully realized (Firat & Venkatesch, 1995, p.258).

Addressing these theoretical positions, Postmodernism responds by elevating consumption to the level of production. In this order, the consumption is also a value producing activity on the one hand, and on the other hand the postmodern consumer is a consumer that can be also defined through an experience of consumption in a social space, thus joining the “life world” (Firat & Venkatech, 1995, p. 242; Edgell, Hetherington and Warde, 1997).

Critic 4. Referring to Addis & Podesta (2005), an interesting critic is revealed. The philosophical thought of Modernism is rooted to the logical empiricism where the concept of absolute truth is supported. This latter represents the foundation of Popper’s epistemology. Its principle states that the absolute truth exists but cannot be known completely by the person. Hence, contrary to him, “postmodernists consider that the absolute truth does not exist and cannot exist because it limits knowledge to restricted dimensions, and this is the most evident contradiction of the concept of knowledge itself and of learning” (Addis & Podesta, 2005, p. 398).

Critic 5. Another serious limit of Modernism is that it gives attention to the "mind" and completely neglects the "body." The body is a sphere of human knowledge and communication. “To ignore the body in any discourse on consumption is to accept a very restrictive view of social reality” (Firat & Venkatesh, 1995).

Postmodernism and modernism: the Contrasting

As reported above, Modernism thought was marked limited in its foundations. This phenomenon was accentuated by the important social and technological modifications as: the case of the habit of consumption (Bourgeon-Renault, 2007), the fragmentation of society, the transmutation of values, the ideologies’ collapse (Chakor & Boubkr, 2009).

Lipovetsky (2006) nominates the consumer by “the homo consumericus of the third generation” (Goulding, 2003), this designation translates a *liberated consumer*, unpredictable in his choices, in the search of emotional experiences and a well-being, the authenticity...”(Bourgeon-Renault, 2007, p.3).

In this context, the consumer behavior becomes more complex. In order to adapt to these important modifications, researchers respond

through a cultural and philosophical development (Firat & Venkatech, 1995; Venkatesch et al, 1993) which is the Postmodernism.

Postmodernism, as introduced at the start of this paper, it is closely related to poststructuralism and deconstructionism. It denies rationality, referring to the fragmentation and multiplicity, and even unknowability of reality, it is “*a loss of faith in metanarratives*” which are opposed principles to modernism (Addis & Podesta, 2005). This latter approves the individual capability to comprehend the nature, reality and its truths and admits him to act on the state of things and to conduct and enhance them. (Addis & Podesta, 2005, p.395).

In this case, Cova (1996) notes that “the postmodernism represents a state without ideology or a single thought system, or utopia, characterized by a plurality of values and styles”. On the other hand, Curbatov (2003) stressed this pluralism of styles and added the need of the hyperreality and the self-expression through consumption. The importance of the hyperreality and consequently, the importance of the imaginary, are given value by the integration of the image through the means of communication. The Postmodernists point out the key role of electronic communications and technologies play in spectacularizing our realities (Firat & Venkatesch, 1995). The world becomes characterized by the image, the illusion and the simulation (Bourgeon-Renault, 2007, p. 13).

According to Firat & Venkatesh (1993, p. 220):

The postmodernism was inspired by a desire to become detached from all metanarratives that require conformity to a single way of perceiving reality. Postmodernists call for a diversity or multiplicity of narratives, a liberation from all conformity, and a freedom to experience as many ways of being as desired.

The individual identity was multiplied. This multiplicity corresponds to the heterogeneity of identities which is the opposite of the homogenization of the modern world, where the individualism is the principal orientation of society (Chakor & Boubkr , 2009).

Moreover, the modern approach guides the researcher to explore solely something new or uncovered. On the contrary, Postmodernism makes the researcher interested in everything. According to this analysis, Postmodernism doesn't give the importance to the research and employment of a particular method but only to the theory generated.

As Addis & Podestà (2005, p. 406) indicate, “it is a matter of choice between an order without knowledge or chaos full of creative hints”.

Drawing upon the conceptual paper of Goulding (2003), it emphasizes the issue concerning the “Postmodernism and the Role of theory”. Principally, Goulding (2003) asks a critical question: if the postmodernism consider the inexistence of an absolute truth, what is the place of research, theory and methods of representing consumer experiences? The construction of the theory of Postmodernism is a paradox, as the qualitative research evaluation criteria are based on positivist notions of reliability, validity and generalizability, (idea reported by Annells, 1996 cited by Goulding, 2003).

Goulding (2003) added that the postmodern researchers are concerned with the practical application of their results. Furthermore, Postmodernism accepts the possibility to opt for multiple theories which may conflict, without favoring a single theory; each can have a legitimate position in human discourse (Firat & Venkatesch, 1995). Consequently, the use of contradicting theories offers enrichment in the presentation of the consumer experiences. Hence, for Postmodernism, science shouldn't attempt to dispose of a universal knowledge, (Firat & Venkatesch, 1995).

“Generalization is useful but it is never “the whole” (Addis & Podestà, 2005). The experiential interpretation of consumption and research redirects the attention of researchers to focus on the theory rather than method and managerial implications. “In this way, postmodernism reestablishes the importance of theory, and therefore of knowledge, by rebalancing the roles of the components”(Addis & Podestà, 2005).

Toward a postmodern consumer

Another contrast between Modernism and Postmodernism has focused on the concern of the subject (namely, the consumer). Obvious results from the first contrasting points discussed, stressed that the Modernism consumer is commanded because he is a cognitive, centered, totalized, and confined in binary oppositions (Firat & Venkatech, 1995). Whereas, postmodernism formulates an adaptive, flexible, fragmented, liberated and symbolic consumer who experiences multiple alternatives, hence creating a sense. Furthermore, we deal with a communicative consumer oriented by the language as much as by the rational thought.

The individual is continuously engaged in nonlinearities of thought and practice in order to situate the consumer in emancipated spaces.

While Modernism examines the consumer through coalescing theories, Postmodernism decentralizes the subject by placing him in the context of everyday life. According to postmodernism, the consumption is permitting the construction of consumer identity (Firat and Venkatesh, 1995; Goulding, 2003). The consumer becomes an equal participant in the determination of this self construction, seeking to construct symbols by the myths, narratives and simulations. In other expression, Firat & Venkatesh (1995) notice: “the consumer is a producer and what s/he chooses to consume is for the purpose of producing something”. This discourse contradicts the foundation of Modernism annotating that the consumption is the end of the process. In this case, the consumer as a cognitive actor seeks to satisfy an end (needs). Finally, through postmodern approach, it is important to italicize the paradox generated by having a consumer, a controller status of the construction of their universe. Firat & Venkatesh (1995) recognize that the consumer lives in a world composed of contradictions. To this point, the postmodern consumer instead of unifying them, s/he lives them as an existential condition

Lastly, it's fundamental to notice that the consequences of postmodernism for marketing and marketing research are several (Venkatesch et al ,1993). In this case, Venkatesch et al (1993) present two principal comments regarding this aspect: “First, Postmodernism is concerned with the lived experiences and fragmented realities; Spectacles and visualizations, non linear contours in time and spaces. Besides objects and objectifications, Postmodernism recognizes the existence of symbols, images, myths, narratives, fantasies..”

Second, postmodernism emphasizes culture over economy and consumption over production as the site of contemporary discourse and human behavior.

However, many researchers presented fundamental critics. Firstly, postmodernism is as anti-establishment, anarchic, and openly antagonistic as transcribed by Firat & Venkatesh (1995). Secondly, Postmodernism is based on the continuous exposition of contradictions rooted in the metannarratives, as it is restricted to the investigation of the discourse, language whose limits pose a problem. Finally and concerning the subject of theory generation, Rule (1999) suggests that

Postmodernism gives unsuitable framework for the systematic study of the social life, as there are no rules or norms to guide enquiry no overall validity no basis for truth and no causality or responsibility (Rule,1999 in, Goulding 2003).

**Postmodernism and its impact on the consumption theory
Conditions of postmodern consumption: A Literature
review**

The literature review discerns five categories of the postmodern conditions: hyper reality, fragmentation, reversal of production and consumption, decentering of the subject, and paradoxical juxtapositions of opposites. Which are discussed as follows:

The Fragmentation.

Fragmentation means the breaking up of a single reality into multiple ones .In other words, it represents an emancipator response to the logic of the whole (Firat & Venkatesch, 1995). In this sense, fragmentation may be related to markets, translated by the proliferation of the media, presenting disjointed experiences and the fragmentation of the metanarratives (Firat and Venkatesh, 1995) in which the difference is accepted. This postmodern condition doesn't only involve the demand but also concerns the supply facet (Raaj, 1993). For the former, the postmodern consumer is confronted to disjointed experiences. The consumption becomes a multiple moments of unconnected acts without a common aim, each moment of consumption may reflect a different image of oneself. In this case, the postmodern consumer doesn't conform to one experience, he is free to live fully every moment without a unified meaning (Cova, 1996). The subject is said fragmentated (Firat and Venkatesh, 1993). the fragmentation in relation to demand is achieved by the fragmentation of a supply side through the product differentiation, the multiplicity of marketing images (Raaj, 1993) through the hyperreality, a predominance of the spectacle.

The Hyperreality.

According to Firat & Venkatesch (1993), the hyperreality is the fact of becoming more real than the reality it supposedly represents. In other word, hyperreality is simulations or “hypes” (Raaj, 1993), hence, the reality has become only an illusion, an image, what is principally

sought by the consumer (Cova 1996). To explain this phenomenon, the semiotic analysis is adopted, so Baudrillard (1983) presents simulations as representations of imagined potentials, which are signifiers (signified reality). All signifiers (verbal, visual, or material signs or symbols representing things making them intelligible) may become detached from their signified reality (the original meanings) and become 'free floating' associated to new meanings (Raaj, 1993, Firat & Venkatesch, 1993, Baudrillard, 1983).

This disconnection generates new meanings which are images (Raaj, 1993). A new reality named hyper, hence, was born. In postmodern terms, the image doesn't represent only the product but the product represents the image (Raaj, 1993). It's important to note that the images and ideas evoked through the simulations are important to consider in the realm of consumption experience (Firat & Venkatesh, 1995). Hyperreality implies the deprivation of the authenticity and the conversion of what was originally a simulation to the real as Cova (1996) pronounced.

Decentering the subject.

The idea of a Cartesian unified subject has marked the modern thought. Hence, the subject occupies a state of *knowing* and therefore becomes cognitive (Firat & Venkatesh, 1993). Nevertheless, the postmodernists present the subject as fragmented, so the Cartesian idea is destabilized. In this order, the consumer often feels that he is the servant of his products by the following the instructions, "Consumers have to follow instructions in order to obtain the benefits and to avoid problems. 'Being in control' is a major goal of postmodern consumers realizing" (Raaj, 1993), this is called the decentering of the subject (Firat & Venkatesh, 1995; Raaj, 1993) in accordance with postmodernists. Thus, there is confusion between the subject and the object (products of the market). In this case, the subject doesn't control the processes concerning his interactions with the object. Instead of that, the object determines the conditions and rules (procedures) of consumption (Baudrillard, 1983).

Reversal of production and consumption.

As mentioned above, the modernist thought stressed the ideas that the consumption is an act of destruction by the consumer. The two

concepts of production and consumption are in opposition and the value is created in production of goods and destroyed in consumption (Raaj, 1993) so, Firat & Venkatesh (1995) clarify the relation by explaining that:

Each act of production is also an act of consumption and vice versa, that is, a cycle of production and consumption. According to modernism, the products are acting on the individual to produce a certain type of human being. Different consumption patterns produce different mentalities. In modern society, the human being thus produced is one who is ready, able, and willing to be commodified and objectified, to be consumed by the system, which needs it as labor power (p.254).

As added, Firat & Venkatesch (1995) postmodernists don't contradict this condition, but abolish the objectivity of modern thought since the aim is not to adopt the oppositions but to liberate the construction from imposed myths. This fact is named the reversal of production and consumption. In this case, Firat & Venkatesch (1993) point out "the need to view the consumer as a producer, as well as a consumer, of symbols and meanings which all human activity has become". The experts of symbolism as Baudrillard (1981) assign that value is a sign value created during the consumption when the consumer appropriates meaning(s) to the products they buy (Raaj, 1993) and that the personal identity is created by the usage rather than by the production (Cova & Cova, 2004). Consequently, the consumption regains the round. In other word, all along consumption, the producers are the images (represented in products, commodities, goods, etc.), and the products are the human beings.

"The limiting nature of such a separation becomes evident once it is understood that production—of the body and/or the mind of the consumer, as well as her/his self-image"—takes place in every act of consumption." (Firat & Venkatesh, 1993).

Juxtaposition of the opposites.

The principal characteristic of Postmodernism is its paradoxical nature (Raaj, 1993). Postmodernism accepts the fact that anything may be combined with and juxtaposed to anything else. It refuses the commitment to a specific connection and tolerates the paradox, so the contradictory emotions and cognitions concerning ideas, perspectives and consumption in particular are juxtaposed (Cova, 1996). Consumers are immersed in a sea of impressions and experiences but are not taken

seriously if they oppose this immersion. (Raaj, 1993). Regarding marketing, Cova (1996) tends to consider the postmodern marketing as a juxtaposition of opposites, so the consumer is suspended between two poles: - a quest for self versus a quest for community -Given meanings (images) versus constructed meanings (experiences).

The Transition to the Experiential Consumption

During several years (60-70 years), the functionalist approach of the consumption dominated the consumer behavior researches. Finding its origin in the micro-economic and psychological works (behaviorist or cognitive) (Carù and Cova, 2006), this approach purely adopts a cognitivist's vision where the individual maximizes his utility function under constraints (time and budget) in reference to the information (Chakor & Boubkr, 2009; Aurier & Passebois, 2002). In this case, Bettman (1979) described the consumer behavior as a collect process and multi-attribute data processing (Carù & Cova, 2006), with the aim to choose an optimal solution to solve problems related to decision.

As a deduction, the consumer is a logical, rational thinker, whose cognitive apparatus is viewed as a complex knowledge structure embodying intricately interwoven subsystems of beliefs referred to as "memory schemas" or "semantic networks" (Olson, 1980 cited by Holbrook & Hirschman, 1982).

The researchers concentrated on the understanding of the decision making process preceding the purchase decision, as well as on the post-purchase evaluation process of the satisfaction (Chakor and Boubkr, 2009). Bourgeon & Filser (1995) designate this analysis approach as a marginalist paradigm. This marginalism, quickly, found its limits because it is also important to take into consideration the emotional states or the hedonism in order to explain the behavior of the consumer.

Consequently, this approach ignores all types of consumption, integrating the various playful leisure activities, sensory pleasure, daydreams, esthetic enjoyment and emotional responses (Holbrook and Hirschman, 1982). In this case, individuals are in a platform where the sensuality and the significance of the experience are highlighted (Carù & Cova, 2007).

We face an evolving consumer distinguished by the heterogeneousness of the identities (Chakor & Boubkr, 2009) and thus,

who is integrated, in a postmodern perspective in opposition to the modern thought. Recalling, as noted by Curbatov (2003), "the postmodernism is a cultural episode, characterized by a pluralism of the styles of consumption and ideologies, a need of hyper reality and an expression of one by means of the consumption".

According to Addis & Podestà (2005), the postmodern thought stresses the important role of experience in the theory foundation. Specifically, the interaction between consumer – and non purchaser – and product constitutes the real experience of consumption, which is globally under-estimated by researchers. In any case, the experiential view aimed at revising models and tools in order to improve adherence to reality. It is, in fact, through studying the consumption behaviour of hedonistic products (considered as not strictly "rational") that the concept of experience is defined (Caru` and Cova, 2003).

In postmodernity, consumers seek different and local experience and they desire to belong to processes and experience immersion in thematic settings rather than merely encounter finished products and images. Therefore, marketing has to involve the consumer by considering him as a producer of experiences (Cova, 1996).

In this case, Cova (1996) exposed fundamental ideas:

In postmodernity, the consumer is not a passive target for image marketing but an active link in the continual production of meanings. He calls for an experience based marketing that emphasizes interactivity, connectivity and creativity. It is a fundamental shift in the role and purpose of marketing: from manipulation of the consumer to genuine customer involvement, from telling and selling to experiencing and sharing knowledge and emotions. This approach will help customers gain the status of being in control of constructing their world (Cova, 1996, p.2).

Therefore, the individual wants to differ from others by what he lives (Chakor and Boubkr, 2009; Cinotti, 2007). For him, to consume becomes an act of production of experiences, identities or images of itself and not a fact of destruction. (Cinotti, 2007; Filser, 2002).

"The Lived" becomes the most important element to integrate a consumer perceived as emotional, in search of sensitive experiences resulting from the interaction with products or services of the system of consumption (Maffesoli, 1990). Consequently, "There are an "incorporation" of meanings under the shape of experiences, in other

words individual staging where the accent is put on the sensualist and the importance of the lived” as pronounced Carù and Cova (2006, p.100).

In summary, the experiential approach gives way to the hedonic, esthetic aspect according to Ladwein and Ouvry (2006), to the amusement, to the dream, to the excitement, to the sensory stimulation and the pleasure according to Holbrook and Hirschman (1982) or also to the symbolic and imaginary projections, to the subjectivity of the individual (Boubkr and Chakor ,2009).

The consumer is an emotional being, centered on the realization of pleasant experiences (Williams, 2006). In this context, the experiential perspective generates emotions and sensations that are concerned with the consumer’s search for identity rather than responding to the needs. It’s through consumption that people build up and reinforce their identities (Cova & Cova, 2001; Badot & Cova, 2003; Caù & Cova, 2007; Cova & Cova, 2009). This approach is phenomenological in the spirit and considers the consumption as being a subjective state of consciousness with a variety of symbolic meanings, hedonic answers and an esthetic criterion. The individual becomes at once, an homo cogitans and an homo sensans (Chakor and Boubkr, 2009). Hence, Addis and Holbrook (2001) represent the experiential consumption as being a result of the explosion of subjectivity.

Conclusion

In summary, Postmodernism is not a one cultural style but a multitude of styles (Raaj, 1993). This diversity has concerned a plethora of domains into which, we identify the consumption. As far as consumption is concerned, postmodernism has attacked the universal status of modernism as reason, rationalism, truth.. and so on. Regarding this universal characteristic of modernism, postmodernism favours the development of a cultural and philosophical sphere that is both sensible and human (Goulding, 2003; Firat & Venkatech, 1995). In consequence, it proposes a specific space represented by subjective centered experience producing mental spaces (Raaj, 1993), the vehicle of knowledge are the narratives, discourses, subjective accounts, aesthetics and culture (Goulding, 2003). Through this paper, the major conditions in consumption are presented; hence, we have discussed the fragmentation, the hyperreality, the decentered subject, the reversal of production and consumption and lastly the juxtapositions of opposites.

All these conditions, provides a new framework to the consumption theory by fostering the experiential approach. Hence, the evolution towards the experiential approach allowed researchers to reconsider hedonic aspects, to give a new paradigmatic that considers other consumption types where sensations, pleasure, fulfillment and enjoyment occupy the first position.

However, the richness of the approach faces the problem of conceptualization of the experience notion. Carù and Cova (2002) talk about a concept that is poorly theorized or, worse than that, conceptualized in an ideological way; "any experience will have to be extraordinary and/or unforgettable ". To reach that end, Carù and Cova (2002) caution against the associate the extraordinary adjective to any experience. In this vein, Filser (2008) denotes the word 'experience' being polysemous and missing established theoretical bases. Mencarelli (2008) underlines the depletion of the experience notion in the marketing domain. He criticizes the theoretical propositions of the researchers reducing the sense and the scope of Experience. Thus, the exploration of the experience concept remains a current construction site (Filser, 2008).

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