

The System of Objects By Jean Baudrillard

شاید از این کتاب بیشترین نقل قول ها رو کردم اینجا و این دقیقا به این خاطر بود که عمیقا لذت بردم از Social Sciences ایده های بودریار. اما با همه این ها خیلی از این مسایل برام شنیدنی جای سوال داره و می دونم سیستم و نظامی که برای اشیا ترسیم شده خیلی قسمت هاششکاف داره. برای مثال با وجود اینکه این نظام تنها محدود به جوامع سرمایه داری میشه اما این تمایز خیلی اوقات دیده نمیشه ترجمه ی کتاب به نظرم خیلی سخت بود. برای درک یه قسمت های مجبور میشدم چندبار بخونم متن رو تا متوجه بشم مفاهیم خیلی جاها بدون اینکه منظم شده باشن تند و تند گفته شدن و حتی بعضا مطالب تکراری هم دیده میشه کتاب نظام اشیا از جایگاه کالا و شی در جامعه ی مدرن صحبت میکنه. شی با دلالت ثانویه بر پرستیژ و جایگاه اجتماعی افراد دلالت میکنه این همه مسیری که این جامعه مصرفی پیش رو داره از روابط انسانی تهی هست. مثل مارکوزه توی کتاب اروس و تمدن، بودریار میگه کالاها اصل لذت رو تامین می کنند بدون اینکه این افسار گسیختگی غریزه از حد بگذره. از نگاه فریاد جامعه ای که می خواد متمدن بشه مجبوره که اصل لذت رو فدای اصل واقعیت بکنه تبلیغات و نظام مصرف به نوعی به افراد آزادی هدیه میکنه اما آزادی ای که اجباریه. در قالب این جامعه ی دموکراتیک مصرف و تبلیغات قرار داره که حکم نمایشی مبتذل رو داره که هدف پشتش استثمار هرچه بیشتر مصرف کننده است در کل کتاب رو دوست داشتم و دوست دارم Philosophy. (: توی یه مقاله ی جدا راجع بهش بنویسم

در این کتاب به زندگی اشیا پرداخته شده گاهی تحلیل های روانکاوانه گاهی جامعه شناختی و البته بحث Social Sciences های فنی - فصل سوکارکرد ها ربات ها و گجت ها برام جالب بود من این کتاب رو در ادامه و در پیوند چند کتاب دیگری مطالعه کردم که در باره ی تکنولوژی بود: ماهیت تکنولوژی و هنر تکنولوژی مارکس و تکنولوژی - مارکس و تکنولوژی - قانع بصیرتوی این کتاب در مورد سه نسل سیستم های تکنولوژیک صحبت های جالبی پیدا میشه پرسش از هایدگر، تکنولوژی Philosophy چیست؟ - پرسش از هایدگر تکنولوژی چیست - قانع بصیری

Jean Baudrillard was a French sociologist philosopher cultural theorist political commentator and photographer. We live in a world dominated by simulated experiences and feelings Jean Baudrillard believes and have lost the capacity to comprehend reality as it Jean Baudrillard was a French sociologist philosopher cultural theorist political commentator and photographer. In Jean Baudrillard's words The very definition of the real has become: that of which it is possible to give an equivalent reproduction The real is not only what can be reproduced but that which is always already reproduced: that is the hyperreal which is entirely in simulation. His treatment of nonfunctional or "marginal" objects focuses on antiques and the psychology of collecting while the metafunctional category extends to the useless the aberrant and even the "schizofunctional. The System of Objects is a tour de force of the materialist semiotics of the early Baudrillard who emerges in retrospect as something of a lightning rod for all the live ideas of the day: Bataille's political economy of "expenditure" and Mauss's theory of the gift; Reisman's lonely crowd and the "technological society" of Jacques Ellul; the structuralism of Roland Barthes in The System of Fashion; Henri Lefebvre's work on the social construction of space; and last but not least Guy Debord's situationist critique of the spectacle. The System of Objects Baudrillard takes moments of insight and stretches them into a totalizing suffocating system that attempts to explain far too much than his simple thesis can bear: possessions once meant more to us than they do now because once upon a time they were made by us to last for generation after generation. Now our possessions are disposable and their functionality has been replaced by desire--for status for the illusion of projecting our individuality (mass-produced objects!) in an industrial age that long ago disposed of individuality. Nonetheless his constant desire to close down readings of things in order to inscribe a singular meaning onto behaviors (in this case as in so many behaviors relating to consumption) undercuts his analysis by making it both hopelessly bleak and needlessly essentialist. But he's smart about how he breaks things down into different orders of consumption and treats them separately (even if only to make them ultimately arrive at the same point) and the distinctions are worth considering. Wordy translation with an

uncharacteristically formal academic tone for the early Baudrillard though the last chapters have flashes of the poetic-aphorist style he would become best known for. A profundidade e precisão do panorama de Baudrillard sobre uma instância central da sociedade de consumo surpreende por o quanto longa é a análise: escrito no fim dos anos 60 vimos uma intensificação brutal do processo ali descrito. Não entrarei à fundo em cada ponto do livro apenas gostaria de ressaltar uma questão presente no posfácio da tradutora: o recurso de Baudrillard aos modelos da linguística e da psicanálise por vezes reduzem bastante certos aspectos do objeto em questão (piada: após um tempão de conversas sobre o falo uma sã alma ressalta a banana também é uma fruta!). O objeto aparenta preencher um vazio 'produzido' pela lógica do crédito do consumo da antiprodução; entretanto apenas se insinua como aquilo a ser consumido/consumado - função imanente a um sistema que se independentiza das necessidades que ele oferece suprimir. It's Baudrillard so we are abstract and difficult at times - but worth the read! There seems to be some sort of debt to the memorable essay in Barthes' Mythologies on washing powders. Particular highlights are the section on advertising towards the end (how it induces a double compulsion) and the final chapter upon consumption (what is consumption!?) punning all the while between (to) consummate and (to) consume. Many of the observations Baudrillard points toward are some I've noticed by observing both my own consumption habits/feelings associated in my relationship with objects and the same dynamics in others, البته نمی دونم متن اصلی هم به این اندازه سخت بوده یا نه اما دلم می خواست روان تر می بود: شی به شخصیت یافتن انسان های مدرن کمک میکنه: به نکته ی جالب قسمت پایانی کتاب این بود که اصل لذت و اصل واقعیت فروید رو توی دنیای کالاها آورده بود. چیزی که فروید توی تمدن و نارضایتی های آن معتقد نبود His work is frequently associated with postmodernism and post structuralism: Jean Baudrillard was also a Professor of Philosophy of Culture and Media Criticism at the European Graduate School in Saas Fee Switzerland where he taught an Intensive Summer Seminar, Jean Baudrillard's philosophy centers on the twin concepts of hyperreality and simulation. These terms refer to the virtual or unreal nature of contemporary culture in an age of mass communication and mass consumption. His work is frequently associated with postmodernism and post structuralism, Jean Baudrillard was also a Professor of Philosophy of Culture and Media Criticism at the European Graduate School in Saas Fee Switzerland where he taught an Intensive Summer Seminar, Jean Baudrillard's philosophy centers on the twin concepts of 'hyperreality' and 'simulation', These terms refer to the virtual or unreal nature of contemporary culture in an age of mass communication and mass consumption. We live in a world dominated by simulated experiences and feelings Jean Baudrillard believes and have lost the capacity to comprehend reality as it actually exists. We experience only prepared realities edited war footage meaningless acts of terrorism the destruction of cultural values and the substitution of 'referendum'. {site_link} A tour de force of the materialist semiotics of the early Baudrillard: The System of Objects is a tour de force—a theoretical letter-in-a-bottle tossed into the ocean in 1968 which brilliantly communicates to us all the live ideas of the day: Pressing Freudian and Saussurean categories into the service of a basically Marxist perspective The System of Objects offers a cultural critique of the commodity in consumer society. Baudrillard classifies the everyday objects of the “new technical order” as functional nonfunctional and metafunctional: He contrasts “modern” and “traditional” functional objects subjecting home furnishing and interior design to a celebrated semiological analysis, “ Finally Baudrillard deals at length with the implications of credit and advertising for the commodification of everyday life: While that may be so in some ways it doesn't constitute a monolithic force driving all of our urges: Philosophy Social Sciences Oh Baudrillard I wish that your intuition and insight could have been less psychoanalytically and unilaterally charged in its nature: I say this of course because The System of Objects is brilliant in many ways, Baudrillard had a way with observation and a keen ability to take singular examples and make them speak for larger phenomena that were but some signs of his brilliance: Having now read this entire volume from which his now infamous collecting essay is taken I can say that it is worth reading its entirety. Baudrillard paints quite the vast picture here basically arriving at the conclusion that all consumption is depraved and all objects are signs: Philosophy Social Sciences



First half on the 'taxonomy' of interior design objects was a bit of a slog second half more theoretical and rewarding, Nunca tinha lido nada do Baudrillard antes achei uma ótima introdução: A proposta do livro é interessantíssima: uma análise não apenas dos aspectos técnicos mas socio-culturais do sistema de objetos, And he goes deep: de móveis à iluminação de souvenirs de viagem à máquinas de lavar de carros à relógios de pulso: Alguns momentos são bem marcantes: as análises sobre a organização dos cômodos a função dos carros as coleções os objetos automatizados o objeto-publicidade, Consumo enquanto marcador de prestígio social objetos-que-consomem-gente: longe de uma democratização pela variedade das mercadorias há um aspecto discriminatório inerente ao sistema de objetos, Philosophy Social Sciences An exploration of Objects and how we move about them, Philosophy Social Sciences While this text is a bit too Freudian/Marxist for my taste it does point out a very existential process between the consumer society and the individual, While this text was written long before iphones it tends to really hit home in a quasi-prophetic way. Consumption is no longer about sustaining the human body's needs but rather a socio-psychological desire instead: Made me go a little crazy for a bit had to take a break from it Philosophy Social Sciences.

. . Philosophy Social Sciences 3.2/5.0 Minor Baudrillard. Stick to the simulacra you dense French bastard. Philosophy Social Sciences Surpreendentemente bom. Mesmo assim não é um problema que invalida o texto. Philosophy Social Sciences Fascinating read