ABSTRACT

In global India, the people in all layers suffer from Western Bound Cultural Syndrome and they usually imitate a highly consumerised life with changing life style and life choices. The entertainment and enjoyment are the prime issue regardless of social, economical, educational and cultural status. The advertisement and entertainment industries are being used to market sensitization as well as promotion of consumerism. Here, there are two tools/weapon, limerence, an emotional state of being in love and neuro-marketing system are being used deliberately to promoting the market. To explore the implication of limerence and neuro-marketing system in business in service sector, and its impact, a study was conducted on 200 population of both rural and urban area of West Bengal, India. Data was collected through structured interview schedule to know effect consumerism in their daily survival with their happiness and unhappiness. It was revealed that people were submerged by want created, identity and status consumption. Their consumption was not need based. Even 28.5% of them who were students or unemployed or no earning were habituated to consume a handsome and they were managing it forcefully from their parents. The status of consumption was increasing according to income level. Marketing strategies through limerence and neuro-marketing would be redefined for a safe and healthy society.

INTRODUCTION

A social revolution is occupied in India due to an effect of globalization. The economic changes accelerate the cultural changes. The changes in technology, economic, political and legislative facilitate the choices, freedom and experiences among present generation. Thus, the life style and life choices are being preceded as an impact of global transformation. Economic development is backed alone in terms of economic, social transformation without inclusion of morals and spiritual development (Roy, 2013).

DOI: 10.4018/978-1-5225-0143-5.ch014
In global India, the people in all layers suffer from Western Bound Cultural Syndrome through its
in their daily lives. It is the prime cause of unhappiness, violence and competitive life (Banles, 1992).
This changing lifestyle and life choices does not depend on social, economical, educational and cultural
profile of people because everybody tries to buy enjoyment and entertainment. It is an immediate effect
of rapid consumerism. It encourages peoples’ happiness through constant expansion of their materials
standard of living (Silver, 2002). It cultivates the growth of status consumption and want creation, both
of which increases consumption without contributing to happiness (Raymond, 1985). Usually, people
have biological needs for food, water and shelter which the most basic reason to consume is necessity.
In modern Indian society, necessity is not only or even primary reason for consumption. Most consumer
goods are not satisfying a basic physical demand but are instead used to satisfy desire (Silver, 2002).

There are three virtues in human life i.e. justice, beneficence and prudence. Last one is the key tool of
human respect and happiness, which is controlled by individual’s knowledge and self-command (Smith,
1982). In Buddhist Economic Philosophy, consumption is considered as wastage (Harvey, 2013). Swami
Vivekananda viewed when agricultural, industrial growth and production would be downward, the services
sector would raise its head and it would be a peril to the people for their bombard consumerism, and
they would be addicted in alcoholism, sexual violence and other deviant behavior. It would be an upset
for modern society (Roy, 2013).

In fact, among teenagers/youth, consumption has become the biggest driving force linking them
each other. The immediate needs of teenagers are provided by their parents. But their consumption is
easily influenced by created desires. Thus, the definition of necessity is expanding because there is a
gap between needs and purchasing particular goods (Smith, 1982). The aristocracy of an individual in
the society is determined by his/her consumption status. In consumerist society, consumption is used to
define status, a person’s social setting, consumption of certain goods allows one to fit into a subculture
based on a particular type of consumption (Banles, 1992).

However in global India, it is being experienced that services sector is the prime base of Indian La-
bour market. It has created space for all regardless of education, gender and skill. The rural population
usually migrates in urban area because in rural economy, agriculture is not so much profitable and on
the other hand, other employment scope is nothing or a few little. As a consequence of this, new let-
tered generation enters into urban labour market. They are basically serving the neo-middle classes and
marketing sectors as well (Roy, 2013).

The advertisement and entertainment industries are being used to market sensitization as well as pro-
motion of consumerism where brands of consumer goods play an important role in forming a consumer’s
self-identity (Smith, 1982). The problem with consumerism is that it makes the pursuit of happiness more
difficult. The goal of consumerism is to keep the consumer wanting to purchase more goods. Nowa-
days, consumption is a way of life (Banles, 1992). It signifies the female body as commodity. Images of
female body are largely promoting consumption of fashion, appliances, food, travel or cosmetics. It is
used either to promote consumerism or to be consumed. The female form is presented within the realm
of commodity aesthetics. It is depersonalized and presented only to signify consumption or as consum-
able commodity. In essence, the social construction of the body takes place as the commodification of
the body. Its presentation is in such a way as to include desire. The commodification co-opts the female
body from the social subjects to whom it belonged, strips it of any subjectivity, and presents it as an
object, as the signifier of consumption (Clammer, 1995.). The relationship between consumption and
the commodified female body in India is derided. Commodities from cars to cokes, shoe polish, to nail
polishes and displayed with young women close by signaling availability and sexuality. The sexuality
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