



**“A Critical Approach To Experiential
Consumption:
Fighting Against The Disappearance Of The
Contemplative Time”**

Stream 23: Critical Marketing: Visibility, Inclusivity, Captivity

Antonella Carù

Bocconi University, Milan

Bernard Cova

ESCP-EAP, Paris

antonella.caru@sdabocconi.it

bcova@escp-eap.net

SDA Bocconi,
Via Bocconi, 8,
20 136 Milano,
Italy.

ESCP-EAP,
79 Av. de la République
75 011 Paris
France.

Tel: 00 33 1 49 23 21 64 / Fax : 00 33 1 49 23 22 48

Abstract

The notion of experience has entered the field of consumption and marketing through Holbrook and Hirschman's 1982 pioneering article. Twenty years after, this notion has gained ground to be recognised as important for what it can contribute to marketing knowledge of the consumer. As a consequence, it is the pillar of the so-called experience economy and experiential marketing. Building on Arnould and Price's well-known 93's 'River Magic' paper on extraordinary experiences, marketers tend to engage consumers in a memorable way, offering them extraordinary experiences. For them, experiences provide consumers a way to engage physically, mentally, emotionnally, socially and spiritually in the consumption of the product or service making the interaction meaningfully real. In this paper, we build on several works from Latin philosophers and sociologists (Bruckner, Cassano, Le Breton,Urbain...) to unveil the North-American roots of the romantic vision that support such an idea of extraordinary experiences. Then, we put to light the impact of this vision on what Manzini in his essays on sustainable development and wellbeing, names the disappearance of the 'contemplative time'.

Introduction

Following the marketing mid-life crisis of the 1980's which led to an explosion of the discipline in different panaceas (Brown, 1993), many of those involved professionally and academically in marketing had hoped that the 1990's would bring a re-focusing on a solid and innovative concept, that of the relationship. In effect, marketing took on this concept, which up to then had been left to the sociologists, in order to make it the new heart of the discipline in place of the transaction. However, as pointed out by Blois in 1997, in adopting the concept, marketing considerably reduced the significance of the concept of relationship: "the risk of viewing relationships as if they must involve (as advocated by Relationship Marketing theory) commitment and an almost blanket trust is to ignore the rich diversity of relationships which not only exist but also are appropriate in different contexts" (Blois, 1997, p. 63). In Blois' opinion, unless a counter-intuitive definition of a relationship is used, all companies have relations with their customers and vice versa, the level of trust and involvement vary considerably along a scale from none to extremely important.

At present, while limitations are apparently becoming evident in the relationship approach (Fournier *et al.*, 1998) and its more pompous derivative CRM (Rigby *et. al.*, 2002), marketing is looking for a new way out linked to the concept of experience (Hetzl, 2002). The notion of experience entered the field of consumption and marketing with Holbrook and Hirschman's pioneering article of 1982. Twenty years later, this notion has become a key element in understanding consumer behaviour (Addis and Holbrook, 2001), and, above all, a foundation for the economy (Pine and Gilmore, 1999) and marketing (Schmitt, 1999; LaSalle and Britton, 2003) of the future.

In our view, however, this approach continues to lack a solid foundation, because the concept of experience is still ill-defined or, worse, defined in ideological terms, as occurred in the last decade with the concept of relationship. Every experience appears to be extraordinary (LaSalle and Britton, 2003) and/or memorable (Pine and Gilmore, 1999). Before going further in this direction, it would seem to be a good idea to learn from the past, so as not to deform the concept of experience with an excessively reductive and normative approach, and in order to protect experience from the distortions that we, marketing experts, have already inflicted on the concept of relationship.

To this end, the present paper aims:

- first, to give an overview of the different meanings ascribed to to the notion of consumption experience;
- second, to advocate, using a Latin deconstructive approach, that in the field of marketing we must go beyond a romantic view that tends to consider every experience as extraordinary;
- finally, to highlight the non-sustainable link between the development of experiential marketing and the disappearance of contemplative time.

Towards extraordinary consumption experiences

For researchers in consumer behaviour, an experience is above all a personal occurrence, often with important emotional significance, founded on the interaction with stimuli which are the products or services consumed (Holbrook and Hirschman, 1982). This occurrence may lead to a transformation of the individual in the experiences defined as extraordinary (Arnould and Price, 1993). Taking up the argument of sociology (Miller, 1998; Ritzer, 1999) research in consumer behaviour considers (Vézina, 1999) experience as a central element of the life of today's consumer, a consumer who is looking for sense: "for the post-modern consumer, consumption is not a mere act of devouring, destroying, or using things. It is also not the end of the (central) economic cycle, but an act of production of experiences and selves or self-images... The way to enhance and enchant life is to allow multiple experiences, to be sensed emotionally as well as through reason, utilizing all the aspects of being human... Life is to be produced and created, in effect, *constructed* through the multiple experiences in which the consumer immerses" (Firat and Dholakia, 1998, p. 96). As a consequence, a key concept developed along with experience is the one of immersion: the postmodern consumer is said to take pleasure "in being immersed in McDisneyfied banalities" (Thompson, 2000, p. 134). Indeed, there is the recognition of a "growing quest on the part of the contemporary consumers for immersion into varied experiences" (Firat, 2001, p. 113) more and more conceptualized as "embodied experiences" (Küpers, 2000; Sherry, 1998). The roots of this so-called experiential consumption (as opposed to functional consumption, Addis and Holbrook, 2001) must be sought in the growth of services, for which the good that is purchased is an experience rather than a material object (Campbell, 1995). Its main feature is to grant space to emotions. This leads to an experiential approach to the study of consumption which recognises the importance of variables that have previously been neglected: "the roles of emotions in behaviour; the fact that consumers are feelers as well as thinkers and doers; the significance of symbolism in consumption; the consumer's need for fun and pleasure; the roles of consumers, beyond the act of purchase, in product usage as well as brand choice, and so forth" (Addis and Holbrook, 2001, p. 50).

In the experiential perspective, the consumption experience "is no longer limited to some pre-purchase activity (the stimulation of a need, the search for information, assessment, etc.), nor to some post-purchase activity, e.g. the assessment of satisfaction, but includes a series of other activities which influence consumers' decisions and future actions" (Vézina, 1999, p. 62). Consumption experience is thus spread over a period of time which, according to Arnould *et al.* (2002), can be divided into four major stages:

- The *pre-consumption experience*, which involves searching for, planning, day-dreaming about, foreseeing or imagining the experience;
- The *purchase experience* which derives from choice, payment, packaging, the encounter with the service and the environment;
- The *core consumption experience* including the sensation, the satiety, the satisfaction/dissatisfaction, the irritation/flow, the transformation;
- The *remembered consumption experience* and the *nostalgia experience* activates photographs to re-live a past experience, which is based on accounts of stories and on arguments with friends about the past, and which moves towards the classification of memories.

Thus, the consumption experience cannot be reduced to the sole shopping experience, e.g. the experience at the point of sale (also called 'service encounter' in services research, Carù, 1996). This concept of shopping experience is based on work which since the 1970's has looked at purchasing behaviour at the point of sale and sought to go beyond the hypothesis of consumer rationality. This first revealed a type of consumer termed 'recreative' (Bellenger and Korgaonkar, 1980). Later, broader studies highlighted hedonistic behaviour in most consumers, so moving attention from the utilitarian to the hedonistic value of shopping (Babin *et al.*, 1994). The consumer is thus seen as an individual emotionally involved in a shopping process, in which the multi-sensory, imaginary and emotive aspects, in particular, are sought and appreciated. At this point, retailing research joined with the sociological studies interested in the same issues (Falk and Campbell, 1997; Codeluppi, 2000) which assume that the enjoyment derived from shopping does not come from buying, wanting or desiring products, but that shopping is a socio-economic means to socialise, to enjoy oneself and the company of another person while making given purchases. Hedonistic and utilitarian motivations thus become so closely intertwined that it seems wrong to act against them (Falk et Campbell, 1997). Examples of shopping experiences range from cultural consumption in museums (Goulding, 2000) to "spectacular consumption" at Nike Town Chicago (Penaloza, 1999; Sherry, 1998).

For marketing (Hetzl, 2002; Schmitt, 1999), design (Norton, 2003) and economy (Gupta and Vajic, 2000; Pine and Gilmore, 1999), an experience is mainly a type of offering to be added to merchandise (or commodities), products and services to give a fourth type of offering which is particularly suited to the needs of the postmodern consumer. Indeed, there is a shared belief among these authors that the postmodern or "millennial consumer" (Holbrook, 2000) is simply not what the rational model of marketing wanted her/him to be. Thus, for marketing, a good experience is 'memorable' (Pine and Gilmore, 1999), if not 'extraordinary' (LaSalle and Britton, 2003), allowing this consumer to exploit all his/her senses (Schmitt, 1999) through the staging of the activity/physical support/social interaction triptych (Gupta and Vajic, 2000). This type of experience produces emotions (in marketing, emotional experience or emotion is often cited as the heart of the consumption experience) and also transformations in individuals. "Some industry experts argue that economic value now turns on more than a high-quality product or good service delivery: it turns on engaging customers in a memorable way – offering them an experience, or even better, transforming them by guiding them through experiences. These experts argue that economic value increases as offerings move from commodities to transformations... When offering experiences marketers are concerned with staging the experience – making it memorable and personal" (Arnould *et al.*, 2002, p. 423). Offering experiences is supposed to be a solution to avoid the commodity trap (LaSalle and Britton, 2003) for any kind of business including pure retailing (Kim, 2001) where the aim is to build up a set of strategies - such as retailtainment or shoptainment - which seek to offer the consumer physical and emotional sensations during the shopping experience (Codeluppi, 2001).

The above overview shows that consumer behaviour research adopts a conceptualisation relatively close to that used in the social sciences and philosophy. Experience is defined as a subjective episode in the construction/transformation of the individual, with however, an

emphasis on the emotions and senses lived during the immersion at the expense of the cognitive dimension. Marketing, on the other hand, gives experience a much more objective (rather than subjective) meaning, confirming the idea that the result may (must?) be something extremely significant and unforgettable for the consumer immersed into the experience.

Without wishing to categorise too closely the different interpretations given to the consumption experience, attention can be drawn to the sub-categories proposed in the social sciences literature. In this respect, the most fruitful model is that proposed by Csikszentmihalyi (1997), and recently taken up by consumer behaviour research (Novak *et al.*, 2000; Arnould *et al.*, 2002), that underlines the specific case of 'flow experiences', in which maximum psychic energy is required (Csikszentmihalyi, 2000). Two main dimensions differentiate the types of experience (Csikszentmihalyi, 1997): the skills and the challenge. The flow occurs when the skills and the challenge are both at a maximum. "A flow experience for one consumer may be boring or irritating to another consumer – it depends on their skills and challenges... Only a small fraction of consumer experiences can be classified as flow activities. Nonetheless, flow activities are pivotal because they represent peak experiences" (Arnould *et al.*, 2002, p. 427).

Despite the existence of different experience typologies, it is the flow experience with its idea of total immersion or plunge which has most attracted marketing researchers, in particular those working on consumer behaviour, who (Arnould and Price, 1993) have compared it to the peak experience conceptualised by Maslow (1964) in the 1960's with reference to religious ecstasy. The experience has also been compared (Arnould and Price, 1993) to the epiphanic experience described by Denzin (1992) and to the extraordinary experience introduced by Abrahams (1986). For Denzin (1992, p. 26), "epiphanic experiences rupture routines and lives and provoke radical redefinitions of the self. In moments of epiphany, people redefine themselves". However, outside consumer research, Abrahams (1986) tempers this over-emphasis on peak or epiphanic experiences and proposes the dichotomy between 'ordinary experience' and 'extraordinary experience' in a processual perspective, e.g. life is a temporal flow and every experience occupied a position in a time sequence: an ordinary experience corresponds to everyday life, routine, the past, and the passive acceptance of events. An extraordinary experience corresponds to "more intense, framed and stylized practices" (Abrahams, 1986, p. 50). Using the same anthropological approach, Turner (1986) refers to Dilthey's distinction between 'mere experience' and 'an experience': "mere experience is simply the passive endurance and acceptance of events. An experience, like a rock in a sand Zen garden, stands out from the evenness of passing hours and years and forms what Dilthey called a structure of experience" (Turner, 1986, p. 35). It is this distinction which is seldom used in marketing to differentiate between what it's called (Schmitt, 1999) mundane and extraordinary or memorable experiences.

That said, from the beginning of the 1990's, Arnould and Price (1993, p. 41) show that a sporting activity such as "river rafting provides absorption and integration, personal control, joy and valuing, a spontaneous letting-be of the process, and a newness of perception and process... In the current historical and cultural context, it can be argued that these themes are deeply frustrated values that American consumers seek and prize. For many consumers intense, positive experiences crystallize selfhood, provide life meaning and perspective, confer

awareness of one's own mortality, reduce anxiety, and improve for coping" (Arnould and Price, 1993, p. 41). All that! It is clear why the Arnould and Price text on the experience of river rafting inspired many researchers working on experience in marketing, researchers who, as they have gone along, have tended to replace the concept of 'experience' with that of 'extraordinary experience' or 'flow experience', as every experience has to be extraordinary (LaSalle and Britton, 2003) and the immersion into this flow experience is the reference concept.

As a consequence, some effort has been made to underline clearly the difference between the simple pleasure of an ordinary or mundane experience and the enjoyment of an extraordinary or flow experience, indicating the latter as the target to realise for marketers. In their discussion of hedonism, O'Shaughnessy and O'Shaughnessy (2002) insist on the need to understand fully the nature of a flow experience, in order to arrive at a clear definition of the difference between 'pleasure' and 'enjoyment': "Csikszentmihalyi views enjoyment as optimal experience and distinguishes this enjoyment from mere pleasure, which he sees as resulting from a reflex response built into the genes for the preservation of the species... Though pleasurable experiences can on occasions be optimal experiences (enjoyment), pleasure is generally evanescent... Only if the pleasurable experience involves intensity of attention, sense of achievement and psychological growth, does pleasure becomes enjoyment" (O'Shaughnessy and O'Shaughnessy, 2002, p. 540).

Place here Exhibit 1: An example of the arguments used by experts in experiential marketing

The romantic roots of extraordinary consumption experience

Schmitt himself (1999), the great initiator of experiential marketing, admits as much, almost with embarrassment, on the last page of his propaganda-like study: "most brands and marketing campaigns, most of the time, are unable to provide these types of experiences – even temporarily" (Schmitt, 1999, p. 251). Schmitt justifies this claim with an explanation which tends to dismantle all the attractive and brilliant elements of experiential marketing: "our organisms have not been built to undergo intense, personality-shaking experiences all the time. Religious, spiritual, and existential experiences often result in dogmatism, obsession, and serious delusions of reality. Somewhat mundane experiences of medium intensity – and even fake experiences¹ – may in fact be the precondition for happiness. As such, they have an important role to play in enriching our ordinary, daily lives" (Schmitt, 1999, p. 251-252).

In the light of these observations which raise doubts regarding the development of a concept of the consumption experience connected to extraordinariness, we have to understand how we have arrived at this position which risks becoming a theoretical dead-end and a real managerial and societal problem. Indeed, this search for extraordinary experiences could lead to one unexpected implication of Disney's and other similar successes: "to make consumers dissatisfied with products and experiences that do not deliver a magical experience" (Shroeder and Dholakia, 2001). An important indication can be found in the study of the romantic roots

¹ Schmitt here refers to criticism levelled at marketing experiences: deceptive and fake.

of experiential consumption drawn up by Holbrook (1997). The author takes the work of Campbell (1987) as a point of reference to bring out the foundation of the concept of consumption experience. For Campbell (1987), the origin of experiential consumption is to be sought in the European Romantic period of the eighteenth century, i.e. in a way of life which privileged change, diversity and the imagination. Romanticism is associated to the search for intense pleasures and high arousal, in contrast to the tepid mediocrity of everyday life. Its philosophy is fundamentally opposed to those essentially mundane and utilitarian attitudes which characteristically accompanied modern consumption (Campbell, 1997). Romanticism underlies our present model of consumption, a model which moves increasingly further away from the pure functionalism of the response to needs (Addis and Holbrook, 2001). As a result, consumers become the hero of a 'novel', the novel of their everyday lives. This allows Holbrook (1997) to propose the following logical sequence: 'romanticism → experiential consumption → emotional responses → pleasure', and to insist on the fact that in this experiential approach, sensations are more important than the consumers' rational thoughts. As Pine and Gilmore (1999) later, Holbrook (1997) refers to the work of Campbell to sustain that Scitovsky (1976) is the only contemporary economist to have appreciated this romantic root in hedonistic consumption, for which the main aim of daily life is to obtain the maximum possible pleasure from all the sensations permitted by the experiences enjoyed, especially the consumption experiences.

These considerations are confirmed in the anthropological approach to experience developed by Abrahams (1986), who claims that it is American society that has taken on more decisively the romantic values of change and diversity: "as a nation of individualists, Americans have placed ever greater importance on experience, relating it to our notions of person in constant development.....This obsession of novelty, accompanied by a fear of boredom, is deeply implicated in the almost compulsive need to move on" (Abrahams, 1986, p. 59). This fear of boredom leads to an increase in risky behaviour which provokes strong emotions and extraordinary experiences, such as river rafting (Arnould and Price, 1993). The more our contemporary and organised society is at peace, the more the fear of boredom increases and with that the search for extraordinary experiences. In dangerous pastimes, "the more the rest of life has been rendered peaceful and protected from every risk, and the more family and professional existence are beyond every fear, so the sensations experienced are that much more solicited" (Le Breton, 2002, p. 128). The main justification for the use of dangerous entertainment resides in the strong sense of much greater gratification than in daily life and routine experiences. Whilst in the less protected world that preceded modernity, everyday life was responsible for its share of happy and unhappy experiences, today "the risk-free long-term projection, with the assurance that nothing will ever change and that all surprises are excluded, generates boredom and indifference, in the absence of hurdles which give individuals the chance to measure themselves against their existence" (Le Breton, 2002, p. 130).

What is seen in the work of Schmitt (1999), apart from the conclusion, and of Pine and Gilmore (1999), is this culturally biased, North American vision of experience which is anchored in Romanticism. This vision has been taken up by the European marketing experts, as is clear in Hetzel's conceptualisation (2002, p. 314), which identifies five levers on action

to provide consumers' experience. Although not explicitly stated, the romantic roots of experiential marketing are clearly evident in three of these five levers¹:

- 'Surprise the consumer' (and above all 'respond to the need for something unexpected');
- 'Propose the extraordinary'
- 'Stimulate the five senses'

Underlying this approach, then, is the attempt to break the monotony of the everyday, surprising the consumer and stimulating the emotions.

This obsession with the extraordinary experience that marketing proposes in our society has recently provoked a strong reaction on the part of both European and American authors (Ritzer, 1999; Urry, 1995) which may help to reformulate the concept of the consumption experience in a more comprehensive manner. As the roots of extraordinary experiences are grounded in North American thinking, we prefer in this paper to rely on European authors to critic it; thus, we use a Latin perspective to deconstruct a North American construction (Cova, 1999). In France, for example, Bruckner (2000) attacks 'the mysticism of the peak points' and the 'search for perpetual euphoria' which constitute the ideology of contemporary society. For the author, this obligation to be happy is an ideology "which forces everything to be assessed in terms of pleasure and displeasure, an attribution to euphoria which leaves those who do not agree in shame and discomfort" (Bruckner, 2000, p. 17). In this way, the author criticises "the enemies of boredom" and "the society of continual entertainment" (Bruckner, 2000, p. 141), sustaining a vision of existence in which experiences of differing intensity co-exist: "but, above all, life must have empty days; at all costs, the different intensities of existence must be preserved, so as at least to benefit from the pleasure of change. True life is not absent, it is intermittent, a flash (splash) in the greyness for which we preserve a moving nostalgia" (Bruckner, 2000, p. 142). Cassano (2001, p. 62) in Italy notes along the same lines that "we are inside an obsessive exaltation, in the most complete lack of degree. Today, this lack of degree is not only not seen as a danger, but it is sought both in production and consumption, in which the desire to 'live life to the full' and to have a 'reckless life' is the translation of the obsession of the beyond, of the intolerance of limits and the desire to exceed them". According to Cassano (2001), this results in a fear of pauses and intervals, a need to fill up all free time with brilliant and astonishing experiences, and the cult of strong emotions.

Extraordinary experience and the disappearance of contemplative time

Contrary to the experiential marketing theory, the Latin thinkers defend the valorisation of simpler and more common experiences, such as taking a walk, which give back the time to think. For Cassano (2001, p. 150), "walking is a poor art, a doing nothing full of things, the sweet ebb back of our minimum life". For Le Breton (2000), "walking is an introduction to the sensations of the world, a full experience which leaves the initiative to the individual" (Le

¹ The last two levers ('Create a link with the consumer' and 'Use what the brand refers to') appear less directly linked to romanticism.

Breton, 2000, p. 18), “it is a quiet way to give back appeal to time and space” (Le Breton, 2000, p. 19). “Walking returns individuals to the happy sentiment of their lives. They immerse themselves in a life-style full of meditation which solicits a full response from the senses. They sometimes return changed, more willing to enjoy time than to subject themselves to the dominant urgencies of contemporary existence” (Le Breton, 2000, p. 11). Over and above the reference to walking, these researchers draw attention to a life-style based on small, daily ‘nothings’ which seems to become a counter-model for individuals (Urbain, 2002). With reference to tourism, for example, Urbain (2002, p. 89) claims that “an ethic fed by some guilty conscience (and also some commercial interest), encourages seeing the holiday-maker as a continuously active being keen to fill all free time with a multitude of sporting and cultural activities. Imagined, as always, as eager for physical effort and discovery, the need expressed by the holiday-maker is strong enough to justify the provision and development of a multitude of services”. Urbain gives the results of some empirical research showing that the holiday-maker actually does not seem to accept this ethic, but rather resists this ideological pressure. 50% of French holiday-makers claim that “they did nothing special on holiday (SOFRES survey, 1997). The idea of the active holiday ‘therefore depends principally on a hope rather than the observation of behaviour or the consideration of the reality of desires” (Urbain, 2002, p. 90).

In the same vein, Manzini (2001) argues that experiential marketing could lead to a degraded context of life through the disappearance of contemplative time. The expression ‘contemplative time’ stands for a time that is used ‘to do nothing’ (*farniente*) and, nevertheless, is not empty, nor meaningless. Examples of contemplative time range, of course, from looking to a sunset to making some spiritual exercises. But we may assume that there is a bit of contemplative time also in doing something (walking, eating, talking with people,...) at a slower pace. Traditionally, the contemplative time has been an important part of the life and it had been considered as a privilege (as a matter of fact, poor people hadn’t had a lot of possibilities for contemplating). Now things are changed and the contemplative time is disappearing for both the wealthy and the poor.

Today’s disappearance of the contemplative time is caused by two complementary phenomena (Manzini, 2001) concerning our use of time and which are closely related to the development of experiential consumption:

- *Saturation*: the tendency to saturate every moment with something to do, and, more and more frequently, to stuff it with several things to do at the same time;
- *Acceleration*: the tendency to do everything at a faster pace to have the possibility (or the illusion) to do more or to live more intensively.

We buy and we consume a growing number of extraordinary experiences ‘to stuff the time’, to kill the sense of void left by our incapability to enjoy contemplative time or, simply, to do something at a slower pace. In fact, the disappearance of contemplative time is directly linked to the life-style sustained by the experience economy and by experiential marketing. The contemplative time is currently a waste of time to be avoided at all costs. This results in a dual trend of saturation and the acceleration of time. Every minute is saturated with activity: we ‘need’ to do something, and ever more quickly, in order to have the impression, or illusion, of doing more. The experiences proposed by the market do no more than compensate this loss,

they are remedies offered by the market to treat the illness that it itself has caused: the disappearance of the contemplative time. They give a passing illusion of well-being to those who can pay, i.e. the consumers. For the others, those without the means to consume, the only possibility is a generalised feeling of malaise (Rifkin, 2000). The more the contemplative time disappears, the greater the proliferation of these remedial goods, individual, purchased experiences which progressively destroy the context of life: this is the rebound effect of experiential marketing (Manzini, 2001). In fact, there is a direct relationship between the disappearance of the contemplative time and the proliferation of these new remedial goods, i.e. experiential products and services that try to make acceptable a context of life that, per se, is heavily deteriorated. The growth in consumption of remedial goods, in turn, brings to more consumption, and to a further disappearance of the contemplative time. And so on in a negative auto-reinforcing cycle (figure 1).

For Manzini (2001), the notion of “remedial goods” is obviously the central issue in the development of experiential marketing. The common character of the remedial goods is that their use or consumption is not improving the quality of life or opening new possibilities for the user. What they do is simply to (try to) restore a degree of acceptability to a context of life that has been degraded.

Place here Figure 1: The rebound effect of experiential marketing

Conclusion

To avoid finishing again in a dead-end similar to that already seen in relationship marketing, marketers must be able to take in the full breadth of a phenomenon such as experience, from the ordinary to the extraordinary. With this, we do not wish to claim the need for a re-balance leading to a ‘marketing of ordinary experience’ which could, moreover, be interpreted as a pernicious approach able to penetrate into the smallest fold of our everyday lives. Rather, we suggest the need for a critical reflection on the part of all those involved in marketing (researchers, managers, professionals) regarding the role that the discipline could have in the maintenance or destruction of our living environment.

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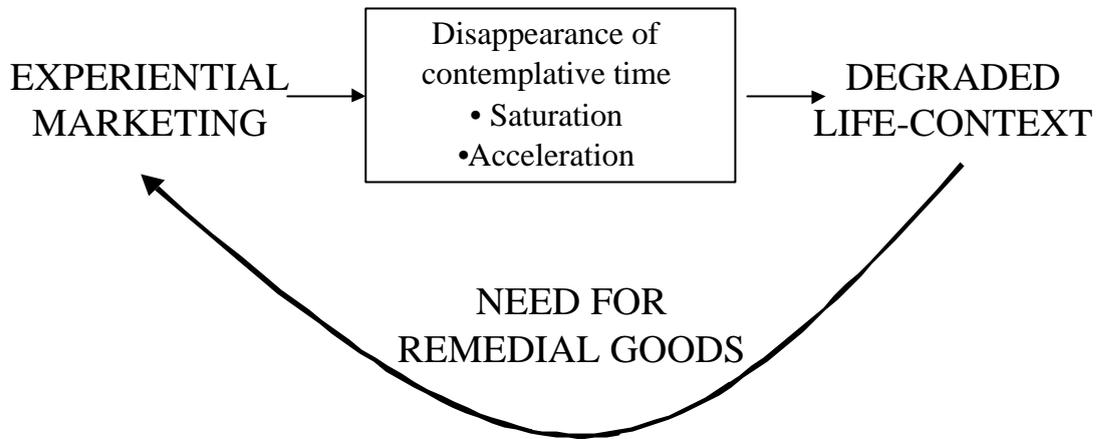
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Exhibit 1: An example of the arguments used by experts in experiential marketing

“Increasingly, marketers understand that consumers are living human beings with experiential needs: consumers want to be stimulated, entertained, educated and challenged. They are looking for brands that provide meaningful experiences and thus become part of their lives...Experiences are personal events that occur in response to some stimulations (e.g. as provided by marketing efforts before and after purchase). An experience involves the entire living being and can be infused into a product, used to enhance a service, or created as an entity into itself. Experiences provide consumers a way to engage physically, mentally, emotionally, socially and spiritually in the consumption of the product or service making the interaction meaningfully real”.

Momentum Experiential Marketing (McCann-Erickson) website, 2002.
<http://www.mccann.com/aboutus/mem.html>

Figure 1: The rebound effect of experiential marketing



Source: adapted from Manzini, 2001