

A SOCIETY OF THE POSTABUNDANCE, FROM THE CONSUMPTION'S REDUCTION TO THE GROWTH OF THE SPIRITUAL SATISFACTION

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Abstract:

One close-up view of the consumption reduction on global scales involves beyond the economy reasons analysis, a analysis of the causes and sociological effects of this phenomenon too, in view of the invitation of some concrete and general directions of the necessary at his real value. In view to the reach of the proposed aim there have been followed as aims:

the presentation of some initiatives already in existence but inadequate to the definition of spiritual and material needs;

the prominence of the needs of the individuals to preponderant reinvest in the spiritual needs satisfaction and in the material satisfaction restriction at the basic needs;

the promotion of the mainstream of the consumption reduction;

the redefinition of the simplicity in combination with the markers which are substituting symbolical the opulence.

The aim of this paper consist in the testing to sustain the move centred on the so-called voluntary simplicity, in the view of the global society reorientation to the abnegation of the material accretion to the benefit of the environment conservation on a side, and on the other side in the view of the spiritual life enrichment of the individuals, which will get on a form of a post abundance society.

Keywords: *the society of the post abundance, the reevaluation of the material needs, the voluntary simplicity, the radical simplicity, the reduction of the engines*

Introduction:

The problems approached in this study inscribe in the paradigm of the crowd consumption and they are centred on the reduction idea.

The unprecedented level where has the consumption reached reclaims the search of some clue alternatives of environment psychological, sociological problems, which this has generated in a straight way.

The themes presented here aim two main purposes:

The first purpose aims the description of the major cultural agent of voluntary simplicity and his action in a differenced way and namely:

- the reduction of the “consumption engines” by the voluntary abnegation in a gradual and selective way of the unnecessary consumption;

- the radical simplifiers which are reducing the consumption more powerful then the first ones, chosing the work and the big incomes abnegation in behalf of the free time and of the incomes sizeable smaller, but enough for a comfortable living;

- the holistic simplifiers, the most decided which are drastic reducing any consumption, without selection, reaching extreme manifestations, convinced that they are acting to live spiritually better and promoting the anticonsumption.

The second aim proposed refers to the explication of the need to create a new current in the social culture, that one of the society valued cultural from simplicity and the any kind abuse abnegation, a society of the post abundance.

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The concern of the proposed study is reflected in the description of the main ways of choosing in a voluntary manner of a simplified lifestyle, to reach a certain freedom kind, gradual from case to case.

This aspect is marked out by the briefly review of the socio-psychological implications broken out by the choosing of the prosperity abnegation obviously in a smaller or bigger size, after the section where are the volunteers inscribed.

In the speciality literature are already studies and opinions regarding to the future of the voluntary simplicity. The consequences on social plan regarding the detached attitude from the adhesion to a lifestyle which is reducing the consumption and reorientates to the strict necessary, sometimes also this reevaluated, reconsidered, are very important for the environment and the social justice.

Related to the speciality researches, I have here presented only the main steps, which have been initiate to reach a lifestyle released by the overflow and ready to assimilate more in spiritual plan.

Content:

In the fight for a better life from qualitative viewpoint, the friendly attitude visage of the environment and a certain social economy equality in which the poor persons to receive from the rich persons the surplus to content their base needs, all in a voluntary mood, it is constituting like a new force in the creation of a new society of the voluntary simplicity.

The voluntary simplicity is constituting the core, the key, in the transition to a simple life, in which is making, is spending and is consuming less, but is living better.

The voluntary simplicity is going anti the ostentative consume and not anti the base consume. Therefore, she has adepts in the developed countries and not in the third world's countries.

With all, for the growing of the life's quality is welcomed the force of the postabundance society, which tries to convince the persons that the reconsider of the life's mood by the diminution of the ostentative consume lead to a really freedom.

A certain society of the postabundance haven't constituted yet, but we can talk about this concept in the context of the future, even already there are pre-requisites of his constitution.

In the Roumania of the 2005 year, it's improper to talk about abundance, because the social phenomenon which rules "the welfare" it is named by the poverty and he is in a continuous rising.

But how the model is wished to be assumed in the most of the occurrences from the americans, likewise in this case, we are heading for the attention to the american society which strives shy so far to the "voluntary simplicity", in distinction of the roumanian society in which the simplicity is for the most of the people a imposed parameter.

The voluntary simplicity represents a choice to the consumption, like an aim of the capitalism and it is relegating at the free selection of the individuals to limit the costes allocated for the expendables and for the services.

A very important aspect is that as regards the voluntary simplicity it is regarded the consumption, not the input. Accordingly, by and large it enters in discussion the individuals which already have the base needs satisfied and they are submitting to desist at the synthetic satisfactions, generated by the pressure of the commercial art. In this meaning Abraham Maslow, one of americans doctrinaire in social psychology, affirm that the voluntary simplicity represents an option for the societies mighty developed and not for the third world.

The voluntary simplicity has constituted by the long of the history a mood of life, whose militants have always followed a special fundamental freedom on spiritual base and they have thicked substantial the rows of the supreme motion versus the consumption.

From the guardes the following of the anticulture were doging to consume and to produce a little "The enjoyment, the meaning and the aim of the life were followed by contemplation, the communions with the nature, drawing near the others drugs, sex and inexpensive products"².

In the 70' the westerly society have displaced the values from the material, prosperity and physic security to the life' quality.

The detormationed agents of the life's quality have eyed like "postmaterials values"³ and is regarding a great liberty, a powerful soldering , at a comunitary level, as a administry more democratic.

With all more and more societies with a population growing are promoting the prosperity like an principal aim intern. The pasing under a form of promotion from the base satisfaction needs(covert, meal, clothes) to the consumption and even to the ostentatious consumption to underline the social statute is accentuating with how much the societies are more rich.

On the analogy with the poverty we could say that the passing from the necessary to the ostentatious can be compared with the parallel from the absolute poverty, which presumed minimum absolute of the physic survivor and relative poverty, this presumed on a side, the population of a country as referring system, or on the other side the difference between the poverty of an individual from a developed country, vis-à-vis from the poverty of an other country of an another individual from a country from the third world.

So, the relative poverty can flirt with the ostentative consumption in the conditions in which an individual which owns ownerships and luxury cars, is too poor to presume an special picture, or a special jewel, or an ownership on the Moon.

Coming to the voluntary simplicity, she is presenting like some degrees of intensity, going from modest levels(moderate simplifies in the abundant life's diction) to more accentuated degrees-the loud simplify (the suggestive reorganization of the life's mood) and in finally to the downshifter simplify.

- the moderate voluntary simplicity

This forme of the simplicity is presenting in the case of the financial assured, which renounce voluntary to different input possessions, which are constituting in luxury articles. They could have them without efforts, but they chose to renounce at them, therewith keeping an opulent life's diction: he is wearing cheap clothes, they are driving old cars(to be not confused with the epoch cars). Some of them are renouncing to the fashionable parties, they are spending their holydays at the modest mood, they don't dispose of secondary residence or luxury media transport: private planes or yachts which they could have them.

In fashion the moderate voluntary simplicity is reflecting in the choice of the practical and simple clothes, commuting the sophistry one. But this doesn't means that will be favourite the vestimentars things of dozen with small excepts. It will be chosed sign board's products, for example: the products of Prada's sign board will be favourite to the Christian Lacroaix's products.

As regards the surrouding, the habitations are less: decorated and charged, only in preceding decade. The furniture and the ornamentals are less complicated and ostentatious.

The people are dubing specialy in comfort and quality, the extravagance and the design of the lightly cars commuting by simple things.

Anyway it must be pointed out the following individuals of the moderate voluntary simplicity accept "the rejecting of the symbols of the success temp time to vount signs of the poverty in a way in which they don't let any track of doubt that they are stinking rich"⁴.

² Etzioni, A. – *The monochrome society*, Ed. Polirom, Iași, 2002, p. 69.

³ Inglehart, R. – *The Silent Revolution: Changing Values and Political Styles Among Westwrn Publics*, Princeton University Press, Princeton, 1977, p. 3.

⁴ Brooks, D. – *Conscientious Consumption*, in the *New Yorker*, 23 nov. 1988, p. 46.

Amitai Etzioni says about the people who are acceding to this type of simplicity that "they reduce the engines"⁵. The reduce of the engines isn't practiced only by the individuals who are financial assured, so the rich ones and the ones from the middle class. The moderate voluntary simplicity is gushing at the level of the people from the middle class by the renouncing of sophisticated parties and variety of minues quantity simple dates when is consuming reduced products. The hires of different firms are striving too to a understood simplicity in different mood from a situation to an other; some of the loyers renounce to the additional hours so they renounce to the additional finance, as well as at a dozen of estimation from the boss, the hires have a day on week when they dress with a carriage less elegant, even sport, renouncing at the business carriage, the same in many cases with the elegant carriage.

The renouncing of the additional finance by the renouncing of additional hours of work is explain by that the individuals are economizing the time for the improve of the life's quality: for example the time which they gave formerly to the additional hours now it will spend it with the family, will practice sport or they will travel, or they will occupy of charity acts.

In Roumania the big mass of the population from the middle class couldn't renounce to a part of cash income, but they could recalculate the priorityes as subject of consumption. Not only the middle class could necessitate this thing but in special the top class. About the down class we can't talk about this category of Roumania's population of the 2005 year and she is in majority and situating to the level of the absolute poverty. Intersting is to look for metods or technical orientation of this paupery segment to a growing of the life's quality.

- the radical voluntary simplicity

The radical simplifycaters are those we are meeting to in the riches line but in the life of those existed in the medium blankets of the developed societyes. These are reducing the engines more stronger than the moderate simplifycaters, in the meaning that they don't follow, the recognition of their statute of rich persons but this doesn't means that they will renounce at a decent livelihood.

Hireds good payed, like directors of firms, success loyers, chose to renounce to the financial part majority which they own by the donation of this one to the segments of the destitute population or different others modalities, and they remain with the economyes of modest category, in the perimeter whom are enroll the consumption.

The voluntary demands of retirement before the date, expecting a reduce allowance in these cases, in the view of the diminished accretion of possession of input of the allotment to a expended in the family's occupancy of the elimination of the stress represents the expression of a silent rebellion vis-à-vis of the negative influence of a culture based on the cantitative accretion unselective and they consum proper.

"The people who are reduceing in a voluntary and suggestive mood their finance are striving to be some simplifycaters more radical than those who are moderating only the life's style, because a considerable mitigation of the finance goes sometimes to a simplification more comprehensive of the life's mood than the reducing selective of the engines, regarding some articles of input"⁶.

Reporting to the roumanian society from present, couldn't be the talk of a radical simplification, excepting an population segment, reduced as number, this being done by rich individuals. In the conditions in which in Roumania of the 2005 year are manifesting deficiencyes under the aspect of the decency reported to the livelyhood's level of the social and medical protection of all the categoryes of the population , etc., the onset of the radical simplification at rank of phenomenon is a utopia.

Beyond of the riches which try the drastic reduction of the engines and they exactly succed more or less this thing, are the individuals who wish the radical change of their proper life's mood, but they don't have luck.

⁵ Etzioni, A. – *The monochrome society*, Ed. Polirom, Iași, 2002, p. 72.

⁶ Ibidem, p. 75.

These are strong dependent with the objects with which they've encompassed, manifesting an pathological affection, vis-à-vis them. Among them only the awakes attain to ask for help of speciality and only a small part will succed to come back to a simple and a clean life's mood. These will necessitate continual supervision and help from the cures.

- the downshifter voluntary simplicity

The most bitters individuals versus the consumption are the downshifters, adepts declared of the moving for a simple life. This moving is of small span and a little curdled. With all they are benefiting of an proper organization, developing programs, proper networks of communication.

The downshifters simplifycaters are those who are moving from the luxe zones of the big cities, or the centers strong urbanized, to the perypheryes, in outskirts weak urbanized, or more shore in the rural medium, justifying the necessity to live simple.

The american documentary with the title: "Escape from Affluenza"⁷ was promoting in 1998 the thema based on the idea to live better with less.

In Roumania the situation is presenting essential different: those who are moving from cities to villages, to peripherys, do this to live cottages more luxurios, to detain more extensive clearances, no case to have a simple life.

The individuals who are benefiting of this luxury are the big and the small riches good situated financial, cause they must cope to the daily transport to the work place, thing realized of course with a luxury car.

In our country there are not conditions to live decent of not good, with less spend, produced and consumed, far to the "run riot world". So, each must to glorify his work's duties, couldn't renounce at the salary. Many who can presume are living in abound, based on amounts good invested. So, in the roumanian society from the 2005 years the move from the city to the village represents the transition to the supreme luxury, clean air, comfort on the base of some serios financial possibilities. The poor people who live in modest zones or poorly are foreed to accept the life's mood, not far simple, but poor and enjoyed by the actual social-economic conditions.

In other words the riches of the american society adepts of the downshifter voluntary simplicity renounce to the abound to retract to better(more simple, more healthy) with less, while the financial potentates roumanians are retracting from the civilized countries to live better(more sophisticated, more abounded, more complicated, so more unhealthy) with more.

It can affirm that for those who have assured the satisfaction of the vital needs, the voluntary simplicity represents a renouncing to the abundence in the sight of the improver of the life's quality, while the poor people situated at the deadline of the absolute pauperization don't have at what to renounce, keep going to live in accidental conditions

Social effects of the voluntary simplicity

The voluntary option to spend less and to consume less for a simple life, represents without discussions the optimum solution in the sight of the rid of the stress of the ballast, nonchalant of his nature.

All the society have to win by the rear of the reducing of the consumption. In this way, two are the directions prevailed which do the object of the major sociology analysis: the environment and the transition to a special equality between individuals at social level.

1- the simplifycaters and their relationship with the environment

If it took volume, the voluntary simplicity could conclusive redound at the enviroment's protection. By the reconsider of the life's standards, the voluntary simplifycaters could produce and

⁷ John de Graff, Vivia Boe (producers) – Escape from Affluenza, Public Broadcasting System, 8 July 1998, (op.cit.).

consume suggestive less. This conduce to the employment reduced by the raw material, and the production reduced by the dump goods⁸.

On the other side, the voluntary simplifcaterers are really read to recycle, in comparison with the others members of the society. Advanced studies have proved that those who are chosing the way to a simplified life, are opting for civic activities, of recycling of mutual help and activities which expect consume.

The life style based on the consume reducing and the growing of the satisfactions clung of the freedom, love and health, opposite to the ecological life style have been created the premise that the voluntary simplicity terms and the ecological life style to become mutual changed. In this conditions is clear that the deputies of both the currents are mutual supporting and they have common aims.

Of course it can affirm that the voluntary simplifcaterers have a benefity, friendly attitude, vis-à-vis of the environment.

2- the realization of an socioeconomic equality between the individuals

Because of the fact that the arieds modalities to apply the democracy at governamental level have miss more or less the sensitive success, haven't something else but to demonstrate that the globally society to fix the base socioeconomic equality of her members need a new force. This force could be even the formal one from the voluntary simplifcaterers. Her big advantage consists in that with the base voluntary isn't administer by coercion extents. An alleged engine of this society of simplifcaterers isn't feeded from the outside and doesn't necessitate consume, but feeded and afferimed from the inside, from the wish to renounce to the surplus in the favour to those who presents poverties in the possibility of the satisfactions of the base needs(meal, clothes, refuge,etc).

At the first vision these conjectures seem untouched aims, but very important is that voluntary simplifcaterers exist, act and they are multiply. This thing happens slow but shore, without the practicing of the politic forces, without consume of raw material, without the conflicts creation to centred on ethnic, religion, kind or culture. The unentity of these barriers represents an another chance to equality.

As have shown in the visage paper, in Roumania is almost impossible, acceding to the voluntary simplicity. With all, the reducing of the consumption isn't an squalid factor with more the need of the return at the ancestral values remain the base pylon of an tangible equilibrium only at the side of the nature.

Conclusions:

The main directions approached in the presentd material are aiming the material accretion over the necessary, which is pushing the individual to a namely release from this one, as he would disclaim the ballast, for the essential content and really valuable.

It has been followed the description of the abnegation action of the consumption, which beside the virtue to offer a simplier lifestyle and therewith psychological more rich, it has the virtue to sustain in a decided way the ecological movement at global level, of environment protection, by the conservation and the keeping of the ground and underground resources, and more important the reduction of the pollution level.

From here is detached an another need, that to surprise on future the rate between the followers of the voluntary simplicity and the ones of the involuntary simplicity, considering the exacerbated size of the global economic crisis and implied the recession of the discrepancy between rich and poor by the growth of the poor number and the emphasis of the poorness, the reduction of the rich number and the emphasis of their richness level, and not the last the drastic size reduction of the middle social rug.

⁸ The consume of the raw material could reduced if for example it could produce more bicycles than cars. The going with the bicycle, the free going, even the functional automobiles but unostentatious could redound at the economy of the raw material and it could realize an important advance as regards the pollution.

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