

# **SOCIAL MARKETING – HOW CAN IT BE USED TO LIMIT THE (IN) VISIBLE CONSUMPTION VIOLENCE IN MIGRANT CRISIS**

**Hélène Cristini, International University of Monaco Omneseducation  
Hannele Kauppinen-Raisanen, University of Vaasa**

## **ABSTRACT**

*The rise of violence and civil wars across the Middle East and North Africa region along with other African countries has driven migrant flows into Europe. Yet, once settled in Western nations, immigrants face an invisible level of hindrance in the new host society and its consumption culture. This paper explores the perspectives of philosopher Slavoj Žižek's typology of violence with anthropological thinker René Girard's (1977) mimetic theory to frame violence endemics to the culture of consumption society. The study also questions how such inevitable violence could be limited. While the typology of violence and mimetic theory can help to elucidate the violence inherent in the current neo-capitalist system along the invisible turmoil caused by the ontological sickness of modernity imminent to consumption society regarding immigrants, social marketing is suggested as an approach that may be used – not to respond to consumer behaviour – but to influence such behaviour.*

**Keywords:** Consumption, Immigration, (In) Visible Violence, Migrant Crisis, Violence, Visible Violence.

## **INTRODUCTION**

The rise of violence and civil wars across the Middle East and North Africa (MENA) region and in other African countries have triggered the largest migration flow in contemporary history. Migrants, mostly Muslims fleeing numerous ongoing wars, conflicts and violence in the MENA region, are expected to seek European coasts, and they are coming by the millions instead of the few thousands as in the past (e.g. Wihtol de Wenden, & Sassen, 2016).

Migrants to Europe mostly come from the Middle East (Syria and Iraq) and Africa (Somalia, Libya, Eritrea and Congo) (Operational Data Portal, 2021). These immigrants face numerous of challenges in their lives in the new cultures (Wihtol de Wenden, & Sassen, 2016) such as finding work, learning the local language and experiencing a lack of social interaction (Sanders, 2011). In such circumstances, recent immigrants also have to cope with the culture of consuming and material, which strongly influences Western culture and its consumer citizens, even stronger than any other culture (Smith, 2016; Berger, 1999). Hence, the hosting country's citizens as consumers are not merely "*individual consumers hermetically closed from the systems in which we consume, act and buy*" (Harfeld, 2013, p. 265) but are part of the systems of the hosting Western society.

According to Žižek (2008), violence is inherent to a consumption society. Hence, once settled in the West, migrants face a culture also characterised by conflicts and violence (Žižek, 2008). The intriguing issue is that these aspects of the hosting country might not be initially apparent. Following Žižek's (2008) terminology, migrants may become victims of objective

violence, that is, systematic violence inherent to Western society. That is to say, immigrants are confronted by violence, which is invisible, and generated by the consumption culture (Girard, 1977, 2009). Girard (1977, 2009) continues and implies that this violence may be caused by mimetic desire, and that such desire may even trigger hostility and mimetic crisis.

So while Zizek (2009) views violence as societally inherent, Girard (1977; 2009) views violence from the theory of mimetic desire point of view. Mimetic desire is the pillar of the consumption society through a triangular desire – *Keep up with Joneses* – which means that one's desires are provoked in response to seeing one's models desire specific objects. The premise here is that humans learn through imitation – also desires. Indeed such desires may be shared, and as such they may lead to conflict – even violence. Hence, within the Western society, such desire is exacerbated by the consumption culture where promotional activities like advertising may turn desires into lust. So, the underlying concern here is that immigrants may be unable to either satisfy their desire of consumption or are simply unable to satisfy insatiable desires, and consequently they may experience frustration and resentment (e.g. Girard, 2009; Zizek, 2009; Sanders, 2011, Brown, & Vergragt, 2016).

Instead of looking at violence at home markets, this study is set to focus on violence in host markets. To do so, the study uses the typology of violence by Slavoi Zizek and the mimetic theory by René Girard. The aim of the study is to provide an understanding of various types of violence, and how the nature of violence transforms as the immigrant moves from the home market to the host market. What more, the study is set to explore how the approach of social marketing – as a means to gain common good – could be utilized to approach and to limit the inevitable evolving (in)visible consumption violence in the era of migrant crisis.

By applying the theory by Girard (1977; 2009) to the migrants' recent arrivals into the hosting markets within Europe, where they face the western consumption culture, new insights may develop. In particular, the study wishes to shed some light on the current anxiety, which is implied to characterize the Western society.

The paper is organised as follows. In order to explore causes of migration, we first discuss visible and invisible violence at one's usual place of residence. This is carried out by applying the typology of violence by Zizek. Second, we review some issues that provide insight into the roots of consumption in Western society and discuss consumption society causes violence and why violence is inherent to consumption society. Third, Girard's mimetic theory is discussed to explore the invisible violence the immigrant faces at the new place of residence. The paper ends in final remarks by discussing social marketing as a potential approach to limit consumption violence.

### **Civil Violence according To Zizek's Typology of Violence**

The decision to leave one's usual place of residence stems from many issues. Civil violence is one cause of forced migration, that is, civilians' decision to search for a more secure place elsewhere (Alvadado & Massey, 2010). The World Health Organization defines violence as 'the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment, or deprivation' (<http://www.who.int/violenceprevention/approach/definition/en/>). This definition distinguishes three types of violence: self-directed, inter-personal and collective violence, which all include, for example, physical and psychological violence at the micro level. Violence, however, is a

contested construct, and many other forms of violence based on different approaches have been offered. A number of typologies of violence, therefore, have been put forward.

In this paper, civil violence is viewed according to Žižek's (2008) typology, which defines three types of violence: subjective, objective (encompassing symbolic and systemic violence) and divine violence in society. To understand Žižek's differentiation between subjective and objective violence, it is necessary to see that violence does not fall exclusively into either type but, instead, is 'distributed between acts and their contexts, between activity and their inactivity' (Žižek, 2008, p. 180). To Žižek, it is essential to take a step back to be able to make sense of the broad picture and to comprehend what kind of violence one faces, so that no one is individually accountable for any type of violence.

First, 'subjective violence is the type of violence that is performed by an agent (a subject) with or without malicious intent, but with a clear, causal responsibility for harm or danger bestowed on others' (Bjerre, 2010, p. 110); in short, such swift, intense force is perpetuated by a visible, identifiable subject (Žižek, 2008). Subjective violence, for example, may be manifested in the jihadists who explode themselves, killing civilians, or any other person, who steal, loot, or commit local incidents of violence, which become unbearable due to the impossibility of predicting their next occurrence.

Second, objective violence refers to violence that cannot be attributed to an agent or subject but, Žižek argues (2008), must be historicised within its context. In general, objective violence is 'inherent in the ways things are functioning' (Bjerre, 2010, p. 109) and is related to the unpredictable effects of systems that may otherwise perform well in other areas. This type of violence can be visible, but also rather invisible. Objective violence is epitomised in global capitalism, which Žižek (2008) holds responsible for the economic sufferings and the poverty of third-world countries. The latter can be seen as co-lateral damage caused by the affluence of rich countries (Bjerre, 2010, p. 110). Migrants' usual places of residence, in particular, display the lingering effects of colonialism, in other words, neo-colonialism. Indeed, in geopolitical terms, colonialism is over, yet neo-colonialism is, according to Žižek (2008), stronger than ever. In addition, one can claim that objective violence against civilians also arises from European and United States meddling in internal political affairs, preventing developing countries from succeeding in changing their countries. Examples of such intervention include the actions of Europe in Libya and the United States in Iraq. This meddling extends to the exploitation of natural resources (e.g. coltan, diamonds, copper, cobalt and gold) in Congo, as shown in a United Nations investigation in 2001, which has divided the country and cannot conceal the workings of global capitalism (Žižek, 2008). Consequently, civilians who are suffering from systemic violence or collateral damage, and who are not amongst the poorest in their country of origin (Sur, 2016) decide to leave for Europe, which still offers the fascinating dream of giving them a 'safe and rich' haven.

Third, regarding divine violence, Žižek borrows from the ideas of German philosopher Benjamin Walter (1892–1940), who describes such violence as 'brutal intrusions of justice beyond law' (Žižek, 2008, p. 151). This kind of violence is what the expression '*vox populi, vox dei*' refers to in its literal sense: people set outside the social economic and political frames who strike [out] blindly seeking vengeance and immediate justice (Žižek, 2008). An example of divine violence can be seen in the 1990s food riots in Rio de Janeiro 'when crowds descended from *favelas* into the rich part of the city and started looting and burning supermarkets' (Žižek, 2007, p. 202). In another example of divine violence, Tarek el-Tayeb Mohamed Bouazizi, a Tunisian merchant, set himself on fire in 2011 in response to the confiscation of his wares and

others humiliations inflicted on him. This event became the catalyst of the Tunisian revolution and then the Arab Spring, in which public anger burst out into violent (and some non-violent) demonstrations and protests against social and political problems in Tunisia and the wider Arab world. This outbreak of sporadic violence epitomises the type of divine violence and belongs to what Žižek calls ‘the series of event’ (2008, p. 172). To Žižek, divine violence secretly becomes symbolic (identifying itself according to the logic of Girard’s sacrifice illustrated by the scapegoat) as it follows a retributive law (answering to objective or structural violence), thereby justifying itself. Žižek implicitly supports this violence at the hands of the oppressed as he views it as equivalent to justice (Pounds, 2008).

Evidently, violence, as suggested by these theories, is not the only trigger to push civilians to flee from economically distressed or war-torn countries. Migrants remain sensitive to the vision of the dream of El Dorado—the lost city of Gold—that Europe and the West still appear to be to them. It may no longer be called the American Dream—the ideal of equality, freedom and opportunity, but it does take the shape of a dream.

### **From Migration Violence to Immigration Violence**

As already mentioned migrants to Europe arrive for the most part from the Middle East and from Africa. Once in the West, these immigrants face other numerous demanding trials in their lives in new cultures (Wihtol de Wenden, & Sassen, 2016). Researchers have identified finding work, learning the local language and experiencing a lack of social interaction as economic, social and cultural issues, which affect migrants’ settlement (Sanders, 2011). In such circumstances, recent immigrants also have to cope with the consumption culture characterised by excessive materialism and nihilism that moulds, shapes and more strongly influences Western culture and its consumer citizens than any other culture (Smith, 2016; Berger, 1999). In this context, consumers are not merely ‘individual consumers hermetically closed from the systems in which we consume, act and buy’ (Harfeld, 2013, p. 265), but are part of the systems. Indeed, these systems are integral to a culture in which the consumer citizens have become so intertwined that they have grown blind to it.

If violence is inherent to consumption society (Žižek, 2008), then what types of violence do immigrants face when they enter an environment characterised by consumption? Following Žižek’s (2008) terminology, they become victims of objective violence, that is, the systematic violence inherent to Western society. As pointed out, objective violence requires historicising, which is accomplished here by reviewing some issues that provide insight into the roots of consumption in Western life. Following the historical chronology, it can be claimed that the Industrial Revolution added a new dimension of magnitude to the meaning of material objects. Veblen (1902) somewhat seriously and somewhat satirically documented how Westerners citizens used products to show off their social status during the late nineteenth century. Veblen (1902) subtly criticised the ostentatiousness of the newly wealthy and argued that it violated the values a country ought to have (NV at CEPImperial, 2007).

A major explosion of consumption in West took place during the 1950s in the aftermath of the Second World War (Cohen, 2004). Studies evidenced that records of happiness peaked, revealing a wave of consumption mania (Schor, 2004). Western society experienced a genuine shift of values regarding the spending of time and money, as a growing supply of lower-priced material objects turned its citizens into eager consumers (Schor, 2004; Brown & Vergragt, 2016). Consequently, not only products, but also consumption became an important way of defining the self and appraising who one was (Cohen, 2003).

The expression ‘keep up with the Joneses’, coined in the second decade of the twentieth century, aptly describes how neighbours’ standard of living became the new role model realised in daily, face-to-face interactions. These regular interactions sparked envy among neighbours, triggering the desire to have what one’s neighbours had.

The 1970s also saw changes as women entered the workforce. Men and women in the corporate world came to realise the economic hierarchy of high and low salaries, and consumers started to gaze up to highly salaried individuals who also embodied the upper-class lifestyles of people featured in magazines and newspapers (Schor, 2004). The 1980s marked another definite turn in consumption. The role model of the neighbour yielded to the role model of the rich and famous on primetime soap-opera series such as *Dynasty* and *Dallas*. Television replaced the Joneses as the new role model for inducing new needs (Shrun, 2004; Press TV 2013).

The 1990s saw the beginning of a new era, which appears to quintessentially fulfil Veblen’s (1902) conspicuous consumption targeting inner needs. Increasingly sophisticated marketing and advertising made consumer culture become all pervading (NV at CEPImperial, 2007). Today, consumerism reaches deep into the individual psyche. It has become a way of life as it organises consumers’ lives around earning higher salaries and getting more material objects.

If the ideal was that collective wealth would reduce social inequalities, the reality is that consumer culture poses a catch-22 situation for consumers’ well-being in a variety of ways. For example, studies have shown that the less exposure to media and consumption acts children have, the healthier sense of self they display (Schor, 2004; Press TV 2013). Similarly, studies on adults have demonstrated that the more they value materialistic aspirations and goals, the lower happiness and life satisfaction levels they have, and the more likely they are to experience depression, anxiety and substance abuse (Belk, 1984, Brown & Vergragt, 2016). As it appears, material acquisitions are considered to be necessary for individual well-being, the self is defined by consumption and mass individualism has come to define Western society. Well-being, however, does not solely come from materialism as emphasised by Western culture. To the contrary, materialism seems to cause low well-being, and the Western system appears to violate consumer citizens’ well-being. Evidently, there exists a gap between the material success and the social failure of the Western society (Press TV, 2013).

These trends are all symptoms of what Zizek calls objective violence. Thus, migrants’ host markets contains a type of violence, which is invisible, but nonetheless consciously advocated. By taking a critical stand, one might claim that marketers and advertisers do not conceal that promotion through ‘aggressive and rude behaviour’ pays off and sells well. Common knowledge reckons that ‘anti-social behaviour in the pursuit of a product is a good thing’ (McPherson, 2005, p. 55), which corresponds to the very current era of individualism and self-driven Western society.

### **Consumption Violence Explained by Envy - Mimetic Desire**

As argued, the emergence of consumer societies leading to a moral and cultural vacuum (Baudrillard, 1993) has long raised serious concerns about democratic participation (outside particular consumption targets), especially among those who believe that neoliberalism and consumption society cause violence. Whether the type of violence is objective, subjective or divine, Zizek’s (2008) three-dimensional typology of violence focuses on resentment caused by consumption culture. Following this logic, it appears probable that the recent immigrants to Europe could experience frustration and resentment when intermingling in a consumption society whose culture evokes their desire (e.g. Girard, 2009; Zizek, 2009; Sanders, 2011, Brown

& Vergragt, 2016). Here, Girard's (1977) mimetic theory is used to understand the essence of mimesis, which is imitation caused by desire.

Resentment or the feeling of envy is regarded as highly socially unacceptable (Van de Ven, Zeelenberg & Pieters 2011), yet envy seems deeply natural to human beings. Envy manifests itself in social settings involving an act of social comparison. As consumers have a natural inner drive to level themselves to other people, for example, in terms of material standards (Fitzsimons & Lehmann 2004; Goldstein, Cialdini & Griskevicius 2008). As such, when a gap is detected between oneself and another person, envy emerges (Salovey & Rodin 1991; Smith & Kim 2007). As a response, the consumer may yearn—as an envious reaction—what the other have (Herr, 1991).

In worst case, if unrestrained, mimesis can result in violence driven by wanting what the other wants. The triangular relationship of mimetic desire among the imitator, the imitated (role model) and the object of imitation can escalate into contagious rivalry that endangers society as a whole (Girard, 2008).

To Girard (2008), desires are not subjective. That is, they do not simply pop up inside humans but are triggered by others; the desires of others are imitated. As pointed out, humans learn through imitation – also desire. Desire then follows a triangular relationship; that is why, 'I desire what the "Joneses" desire whatever or whoever that is' (Girard, 2008). However, the further apart the role model and the imitator are, the less rivalry exists as external mediation occurs between their separate worlds. Greater distances then ensure safety. The closer the two are, the more rivalry there is, characterised by internal mediation. According to Girard (1977), modernity marked by internal mediation, therefore, suffers from an ontological disease as marketing and advertising, which are the powerful mediators of consumption culture, expand people's needs through uncontrolled desire. In other words, in contemporary globalisation, desires have become needs, and needs have become desires. Consequently, violence stemming from envy has become overwhelmingly ubiquitous. Following Girard's theory of mimetic desire, which may lead to resentment among Western consumer citizens—why would the effect on recent immigrants be any different?

Desire in liberal democracies has led to social undifferentiation. The media have come to hold paramount importance in promoting not only globalisation but also consumerism by democratically conveying desire through consumption culture. Rich and poor, young and old, famous and non-famous, multiracial and non-racial, ugly and beautiful, intelligent and unintelligent, disabled and nondisabled, educated and ignorant—they are all subject to the luring sirens of consumption culture and stand as rivals with one another, coveting the same things. With the collapse of external mediation, members of lower social classes envy what the higher social classes have, yet differences in what the people can buy remain. According to Girard (1965, p. 53), 'men can become gods in the eyes of each other', which may provoke envy and increase rivalry and violence.

Consumption within migrants' host market may also cause resentment as, once bought, what the new role model (embodied in the star system which replaced the Joneses) exhibits does not satiate. Satisfying desire may end in disappointment as what the imitator truly desires is to be what the role model or mediator is, which is called metaphysical desire (Girard, 1977). Marketers and advertisers' persuasion techniques exploit consumers' metaphysical desire by selecting admired beautiful celebrities that evoke consumers' desire. Consumers thus believe that, as they selected 'Dior, we [too] adore' and follow the celebrities with their 'purchased' deed, so they become like the celebrities. Hence, the mimetically desiring being assumes a

higher ontological nature, which is not materialistic. Consumption culture sells symbols, dreams and signs but also narcissism (Lash, 1979). It no longer sells real objects, which indicate social status, but an idea of the self. Consumerism has become a quest for who one wants to become, a quest of identity, which is yet utterly materialistic. Being outside oneself, wanting to usurp someone else's identity, inevitably leads to a frustrating, resentful quest exacerbated by the ostentatious violence exhibited in the vacuity of media such as television and the Internet (Girard, 2008; Meyer, 2008). Consumption society contains an apparatus that begets insatiable desires that demand total allegiance, jeopardising not only the thrifty, economic household management, but also risk undermining or breaking up families. Take the example of Eastern European women, who worked endless days, instead of being with their children in order to afford luxury products they covet (Belk, 1999). Today, millennials consider between necessities and luxury, and may rather turn to the luxury products, triggered by the need to express the self.

Without a doubt, recent immigrants have had contact with consumption culture through media before they enter their new host countries. Most likely, they also recognise the necessity of money, but once they are immersed in the culture of it in Europe or anywhere else in the West, their identities may become more fragile with the increase of their desires (Sanders, 2010). Recent immigrants, therefore, may well see the values conveyed in consumption society as going against their personal and cultural values, and jeopardising the cohesion of their community, epitomised by their religion. These newcomers are more likely than westerners to recognise that, in a consumption society, the engine of mimetic desire, which used to direct desire to transcendent values, is now solely materialistic (Klimowicz, 2008). For recent immigrants, though, transcendence still holds some meaning as it has the ability to unite them. Flowing from this state of being today is a tension between culture and religion resulting in the crisis of culture (Roy, 2010).

What then does Girard (2008) prescribe to remediate violence, whether within the consumption society or the international political arena? The prescription is, first, to acknowledge the problem of mediated desire (which may lead to rivalry and violence), along with the mimetic nature of narcissism, and, second, to throw out mediation and the divinity of the role model which provokes desire. Before concluding this paper, as noted, Girard's mimetic theory may well provide insights to alleviate some of the violence recent immigrants encounter when facing the consumption culture. Yet one should not underestimate the value of Zizek's typology of violence to thoroughly explain the systemic violence arising from the current neoliberal system. If not seriously tackled, reform of consumption society will not suffice; there might be a danger in reforming consumption society without giving serious thought to doing so.

Some signs of hope were at hand with former European Union President Jean-Claude Juncker's announcement of a future triple. A social rating agency for every European country (based on the financial triple A rating system determining whether countries may borrow at the best rates) in order to assess every European country's social and human development liberalism (evaluating progress in education, social programmes and gender equality) and to achieve a more human capitalism. This measure was not much, but it was a starting point, and failing to do so restrained future efforts to welcome the new world in the making with migration movements, environmental degradation and gaps between haves and have-nots. Now with the covid and the environmental crises, the situation with the migrants worsened.

## Final Remarks

Consumption is embedded in the western culture, which is characterised by the consumption of “*material*” promoted by the market place. Immigrants, as they strive to settle in the host country, face the newness of the specific culture’s cultural norms, but also the newness emerging from the culture of consuming. The fact is that the latter culture strongly influences Western culture and its consumer citizens (e.g. Smith, 2016). As the later culture appears so dominant, the current study attempts to provide an understanding into how immigrants face systemic, subjective and divine violence. Most of all, the study implies that immigrants might successively become quite sensitive, troubled and victimised when entering the shiny Western society suffering from an ontological disease.

What makes the issue of immigration challenging is that ‘we know nothing or almost nothing of the subject and interiority of victims’ (Wydra, 2015, p. 7), in this case, Europeans and recent immigrants. It is, therefore, incumbent on us to understand how the migrant crisis and the arrival of migrants is representative of the liminal (Wydra, 2015)—that is, how the migrant crisis and the challenges faced by recent immigrants fall within a certain sacred, unconscious or invisible reality that can usefully be formulated as the migrant crisis is a result of an invisible “*Liminality*”. Liminality falls within a sacred, unconscious or invisible reality that can be further divided into two sacred (Girard, 1977) spheres: one created by modernity and one by the sphere’s religious response. Hence, if the neoliberal world has reduced everything to economics and, via marketing and advertising, has created a cultural system of expanding, unfettered desires, jeopardising the social and environmental well-being of Western consumer citizens and recent migrants, then solutions might arise from marketers and advertisers.

Indeed, in the past decade, we can witness that businesses have advocated a new role for marketers and advertisers to do world-changing work and reappraise consumption. The interesting issues is that if business professionals have promoted anti-social conduct for the sake of making sales, leading to different types of violence in society, why could their knowledge and power of persuasion not be used to empower the ones who need it the most! This is exactly what the collective of creative people ‘Glimpse’ did in its decision to make ‘positive social change sensitive to millions of people’ (Gwynn, 2016). Focusing on refugees, and lately climate change, the agency praises empathy and work–life balance, reappraise consumerism and ‘imagin[e] a world where people value their friendships more than the things they own’ (Gwynn, 2016). ‘Glimpse’, the collective of creative people have communicated their philosophy for a new culture denouncing the harm attached to consumption society along greed, echoing a growing idea that a materialistic life does not bring happiness (Brown and Vergragt, 2016); and how change has to come in order to launch a better world (Glimpse, 2021) whether for the tackling of the refugees’ problem or of global warming. That collective using the marketing techniques has started to imagine a different world “*A world with compassion in its heart. Where we are more than what we buy. Where people live in balance with nature.*” (Glimpse, 2021, <https://weglimpse.co/our-philosophy/>). Empowered by the London mayor Sadiq Khan, they are approaching the current world major problems with new projects. The latter encompass (1) the platform for hope where anybody can ‘speak’ and propose a creative and positive idea to help; (2) the world’s first store that sells real products for refugees at moderate prices but also selects gifts that are recuperated from the rubbish (caused by our throw away consumption culture) and through circular economy are offered in the glimpse shops; and last but not least (3) the alternative project ‘let nature sing’ concerned with the alarming crisis of nature, which helped by the Royal Society for the Protection of Birds is coming up “*with a campaign that could cut through the noise and get nature back into popular culture*” (Glimpse, 2021).



Another example is the case of UniTea, a brand of tea that raises money to support refugee charities and carries positive stories about real refugees. The former TV producer James Turner, made the plan for the campaign, who describes the inspiration for this idea: ‘We’re always offering a cup of tea—it’s such a great leveler. So why not create a tea brand that’s specifically designed to create awareness of and empathy for refugees?’ (Gwynn, 2016). Such ideas rests in the current strive for responsibility not only to its internal shareholder, but to also the external society.

While the examples above are private or company-based initiatives attempting to evoke awareness and to act responsible, the question is how could—not only awareness and attitudes—but also behaviour can be changed? Could social marketing campaigns executed by the host governments, policy experts and social organisations be used to influence behaviour towards the benefits of the society and also the immigrants? Anker et al. (2021, *in press*) stresses that the main focus in social marketing is on “*creating value through promoting behaviour and social change*”. When violence and the cultural setting of the host country are understood the questions remains, could an integrated strategic social marketing plan benefit the vulnerable individuals?

Social marketing as displayed may have a positive impact for the integration of refugees along other vulnerable individuals in western societies. Yet it may not be sufficient. Unless the culture of consuming or the utilitarian or Benthamite culture of well-being (mostly relying on individualistic materialistic approach of well-being) yields room to an alternative value systems promoting Aristotelian well-being interested in “autonomy, search for meaning, spirituality, commitment and ethical behavior, respect and sense of achievement in life” (Brown and Vergragt, 2016); the long-termed migrants crisis along the one of climate change will not be addressed. Indeed, today confronted to a series of crises such as the refugee crisis, the covid crisis and its interrelated crisis of climate change, we do witness a number of consumption related trends in the society, which transform consumer and consumption behaviour. Starting with radical ones that want to drastically reduce consumption (to slow down climate change) and other milder ones. For example, Scripps’ chief Washington correspondent has said: ‘I am trying to become a more Zen consumer, limiting my choices and casting away as many commercial desires as possible’ (Meyer, 2017)? Hence, from the perspective of mimetic theory, the tangible cases by Glimpse and UniTea but also the intangible Aristotelian approach of well-being quite opportunistically supports some of Girard’s recommendations. As far as social marketing is concerned the question is; is Glimpse, for example, simply not rejecting the mediation and the divinity of the role models of the Joneses and their new recent successors, the celebrities? If so doing, the cases might prevent would-be consumers, including recent immigrants, from becoming enslaved and avoiding attaching metaphysical desire to any would-be Joneses.

Hence, if such changes would come about due to the pressing, new difficult situation caused by recent immigrants and the other interdependent crises, westerns might even have immigrants and drastic global change to thank—for pushing Westerns to their extremities. So, immigrants and climate might well turn out to be Westerns’ pharmakon. Conflicts may follow immigrants’ arrival, induced by the shock of consumption society, which reduces everything to economics, and divides and separates people. Yet, with social marketing efforts, immigrants might well help force awareness and attitudes—and in particular related behaviour—of this new type of violence arising from culture consumption and might react to it by adopting a different culture (Sanders, 2011) and taking that into account as they plan their integration.

## REFERENCES

- Anker, T.B., Gordon, R., & Zainuddin, N. (2021). Consumer-dominant social marketing: a definition and explication. *European Journal of Marketing*, In press.
- Baudrillard, J. (1993). *Symbolic exchange and death*. London: Sage.
- Belk, R.W. (1985). Materialism: Trait aspects of living in the material world. *Journal of Consumer research*, 12(3), 265-280.
- Belk, R. (1999). Leaping luxury and transitional consumers. In R. Batra (Ed.), *Marketing Issues and Marketing Economy* (pp. 39–54). Mass: Kluwer Academic Publishers.
- Berger, P. (1999). The desecularization of the world. In P. Berger (Ed.) *The desecularization of the world: A global overview* (pp. 1-18). Grand Rapids, Mich: Eerdsman's Publishing Co.
- Bjerre, H.J., & Laustsen, C.B. (2010). *The subject of politics: Slavoj Žižek's political philosophy*. Penrith: Humanities-EBooks.
- Brown, H.S., & Vergragt, P.J. (2016). From consumerism to wellbeing: toward a cultural transition? *Journal of Cleaner Production*, 132, 308-317.
- Cohen, L. (2003). A Consumers' republic: The politics of mass consumption in postwar America, New York: Knopf.
- Cohen, L. (2004). A consumers' republic: The politics of mass consumption in postwar America. *Journal of Consumer Research*, 31, 236–239.
- Fitzsimons, G.J., & Lehmann, D.R. (2004). Reactance to recommendations: When unsolicited advice yields contrary responses. *Marketing Science*, 23, 82-94.
- Girard, R. (1965). *Deceit, desire and the novel*. Baltimore, MD: John Hopkins Baltimore Press.
- Girard, R. (1977). *Violence and the sacred*. Baltimore, MD: John Hopkins Baltimore Press.
- Girard, R. (2009). *Battling to the end: Conversations with Benoit Chantre*. East Lansing, Michigan: Michigan State University Press.
- Glimpse (2021). *A Creative Collective for a New Culture*. Retrieved from <https://weglimpse.co/>
- Goldstein, N.J., Cialdini, R.B., & Griskevicius, V. (2008). A room with a viewpoint: Using social norms to motivate environmental conservation in hotels. *Journal of Consumer Research*, 35, 478–482.
- Gwynn, S. (2016). Could cats on the Tube offer a glimpse of better advertising?. *Campaign*.
- Harfeld, J.L. (2013) Animal welfare, consumer behaviour and public policy. In H. Röcklinsberg & P. Sandin (Eds.) *The ethics of consumption: The citizen, the market, and the law* (pp. 263-267). Uppsala: Wageningen Academic Publishers.
- Herr, P.M., Kardes, F.R., & Kim, J. (1991). Effects of word-of-mouth and product-attribute information on persuasion: An accessibility-diagnostics perspective. *Journal of Consumer Research*, 17, 454–462.
- <http://www.thefreedictionary.com/crisis>. Retrieved 2017, April 1.
- <http://www.who.int/violenceprevention/approach/definition/en/>. Retrieved 2017, February 15.
- Klimowicz, T. (2008). *René Girard and the genealogy of consumerism*. Retrieved from <http://www.metanexus.net/essay/rene-girard-and-genealogy-consumerism>
- Lash, C. (1979). *The culture of narcissism. American way of life in an age of diminishing expectations*. New York, NY: W. W. Norton.
- McPherson, G. (2005). *Killing the natives: Has the American dream become a nightmare?* Pittsburgh, PA: Whitmore.
- Meyer, D. (2008). *Why we hate us: American discontent in the new millennium*. New York, NY: Crown.
- Meyer, D. (2017). The middle finger economy. *Naples Daily News*. Retrieved from <http://www.naplesnews.com/story/opinion/2017/02/04/dick-meyer-middle-finger-economy/97442596/>
- NV at CEPImperial (2017). *Consumerism: I shop therefore I am* [Video file]. Retrieved from <https://www.youtube.com/watch?v=jvezijeedXk>.
- Operational Data Portal, (2021, December 2013). *Refugee situation*. Retrieved from: <https://data2.unhcr.org/en/situations/mediterranean>.
- Press T.V. (2013). *Impacts of consumerism* [Video file]. Retrieved from <https://www.youtube.com/watch?v=0PgQPsYzyfg>
- Roy, O. (2010). *Holy ignorance, when religion and culture part ways*. New York, NY: Columbia University Press.
- Salovey, P., & Rodin, J. (1991). Provoking jealousy and envy: Domain relevance and self-esteem threat. *Journal of Social and Clinical Psychology*, 10, 395-413.
- Sanders, D. (2011). *Arrival city. How the largest migration in history is reshaping the world*. London: Windmills Books.

- Schor, J.B. (2014). *Born to buy: The commercialized child and the new consumer cult*. Simon and Schuster.
- Shrun, L.J. (2004). *The psychology of entertainment media. Blurring the line between entertainment and persuasion*. Mahwah, NY: Lawrence Erlbaum Associates.
- Smith, R.H., & Kim, S.H. (2007). Comprehending envy. *Psychological Bulletin*, 133, 46-64.
- Van de Ven, N, Zeelenberg, M & Pieters, R. (2011). The envy premium in product evaluation, *Journal of Consumer Research*, 37, 984-998.
- Veblen, T. (1902). *The theory of the leisure class: An economic study of institutions*. New York, NY: Macmillan.
- Wihtol de Wenden, C., & Sassen, S., (2016). The new migrations. *Sur-23-completo: International Journal on Human Rights*, 13, 1-43.
- Wydra, H. (2015). *Politics and the Sacred*. Cambridge: Cambridge University Press.
- Zizek, S. (2007). *Robespierre or the 'divine violence' of terror*. Retrieved from <http://www.lacan.com/zizrob.htm>
- Zizek, S. (2008). *Violence*. London: Profile Books.
- Zizek, S. (2015, September 9). *We can't address the EU refugee crisis without confronting global capitalism. In these times*. Retrieved from <http://www.inthesetimes.com/article/18385/slavoj-zizek-european-refugee-crisis-and-global-capitalism>