说话人2 01:16
我发现我们现在似乎过节也没什么了，都变成了卖东西，像情人节！情侣们大家聚在一起纵向二人时光的时候，我们会发现从现实中的商场到手机上的APP也都在给你卖东西，我们会越来越发现中国人的所有的节日几乎都变成了一个购物节，我们对于节日的认知，它越来越抽空成一个我们买东西送东西结束的一个状态。

I found that we seem to have nothing to celebrate now, it has become selling things, like Valentine's Day!When couples get together and spend time with each other, we will find that from shopping malls in reality to APPs on mobile phones, we will find that almost all Chinese festivals have become a shopping festival. Our understanding of festivals is more and more like a state where we buy things and give things away.

说话人1 02:15
我觉得这个话头开的很有意思，其实本质上是个消费的问题，我是这样觉得的。今天不论哪种体制或者说不论哪种文明，在现代社会的节奏中已经充分的实现了卡尔马克思当年的预言，而且还把他的预言更往前推进了一步，这个东西叫商品拜物教。

I think this conversation is very interesting. In fact, it is essentially a question of consumption. I think so. Today, no matter what kind of system or no matter what kind of civilization, in the rhythm of modern society, it has fully realized the prediction of Karl Marx, and it has also pushed his prediction a step further. This thing is called commodity fetishism.

为什么我说它实现了这个预言，因为我们每一天都活在消费里，从醒来到这天晚上睡觉睡去，我问大家一个灵魂拷问，你能一天不消费吗？一天不支付，有几个人可以做到这个？

Why do I say it fulfills this prophecy, because we live in consumption every day, from waking up to sleeping that night, I ask you a soul torture, can you not consume for a day? How many people can do this without paying for a day?

说话人2 02:51
我们有现实的吃饭的需要吃饭左右跟以前不一样。

We have a realistic need to eat. Eating around is different from before.

说话人1 02:54
以前的人吃饭在家做，我只是举个极端的例子，我不是说一消不消费就是对的，我只是我们生活在一个什么样的生活世界的图景里面。

In the past, people ate at home. I'm just giving an extreme example. I'm not saying that it's right not to consume. It's just a picture of what kind of life world we live in.

说话人2 03:02
就是现实中我们每天不得不去过这样的生活。

In reality, we have to live like this every day.

说话人1 03:06
它是一个未定的的生活样式，出门滴滴也好，地铁也好，还是小黄车也好，还是自己开车也好，都需要这个东西，消费成了我们的日常，不仅成了我们的日常，我们今天还有各种各样的节日，节日在人类中是个什么样的状态，它本质是一个宗教状态，大部分的节日其实都是带有非常强的宗教含义和文明含义的。

It is an undetermined life style, whether it is going out, subway, yellow car or driving by oneself, we all need this thing. Consumption has become our daily life, not only our daily life, but also all kinds of festivals today. What kind of state is the festival in human beings? It is essentially a religious state.Most of the festivals actually have very strong religious and civilized meanings.

我们看看今天的这些节日，我们今天不仅还在宗教状态下去享受这些节日，而且我们还使这些节日脱离了宗教状态啊，我们把它进入到一个新的消费状态下，而且我们还在凭空制造各种节日，双11双十二，现在这些都成了购物节，一年要想做的话，恨不得每个月都有购物节，然后购物节里面有琳琅满目的满减机制。

Let's take a look at these festivals today. Today, we not only enjoy these festivals in a religious state, but we also make these festivals break away from the religious state. We put them into a new consumption state, and we are also making all kinds of festivals out of thin air, double 11 and double 12. Now these have become shopping festivals. If you want to do it in a year,I wish there was a shopping festival every month, and then there was a full reduction mechanism in the shopping festival.

我们有没有想过这样的一个消费的状态或者这样一个遍布的节日，它背后的底层逻辑是什么呢？就4个字制造需要.人为什么会消费？以及人为什么会生产？本质上都是为了满足需要，但是在工业化社会刚开始的时候，包括前工业化时代，其实这个需要是不需要制造的，它是满足人最本真的那部分的需要，饿了要吃饭，冷了要穿衣服，要出行，要居住，这是人最基本状态，包括短缺经济的时代，这些需要的满足是被分配的，是被供给的，是凭票供应的，是限量的。

Have we ever thought about such a state of consumption or such a ubiquitous festival? What is the underlying logic behind it? Why do people consume when there are only four words: manufacturing needs. why do people produce?Essentially, it is to meet the needs, but at the beginning of the industrialized society, including the pre-industrialized era, in fact, this need does not need to be manufactured, it is to meet the most authentic part of the needs of people, hungry to eat, cold to wear clothes, to travel, to live, this is the most basic state of human beings, including shortage.The satisfaction of these needs is distributed, supplied, supplied by ticket, and limited.

说话人2 05:13
其实回到马克思的时代的理论来说的话，他虽然对资本主义有着非常深刻的剖析，但是他剖析的机制上来说，仍然是一个生产决定消费的状态。他还在畅想说，假如有一天生产极大丰富的情况下，也许我们就到了一个社会主义的状态是，但是今天我们会发现已经反过来，你想要什么都能买。

In fact, back to the theory of Marx's time, although he has a very profound analysis of capitalism, the mechanism he analyzed is still a state in which production determines consumption.He is still thinking that if one day the production is extremely abundant, maybe we will reach a socialist state, but today we will find that it is the other way around, you can buy whatever you want.

说话人1 05:37
细想想是不是消费再反过来决定生产。

Think carefully about whether consumption determines production in turn.

我说人类已经一部分实现了卡尔马克斯语言，但另外一部分把它又跨出了一大步。

I say that humans have partly realized the language of Karl Marx, but that others have taken it a big step further.

因为在卡尔马克思其实以前消费不重要，但今天消费变得极重要，而且反过来规定生产，他在不断的制造那些你以为的需要。

Because in Karl Marx, consumption was not important before, but today consumption has become extremely important, and in turn, it stipulates production, and he is constantly creating what you think is needed.

说话人2 05:54
其实需求一旦疲软，从商家到生产者都会恐慌，商家生产出来的东西卖到哪去，这时候我们就会发现真正在促进整个经济系统运转的，反而是你要不断的有需求。

In fact, once the demand is weak, from the merchants to the producers will panic, where to sell the things produced by the merchants, then we will find that what really promotes the operation of the whole economic system is that you have to constantly have demand.

说话人1 06:10
今天的生产部门和营销部门在一个公司里面哪个更重要？

Which is more important in a company today, the production department or the marketing department?

我们理论上都知道生产部门最重要，在现实中你看看营销环节是不是有时候比生产重要的多，而且开的工资还高，还是回到那4个字制造需要。本质上人类的需要不是被制造出来的，它是天然的，但今天我们在不停的制造需要。

In theory, we all know that the production department is the most important. In reality, you can see whether the marketing link is sometimes more important than production, and the salary is higher. Let's go back to the four words of manufacturing needs. Essentially, human needs are not manufactured, they are natural, but today we are constantly manufacturing needs.

更何况在营销环节的购物节里面有各种各样的满减，我们会算会凑单会来算我这个又省了多少钱，但我有没有想过不买才最挣钱的，你为什么不得不买？因为我觉得我需要你为什么觉得你需要？因为其实是商家让你觉得你需要，他有一整套的机制在里面来促进，需要，他还给需要规定了一个好的名词叫发展。

What's more, in the shopping festival of the marketing link, there are all kinds of full discounts. We will calculate how much money I have saved, but have I ever thought that the most profitable thing is not to buy? Why do you have to buy? Because I think I need you. Why do I think you need me?Because in fact, it is the businessman who makes you feel that you need it. He has a whole set of mechanisms to promote it. He also stipulates a good term for it, which is called development.

整个现代社会是依然存在一个对进步主义的思想状态下，大家对进步的速度慢了都会产生焦虑，怎么能够让你觉得进步的不慢，制造需要是特别关键的一环。我们的生产机制一定都是这样的，我觉得是一个特别核心的问题。

In the whole modern society, there is still a state of mind about progressivism. Everyone will be anxious about the slow progress. How can you feel that progress is not slow? Creating needs is a key link. Our production mechanism must be like this, which I think is a particularly core issue.

说话人2 07:46
刚才你讲了那么多关于宏观系统里面需要跟生产之间的关系，以及由此在当下社会里头，我们看到了我们眼前眼花缭乱的各种满减各种刺激你的消费。

Just now you talked so much about the relationship between needs and production in the macro system, and from this in the current society, we see all kinds of full reductions in front of us to stimulate your consumption.

但是回到我们个体来说的话，似乎我们个人在面对双11这样的节日的时候，也很难抵挡住诱惑，别人都在买，我不买的话总有我丧失了或者说我丢失了什么东西的感觉，以至于今年我就看有很多家媒体在做一个反向的报道，就是我今年没过双11怎么样，很多人就开始反思说，当我开始对双11并不那么重视的时候，生活里面负担反而小了，自己的心情反而舒畅了一些。

But back to our individual words, it seems that we personally in the face of such a festival as Shuang11, it is also difficult to resist the temptation, others are buying, if I do not buy, there is always a feeling that I have lost or that I have lost something, so that this year I saw a lot of media doing a reverse report, that is, I did not pass this year.Many people began to reflect that when I began to pay less attention to Double 11, the burden in life was smaller and my mood was more comfortable.

这时候我们就会看到我们个体的这种日常状态，反而在被每个月都有的购物节不断的定义着，而想要跳出来的话还是有点困难的。

At this time, we will see that our individual daily state is constantly defined by the shopping festival every month, and it is still a little difficult to jump out.

说话人1 08:39
这个确实是一个笼罩在或者叫弥散在人们日常生活里的状态。

This is indeed a state that is shrouded or diffused in people's daily life.

之所以说是弥散的，它是每个都，像空气一样，我们有时候会基于理念而产生的各种各样的虚假的幻想，什么叫虚假幻想？我特立独行，我保持独立，我不受这些东西的侵蚀，不是说这个不对，而是说想是一回事，做是另外一回事。如果说做不重要，人文社会科学不需要社会学，只需要哲学，因为你讲清楚道理就可以了。

The reason why it is said to be diffuse is that everyone, like air, we sometimes have all kinds of false fantasies based on ideas. What is false fantasy? I stand alone, I remain independent, I am not eroded by these things, not to say that this is wrong, but to say that thinking is one thing, doing is another.If doing is not important, humanities and social sciences do not need sociology, only philosophy, because you can explain the truth clearly.

社会科学还存在麻烦，就在于你的想和做你的理念和现实，你的观念和经验之间往往存在着特别大的错误和错位。理念上都知道我不要掉入选举满减凑单可是个问题，你发现这套社会就有一个机制来让你消费成瘾，这个机制是很厉害的。

There is still trouble in social science, because there are often big mistakes and mismatches between your ideas and reality, your ideas and experiences. Conceptually, everyone knows that I don't want to fall into the election, but it's a problem. You find that this society has a mechanism to make you addicted to consumption. This mechanism is very powerful.

过去的机制比较简单，商场的促销，但今天的机制可比以前多多了，今天有大众传媒，然后有直播带货，因为每个月都有各种各样的活动，社会科学的核心其实是分析这些成瘾机制，而理念上大家都知道怎么回事，好像确实是不断的被制造需要，但难就难在我怎么面对和抵挡被制造出来的需要呢？因为有再多的金融工具或者说借贷，包括消费贷这种刺激，我们每个人的成本和收益的核算依然是一个生命的硬线。

In the past, the mechanism was relatively simple, the promotion of shopping malls, but today's mechanism is much more than before. Today, there are mass media, and then there are live broadcasting with goods, because there are various activities every month. The core of social science is actually to analyze these addiction mechanisms. Conceptually, we all know what's going on. It seems that it is indeed constantly created.But the difficulty is how can I face and resist the needs that have been created? Because no matter how many financial instruments or loans, including consumer loans, are stimulated, the cost and benefit accounting of each of us is still a hard line of life.

你生活的一个底线只能说这些发达的信贷机制，其实把我们这个底线抬高了，我们这个底线可以容错率比较高，我可以花超掉，我一个月一个月还不就完了，这些都是机制的一部分，包括带货，包括节日的制造，包括需要的制造，包括这样的金融工具的制造，包括技术环节。人的需要不断被创造出来，被规定出来，这是一个挺吊诡的事，我们就拿最简单的东西，我们不讲消费节日，就送外卖这个事，你仔细想送外卖这事特奇怪，比如说这有啥奇怪的吃饭基本需要，这不是被制造的，但是人普遍希望外卖送餐时间越来越短越好，你想想为什么这原因也比较容易理解，因为从卡尔马克思讲的商品价值论来看，餐做出来了，厨师有劳动对吧？

The bottom line of your life can only be said that these developed credit mechanisms have actually raised our bottom line. Our bottom line can have a relatively high fault tolerance rate. I can spend more than one month. These are all part of the mechanism, including bringing goods, including the manufacturing of festivals, including the manufacturing of needs, including such financial instruments.Including technical links.People's needs are constantly created and regulated. This is a very paradoxical thing. We take the simplest thing. We don't talk about consumption festivals. We deliver takeout. If you think about it carefully, it's very strange to deliver takeout. For example, what's the strange basic need to eat? It's not made, but people generally hope that the delivery time of takeout will be shorter and shorter.If you think about it, it's easier to understand why, because according to Karl Marx's theory of commodity value, when the meal is cooked, the chef has to work, right?

厨师做了一个菜做两个菜，这是它的产品劳动产品。你说外卖小哥有劳动吗？这很奇怪，你想外卖小哥在干什么事？为什么会付给他工资？因为他在抵抗这个产品的贬值速度，因为他的工作本质上就是在减缓这个产品的贬值速度，对吧？时间越长，口感越差，这贬值速度越快，它速度越快，它频率贬值程度越低，你消费者就会被人买单，这难道不是在不断的制造需要吗？

The cook made one dish and two dishes, which is its product, the product of labor. Do you think the delivery boy has labor? That's strange. What do you think the delivery boy is doing? Why is he being paid? Because he is resisting the depreciation rate of this product, because his job is essentially to slow down the depreciation rate of this product, right?The longer the time, the worse the taste, the faster the depreciation rate, the faster the speed, the lower the frequency of depreciation, your consumers will be paid, isn't this a constant manufacturing need?

没有外卖的时候大家难道被饿死吗？没有吧，是没有食品的时候会被饿死，不是没有外卖的时候会被饿死，但你看这个过程就是一个需要不断的被制造的过程，而且我们还给他定义了两次这东西要发展，这东西要进步，这是一个人类社会的普遍现象。现代社会本质上是一个指向未来的，指向一个越来越好的对未来的许诺的社会状态。

Do people starve to death when there is no takeout? No, you will starve to death when there is no food, not when there is no takeout, but you see this process is a process that needs to be constantly manufactured, and we have defined it twice that this thing needs to develop, this thing needs to progress, this is a common phenomenon in human society.Modern society is essentially a social state pointing to the future, pointing to a better and better promise for the future.

说话人2 12:41
但什么是好的？

But what is good ?

说话人1 12:43
消费和消费主义的存在就是在这样的机制下出现，而且它会产生一系列的结果，这个结果我觉得很难用好和坏来定义它。

Consumption and consumerism exist under such a mechanism, and it will produce a series of results, which I find it difficult to define in terms of good and bad.

我们不讲宏观层面的好与坏的结果，因为它是嵌套在今天的生产体系里面，消费衰竭了，生产就一定会衰竭，今天其实跟短缺经济时代是反着的，以前是生产决定消费，今天是消费，反过来决定生产。

We don't talk about the good and bad results at the macro level, because it is nested in today's production system. If consumption is exhausted, production will be exhausted. Today is actually the opposite of the era of shortage economy. In the past, production determines consumption. Today, consumption determines production in turn.

说话人2 13:25
但是都不如不消费来的划算。

But they are not as cost-effective as those who do not consume.

说话人1 13:27
有人说不消费你就满足不了需要。我们今天已经不太区分哪些需要是真实存在，哪些需要是被制造出来的。在一个消费主义的状态下，我们越来越强调占有，我强调这个东西是我的占有是变成了特别核心的部分，但是这个占有很有意思，他非常短暂，我们的欲望被制造出来，我们的需求被制造出来，然后我们通过消费满足的这个东西，我们还原一下这个过程，你发现你被满足的其实非常短暂。

Some people say that if you don't consume, you can't meet your needs. Today, we do not distinguish between what needs are real and what needs are manufactured.In a state of consumerism, we put more and more emphasis on possession. I emphasize that this thing is that my possession has become a special core part, but this possession is very interesting. It is very short. Our desires are created, our needs are created, and then we meet this thing through consumption. Let's restore this process.You find that what you are satisfied with is actually very short.

只有打开包装那一刻是最满足的，就是人的满足的预现值是从我下单开始，然后再不断的去看它离我还有多近，然后我收到货打开它几乎满足的环节到了一个顶峰，后面或者是直线的跌入谷底，就是你把这商品跨越这么一边了，800年我也想不起来在哪，或者是慢慢的趋缓满足停止。

Only the moment of opening the package is the most satisfying, that is, the pre-value of human satisfaction is from the beginning of my order, and then constantly look at how close it is to me, and then I receive the goods and open it to almost satisfy the link to a peak, or then fall to the bottom in a straight line, that is, you cross this side of the goods, 800 years I can't remember where it is.Or slow down and stop being satisfied.

消费带来第一个是我们特别对占有这个东西充满了欲望。第二个这种占有非常的短暂，他就停在表面一瞬间就过去了。消费今天是以同构型的状态，占有非常短暂，所以今天人特别在意一个东西，就是什么东西是我的，我的这件事变得非常的重要，但是这些我的停留在你的世界里的时刻非常短，所以我就变成了一个特别容易被物化的以及被抽空的动物。

The first thing that consumption brings is that we are especially full of desire for possession. Second, this kind of possession is very short. It stops on the surface and passes in an instant.Consumption today is in a state of isomorphism, possession is very short, so today people are particularly concerned about one thing, that is, what is mine, my thing has become very important, but the time I stay in your world is very short, so I have become a particularly easily materialized and evacuated animal.

说话人2 15:36
其实反过来说这也比较有意思，当我真的想在当下去认知我，或者向别人告诉我是个什么样人的时候，往往又需要通过我的这些消费东西消费内容来去表达，这时候我们就会发现不仅仅是说我在通过消费去满足我现实的或者是虚幻的需要，更重要是消费，同时又反过来在向社会来去定义我，去让大家说我是通过你在日常消费什么东西，判断你穿的衣服是什么呢？带的配饰是什么？我跟你是不是一个level的，是不是有共同的语言，很多的时候，其实在大城市的社交场合里面可能不是那么熟，先说您这衣服不错，也比较不错，你最近在玩什么，你用的香水我也在用，这个时候我们发现消费本身成了沟通我们社交的或者是自我定义的一个很重要的外在标准。

In fact, on the other hand, it's more interesting. When I really want to know me at the moment, or tell others what kind of person I am, I often need to express myself through the content of my consumption. At this time, we will find that I am not only satisfying my realistic or illusory needs through consumption, but also through consumption.At the same time, in turn, to define me to the society, to let people say that I judge what clothes you wear by what you consume in your daily life? What are the accessories?Are we at the same level? Do we have a common language? In many cases, we may not be so familiar with each other in social occasions in big cities. First of all, your clothes are good, and they are quite good. What are you playing recently? I am also using the perfume you use.At this time, we find that consumption itself has become a very important external standard to communicate our social or self-definition.

说话人1 16:50
消费本质上是人在消费物，但其实今天的消费主义的弥散已经使得人本身就是物，你在消费物，抱歉，物也在定义你。

The essence of consumption is that people are consuming things, but in fact, the diffusion of consumerism today has made people themselves things, you are consuming things, sorry, things are also defining you.

说话人2 17:02
而且这种定义就真的让我们成了东西。

And this definition really makes us become a thing.

说话人1 17:05
它其实是反过来在定义我，我是被外物定义的，这个是比较致命的，我的全部或者我大部分是靠这些外物的东西来确定我的存在。

It actually defines me in reverse. I am defined by external things. This is more fatal. All or most of me depends on these external things to determine my existence.

当然我觉得消费还有一个功能就是减压，你说在996之外，大家也确实比较减压，不是说好与坏这是在现实中比较隐秘的一个功能，它确实然后你不用过脑子的时候就是算一算到底划不划算，就这点事过脑子，其他时间也不太用过脑子，你经常看李佳琦跟薇娅的直播间，你那节奏多快，推一个商品的节奏，而且又总是饥饿的所谓的去营销所谓限量版，怎么可能是生产技术达不到对吧？这一定是个营销策略，而不是个生产策略。

Of course, I think another function of consumption is to reduce pressure. You say that besides 996, people do reduce pressure. It's not good or bad. This is a more secret function in reality. It's true that when you don't use your brain, you just calculate whether it's cost-effective or not. This is the only thing that you use your brain at other times.You often watch the live broadcast of Li Jiaqi and Viya, how fast your rhythm is, the rhythm of pushing a product, and always hungry to market the so-called limited edition, how can it be that the production technology is not up to it? This must be a marketing strategy, not a production strategy.

哪有可能说我限量版是因为我生产不出来这么多东西，不是的，大部分状态都不是的，这是一种营销状态，我们全都被这些东西所规定的，这就是我们的生活样态。

It's impossible to say that I'm limited edition because I can't produce so many things. No, most of them are not. This is a marketing state. We are all regulated by these things. This is our way of life.

说话人2 18:00
也可以说是现代人的一个宿命。

It can also be said to be a fate of modern people.

说话人1 18:03
这是工业化往后运转的一个必然宿命，几乎是一个逃不掉的命运。

This is an inevitable fate for the future operation of industrialization, and it is almost an inescapable fate.

当然我觉得这种状态不会一直延续下去，因为我还是坚信最终还是生产决定消费的，它会有一个螺旋运转的阈值，我们说消费房优秀生产有一个基本前提，是大家的购买力和你的生活成本之间，它是一个系统，包括信贷也是一个系统，到了阈值的时候，大家的消费自然会顺利，我觉得这是一个正常的状态，如果说他有什么现实的社会结果，我们不说经济上一个现实结果就是人们越来越沉醉在这种状态里面，纯粹在短暂的占有和外部的定义里面几乎不太能够自拔，这是我对消费的基本看法。

Of course, I don't think this state will continue forever, because I still firmly believe that production ultimately determines consumption, and it will have a spiral threshold. We say that there is a basic premise for the excellent production of consumer housing, which is between everyone's purchasing power and your cost of living. It is a system, including credit.Everyone's consumption will naturally go smoothly. I think this is a normal state. If there is any realistic social result, we do not say that a realistic economic result is that people are more and more intoxicated in this state. They can hardly extricate themselves from the short-term possession and external definition. This is my basic view on consumption.