

## A TYPE OF SOCIETY PRODUCED BY MODERN CAPITALISM: The *Wannabe* Society

**Musa Yavuz Alptekin**

*Journalism and Mass Communication University, Department of Sociology,  
Tashkent/Uzbekistan and*

*Karadeniz Technical University, Department of Sociology, Trabzon/Türkiye*

### ABSTRACT

*This study aims to conceptualize and define a new social phenomenon related to modern capitalist society. The fundamental idea motivating this study is that there exists a reality in contemporary modern capitalist society that is both pervasive and distinct yet has not been adequately expressed scientifically and comprehensively. The essence of this reality in today's modern capitalist world is "Wannabe," and the macro manifestation of this micro-action is the "Wannabe Society." This study proposes a new societal analysis referred to as the Wannabe Society, examining society in four categories within the context of culture-property relations. According to this analysis, in a modern capitalist world manipulated by advertisements, promotions, displays, brochures, campaigns, mobile phone applications, and messages, individuals are pushed into a strong emulation position towards brands and glamorous lifestyles. This emulation produces different social strata at every level of culture. This social schema is conceived as a pyramid, with the "Modest Poors" at the bottom with the smallest population, followed by the "Wannabes" with the largest population, then the "Nouveau Riches" with a medium-sized population, and finally, the "Cultured Rich" at the top with a small population. It is believed that this simulation is applicable worldwide but can be more clearly observed in developing countries. Indeed, concrete data are primarily obtained from developing countries such as China and India. The study is conducted within an interpretive social science*

*paradigm, and data are obtained through observation and literature review techniques.*

**Keywords:** Modern-Capitalist Society, Culture-Property Relationship, Cultural Carrying Capacity, Cultural Lag, Wannabe Society.

**JEL classification:** A14

## 1. Introduction

The transition from the pre-modern period to the modern period has been examined through various opposing types of society. Some of the most well-known are Auguste Comte's Three-State Law, which ended with the Positivist Period; Herbert Spencer's approach to the transition from Warrior Societies to Industrial Societies; Ferdinand Tönnies' *Gemeinschaft* (*Gesellschaft*) distinction; and Emile Durkheim's society analysis through mechanical and organic solidarity.

Also, many small or sub-society types have been produced by modern society (Giddens, 1990, 1991). They have generally become periodically popular, and after some time, they have become less mentioned and begun to disappear in the intellectual sphere. Some are types such as *Industrial Society* (Aron, 1967, 1972; Goldthorpe, 1971), *Post-Industrial Society* (Zakaria & Buaben, 2021; Bell, 1962, 1976, 1979, 1980; Badham, 1984, 1986), *Risk Society* (Beck, 1992, 1998, 1999; Krimsky and Golding, 1992; Luhmann, 1993), *Information Society* (Masuda, 1980; Castells, 1996; Dordick & Wang, 1993; Duff, 2000; Webster, 2003), *Consumption Society* (Jameson, 1983; Campbell, 1989; Fiske, 1989; Bocock, 1993; Ritzer, 1998; Baudrillard, 1988, 2016, 2018), *Society of Spectacle* (Debord, 1994; Swyngedouw, 2002; Trier, 2007), and *Post-modern Society* (Lyotard, 1984; Harvey, 1989; Schumacher, 1978; Featherstone, 1991).

This study aims to reinterpret, analyse, interpret, and examine the divisions within capitalist society by situating them within the context of the culture-property relationship.

This study is likely to make three main contributions to the literature. The first is that it offers a new and interconnected system of strata for imagining capitalist society. This system will facilitate a deeper understanding of a capitalist society from the perspective of the culture-property relationship, moving from the level of description to the level of analysis. The second

contribution is conceptual. The alternative concepts presented may offer a different and perhaps more nuanced understanding of the problems of capitalist society. The third contribution relates to a future perspective; the system of culture-property relations and the alternative conceptualizations in this study may be more functional in producing solutions to the future problems of capitalist society.

This study will introduce an innovative approach and qualification that differs in its identification, description, analysis, and systematics from the typical social typologies mentioned here and will attempt to analyse this novel approach. This societal typology is known as the Wannabe society, and its members are referred to as wannabes, specifically aspirational individuals. Our era is both a production and consumption era. Aspiration is a dynamic of this era, both its cause and its result. It is believed that the perspective of the Wannabe society is necessary and important for understanding, grasping, and analysing contemporary society. The study will begin with a conceptual explanation. Since a new concept is being proposed, it will be necessary to explain how it differs from previous, similar concepts. Following this, based on the literature, the issue of luxury consumption—specifically, luxury mobile phone consumption—will be discussed as an act that reveals the ‘Wannabe’ society in the context of consumer behaviour. Then, in line with the article’s original focus on the culture-property relationship, the four-layered structure of the Wannabe society will be systematically explained and illustrated with examples from everyday life to enhance clarity.

## **2. Methodology**

The research method of this article is based on the interpretive social science paradigm, and within this framework, the data collection technique used is a literature review. Interpretive sociologists approach “institutions” or “social structures” not as finished products but as processes of formation within social reality. This sociological approach emphasizes not the nature of structures, but rather the interaction and interpretation of the world (Polama, 1993, p. 21). From another perspective, “In general, the interpretive approach is the systematic analysis of socially-meaningful action through direct, detailed observation in people’s natural settings, aiming to reach understanding and interpretations of how people create and maintain their social worlds”

(Neuman, 2008, p. 131). The goal of interpretive social science is to understand social meaning in its context. It holds a constructivist view that reality is socially created. Contrary to the positivist view, which assumes that social life is “out there” waiting to be discovered, interpretive social science asserts that the social world is largely what people perceive it to be. Social life exists as people experience it and give meaning to it. People construct it through ongoing communication and processes of negotiation with others (Neuman, 2008, pp. 131–132).

Similarly, in the interpretive approach, the focus is not on the visible aspects of social events, phenomena, and formations, but on their underlying invisible causes and potential effects. This study will explore, analyse, and explain the culture-property relationship in capitalist society and the four social segments that emerge from this relationship using the interpretive sociological approach as outlined above. These interpretations will be supported by indirect data gathered from the literature.

At this stage, the most significant limitation of the study is its theoretical nature. Once a conceptual framework based on literature and general observations has been established, future research may involve data collection techniques such as surveys and interviews focused on specific professions. In fact, the author’s next objective following this article is to conduct a comparative study—based on surveys and interviews—between construction contractors, who are often regarded as *nouveau riche*, and factory owners, who are considered cultured wealthy individuals, particularly in developing countries. Such studies can be conducted between those who have been wealthy for at least the last three generations and those who have become wealthy in the last generation. In this context, contractors and factory owners are believed to provide suitable typologies.

### **3. Conceptual Framework**

The central focus of this article revolves around the concepts of ‘Wannabe Society’<sup>1</sup> and ‘Nouveau Riche’. In addition to these, also the concepts of

---

<sup>1</sup> In English literature, there are many words for the concepts of “wannabe” and “wannabe society.” However, in this study, the term “Wannabe” is preferred. This is because the concept encapsulated by this term describes individuals in society who want something, want to be

‘Modest Poor’ and ‘Cultured Rich’ are mentioned. All four of these concepts will be explained in the article flow. For this reason, four concepts that have similar characteristics to the two concepts at the centre of this study, but are different from them, will be included. These concepts are bourgeois, idle class, pretentious consumption, and palace society.

Karl Marx (2004) popularized the concept of ‘bourgeois.’ However, the concept of the bourgeois, who is seen as the leading actor in the emergence of modern society, and the concepts of wannabe and nouveau riche in the context of this study are different from each other. First of all, a “bourgeois” is an urban merchant. Moreover, this merchant is a person who is involved in the production dimension of the goods he sells and is an entrepreneur in this sense. However, neither the wannabe nor the nouveau riche can be considered as such. While the wannabes are completely different, the nouveau riches are somewhat similar, but they are much more rural than the bourgeois and remain alien to urban values. They are primarily a group that seeks high rates of profit through real estate, real estate agencies, and construction, with no interest in industrial production. Secondly, while the bourgeoisie in history is a typology equipped with Puritan values (Weber, 2002); today’s wannabes or nouveau riches have no such concerns for virtue, ethics, merit, or idealism.

The second of these concepts is the concept of the “Leisure Class” by Thorstein Veblen (2009). Both the wannabes and the nouveau riches differ from Veblen’s Leisure Class both in terms of society and concept. Veblen did not prefer to work with this concept and rather meant the part of the society that prefers to live off the inheritance of its family. In this context, Veblen also introduced the concept of “Conspicuous Consumption” (Bagwell and Bernheim, 1996). Although this concept shares similarities with the concepts explored in this study, it differs in detail and formation. Firstly, this study emphasizes the perpetrator before the action and the actor before the behaviour. Secondly, although Veblen’s conspicuous consumption is somewhat similar to that of the nouveau riches, the former does so with inherited family wealth. In contrast, the latter does so with money earned in a shorter period. While the

---

something, or want to appear to be something they are not. Therefore, it is concluded that this term is the most suitable for conveying this content.

former has the potential for a relatively robust cultural infrastructure, the latter is almost entirely lacking in cultural infrastructure.

The fourth of these concepts is the concept of “Palace Society” by Norbert Elias (1985; Smith, 2012). Both concepts of this study are different from this concept. This is because Elias has meant the political elites of a country with the concept of the Palace Society and included the luxury consumption of these elites, which is “necessary” in terms of their own image of power and politics.

The relevant fifth mention belongs to Bourdieu. In his book *Distinction: A Social Critique of the Judgement of Taste*, Bourdieu (1987), while he mentioned that the working class tries to replace luxury goods with cheap ones and imitates the “ruling class” in this way, he did not try to conduct a conceptualization and systematization of this concept.

Finally, S. L. Sampson (1994) discusses “Nouveaux Riches” in his article titled “Money Without Culture, Culture Without Money: Eastern Europe’s Nouveaux Riches”. However, this “Upstart” is not a general analysis, but deals with the new and conjunctural riches that emerged in Eastern Europe after the disintegration of the Eastern Bloc. There is no general evaluation of the Global Society, as it does not deal with the Wannabe Society.

#### **4. Indirect Literature and the Wannabe Society**

##### **4.1 Luxury brand consumption and the wannabe society**

The most observable area of the concept of wannabe society is consumption, where the different segments of society, with varying levels of education, social, and cultural capital, engage in luxury consumption. As Han et al. (2010) stated, the most famous brands can convey status (Han et al., 2010, cited by Bizarrias et al., 2017: 942), and this can be important for low-income consumers in terms of their self-esteem, group affiliation, and sense of individual identity (Bizarrias et al., 2017, p. 942).

As Bizarrias et al. (2017) indicated, luxury goods bring distinction, prestige, and status to their owners, and some societies have more motivation to express themselves with the things they own (Bizarrias et al., 2017, p. 941; Aregbeshola, 2019). This motivation is generally more evident in developing countries and low-income segments of society in many countries. As a matter of fact, Estado (2012, as cited in Bizarrias et al., 2017) and Exame (2013, as

cited in Bizarrias et al., 2017) have conducted studies observing the desire of being perceived as privileged individuals expressed by the low-income people regarding luxury goods in terms of social prestige, specifically in Brazil. A similar study was conducted by Ye et al. (2015) for some other developing countries.

As indicated by Bizarrias et al. (2017), the fondness of low-income and culturally-deprived masses for luxury consumption within the conceptual framework of the wannabe society as conceptualized by this study operates less on the basis of social identity principles and more on the manipulation of feelings of self-esteem and self-image. As elaborated by Ye et al. (2014), in situations of low self-esteem, materialistic consumption gains momentum, and curiosity towards luxury consumption increases. This situation precisely corresponds to the characteristic consumption regime of the wannabe society.

As demonstrated by Jha's (2019) applied study, there is a negative relationship between self-esteem and the consumption of luxury brands, while there is a positive relationship between self-image/self-awareness, materialistic personality, narcissism, and the consumption of luxury brands. While the level of self-esteem decreases, the consumption of luxury brands increases; similarly, as negative personality traits such as materialism and narcissism increase, consumption of luxury brands and materialistic consumption also rise proportionally.

Studies conducted in China regarding the topic are also highly intriguing, and the researchers have come up with results which are parallel to the findings of this study. One of those studies identified that Chinese consumers of luxury brands purchased those products mostly based on their personal considerations of their social circles and social prestige (Andersen, 2017, p. 45). Another fascinating study regarding Chinese consumers was conducted by Lu (2008, p. 76), who found that the product itself and its functional features are not of primary importance for the Chinese consumers of luxury brands. What is primarily important is whether the prices of luxury brands are high. If the price is high, there is a commonly held belief that the product itself is of higher quality, its functions are better, its brand is more prestigious and internationally recognized, and its image is at a higher level among the elite classes. Again, according to Andersen (2017, p. 45), the logos and symbols of luxury brands

are extremely important for Chinese consumers of luxury brands due to the reasons indicated above.

Chadha and Husband (2006) provide a detailed analysis of Asian societies' fascination with luxury consumption. In the work, Japan, Hong Kong, China, and India stand out as the most prominent cases. The fact that Hong Kong hosts more Gucci and Hermès stores than New York or Paris demonstrates its position as one of the leading centres of luxury consumption. China, on the other hand, attracts attention with its rapidly growing market potential and was projected to become the world's largest luxury consumption market by 2014. In India, increasing demand for luxury products has even resulted in three-month waiting lists. Furthermore, Japan, South Korea, Singapore, and other Southeast Asian countries are examined in the context of socio-cultural trends toward luxury brands. This indicates that Asia has emerged as a significant hub in the global geography of luxury consumption (Chadha & Husband, 2006). It can be argued that this passion for luxury in these countries stems from the fact that most Asian economies are still developing and from the gap between economic capital and socio-cultural capital.

These findings, which pertain to Chinese consumers of luxury brands, validate the claims put forward in this study from a theoretical perspective. The act of purchasing luxury brands by Chinese consumers for social prestige corresponds directly to the consumption behaviours of the group identified as the "wannabes" in this study. Similarly, the emphasis placed by Chinese consumers of luxury brands on the high price of the brands during purchasing corresponds to the characteristic behaviours of the nouveau riches. These studies provide practical and concrete evidence of the interpretive theoretical analyses conducted in certain markets around the world, examining the global consumer market.

According to Lu (2008, p. 7), purchasing luxury brands by Chinese consumers is not only a fast track to gaining respect and reputation, but also a shortcut to being classified as elite without having any familial inheritance or personal effort. This approach depicted for Chinese consumers is a direct practical reflection of the theory on the relationship between culture and property attributed to the nouveau riches in our study. Being nouveau riches or wannabe is not peculiar to any particular type of locality or culture. On the contrary, this situation is a result of the global spread of modern capitalism and



is applicable worldwide. Therefore, what Lu conveys is nothing but a cross-section of the global wannabe society's reflections in China.

Finally, the observations about the Chinese society regarding the lengths to which the members of the wannabe society go to purchase luxury and expensive items to satisfy their narcissistic feelings and to support their low self-esteem are extremely striking: "Getting the money to finance these expensive habits is another story. Youngsters will survive on a cup of noodles in order to invest in a pair of luxury Ferragamo shoes. Young women, on the other hand, prefer to travel in crowded buses so they can save enough money for a luxury Burberry bag. University students may acquire a sugar daddy to finance their luxe craze. Teenage girls, some as young as 14 years old, may even turn to part-time prostitution where they will use their mobile phones to find partners for what is called "paid dating", all so they can finance their expensive luxury habits." Andersen (2017, p. 50).

These expressions provide a clear and poignant indication of the ethical and moral decline to which the wannabe society sinks, regardless of the country. It is a tragic and pitiful formation that sacrifices its present, genuine self-respect for the mere possibility of a future, artificial respectability, superficial grandeur, fleeting allure, and borrowed prestige.

#### **4.2 Luxury smartphone consumption and the wannabe society**

Since social distinctions, such as the wannabe society, are relatively new, there is currently no direct study that concretely demonstrates these distinctions. However, it may be possible to obtain indirect data through some small-scale studies. Among those studies, the research on the reasons why consumers prefer smartphones stands out. In a study conducted by Pushkar and Paswan (n.d.), a significant majority of participants (71.1%) stated that the brand of a smartphone was an indicator of social prestige. Similarly, in a study conducted by Rahman and Sultana (2022), Bangladeshi participants indicated the brand name and image of the phone as the second most important factor influencing their smartphone purchases, stating that it was more important than the quality and price of the phone. A similar conclusion was observed in India. In a study conducted by Guleria and Parmar (2015), 23.8% of Indian consumers stated that they bought smartphones for social influence. This group exhibits the

characteristic traits of the wannabes and nouveau riches, staying within the demographic scope for the wannabes and nouveau riches identified by this study.

In a study conducted by Nandi and Singh (2015), 26% of young individuals, including some students, preferred Apple smartphones. According to research conducted by Manandhar and Timilsina (2023), 12.4% of general consumers across all age groups preferred the Apple operating system, while 87.6% preferred the Android operating system. Mainly, the first group comprised an intersection set of the nouveau riche, the cultured rich, and wannabes. However, in a study conducted by Pattanayak and Nandi (2014), the preference for Apple among young professionals aged 18-30 dropped to as low as 9%. This is because education and social capital played a role in this group. It is expected that this percentage will decrease even further among middle-aged and elderly professionals.

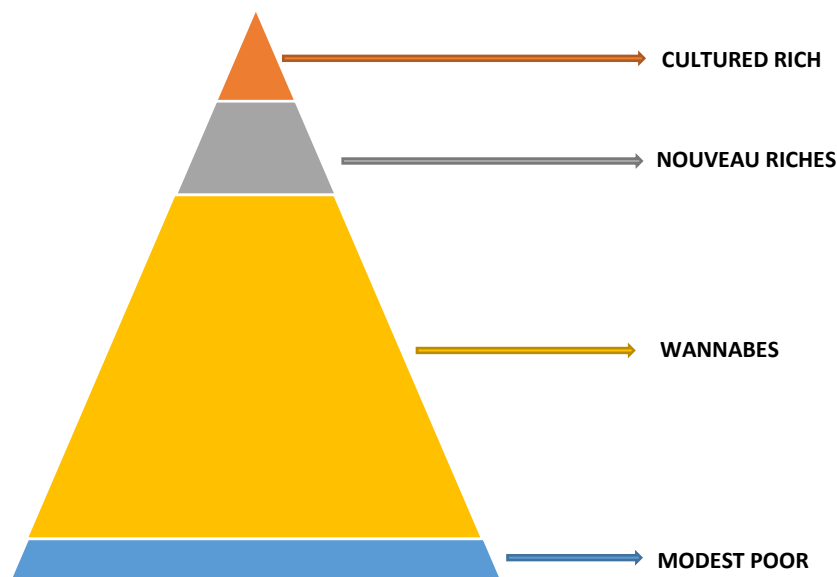
In a study conducted by Siddique et al. (2013), 16 features related to smartphones that could influence purchasing decisions were presented, and the third most preferred feature by the participants (47%) was the attribute of a recognizable brand. Among nine functional features, only internet facilities and multimedia features were able to surpass brand recognition. The brand aspect was preferred by the participants over the remaining seven functional features. Similarly, this ratio represents the intersection set of the wannabes and the nouveau riches in our study. This intersection group places more importance on the image, prestige, allure, and ostentatiousness of the product they purchased rather than its functionality.

Luxury brand smartphone consumption was examined, providing data for every social stratum except for the 'Modest Poor', with reference to various studies. Regarding this last stratum, Fulzele and Chirde's (2022, p. 1045) study presents intriguing data. The study was conducted with a group of 85 smartphone users. Participants were asked about the monetary value of their smartphones, which were categorized into six groups: below 5,000 rupees, between 5,000 and 10,000 rupees, between 10,000 and 15,000 rupees, between 15,000 and 20,000 rupees, between 20,000 and 25,000 rupees, and above 25,000 rupees. The most important data for the Modest Poor comes from consumers with a value below 5,000 rupees. This consumer group, constituting 2.3% of the overall participant group, has both paid for their smartphones at

the lowest bracket and expressed a desire to spend the least additional money on smartphones, with a rate of 2.4%. Alongside those who do not prefer smartphones, we can say that this group forms the Modest Poor, comprising 3% to 5% of a country's population based on observations in our study's theory. This group either does not use luxury products at all or, if they do, they are not inclined to spend more money on these luxury items. However, participants in Fulzele and Chirde's study from the other five categories all showed a much stronger tendency and desire to spend more money on luxury smartphones compared to this group.

### 5. Four Layers in Terms of Property-Culture Relationship and the Wannabe Society

Modern capitalist society can be divided into four layers in terms of the relationship between property and culture. If society is thought of as a pyramid, these layers are ranked from bottom to top as *Modest Poor*, *Wannabes*, *Nouveau Riches*, and *Cultured Rich* (see Figure 1). The subject of this study is not about those who are located at the bottom and top layers, but the ones in the middle, that is, the wannabes and nouveau riches.



**Figure 1:** Social Pyramid Determined by Property-Culture Relationship

*Source:* Created by author.

The cultured rich, at the thin end of the pyramid, are usually wealthy families who have been property owners for generations, and they are often educated, cultured, and well-behaved people with the contribution of this wealth. Although this group can vary from backward to developed countries, they generally make up no more than 1% of a country's population (For further information, see The Guardian, 2014).

On the wide end of the pyramid, similarly, the Modest Poor are people who have been poor for generations, but thanks to their family education, culture, life experience, wisdom, or religious and fatalist beliefs, and due to their higher age, have digested their situation, do not have a different search, know their bounds, and who are people with an identity, and personality (For related information, see Zniva and Weitzl, 2016; Yoon and Cole, 2008; Frankl, 1985). Some of the Modest Poor people who were once rich but lost their assets to natural disasters such as earthquakes, fires, or floods. However, this group is exceptional and very small. The Modest Poor make up no more than 3-5% percent of a country's population (For related information, see Graham and Pettinato 2004; Banerjee and Duflo, 2011). The average age of this population is generally high, and there are no young individuals or young children in the families that make up this population. This is because, in families with a young population and small children, it is difficult to remain in the position of being a modest poor. This can be attributed to the fact that young people and children are the most susceptible to being influenced by the media, social media, advertisements, and the social environment, which promote conspicuous consumption. Although there may be young and child populations in this segment of society, such families are extremely rare or exceptional.

The two layers in the middle of the pyramid are much more important in terms of the subject of this study. There is no difference between the Wannabe Society, which is located in the lower section, and the Modest Poor. Both layers are in a position to reflect the material situation and the lowest income level of society. Both can be considered similarly poor. The only difference between them is that they envy those who are better off due to their insufficient education, culture, and worldview. These are those who, as the proverb says, "do not stretch their feet according to their quilt" (tr.wiktionary.org). Regardless of their financial means, they aspire to the lives of the rich, imitate them, try to behave like them, dress, eat, drink, sit up, and live their lives. The

philosophy or motto of this society is “They have it, so why don’t we have it?” or “Do we have it?” This approach is the systematic legitimization of the ownership and cultural contradiction of the Wannabe Society. Therefore, the Wannabe Society also has a legitimation and rationalization procedure. “Since we can see so much possibility, development, and innovation visually, then we cannot be deprived of them, we cannot be condemned to poverty, so we too have the right to use them and feel them!” or “If others are buying, tasting, dressing, or smoking, we should have the right to do so, too!”. They make it legitimate to take and consume their imitation, if not the original. They want to buy new items, tools, clothes, and toys by looking at their neighbours who are relatively financially better off and can buy new tools, goods, clothes, food, and toys. If they do not have money for this, then they do not stop borrowing from acquaintances or banks until they have the money. The average age of this segment of society is lower than that of the Modest Poor. These individuals are typically young couples or middle-aged individuals, often accompanied by children. In these families, the relationship with the media is intense, and there is a high level of television and social media use. Again, in these families and social segments, there is a natural reason for envy due to the low average age, specifically the presence of a child or young population, which can easily affect the entire family and social segment. This type of society constitutes the most significant part of a country’s population. Although the proportion of this population is lower in developed countries, it can generally be said that in backward and developing countries it constitutes at least 70% (For related information, see De Botton, 2008; Cagney, 2005). Due to this high rate, although it is the nouveau riches who cause large segments of the society to become wannabes, it would be appropriate to call this type of society the Wannabe Society, rather than a Nouveau Riche Society. This is because the nouveau riches, who have money and spend it in a formless, unlimited, spoiled, exaggerated, excessive, and rough way, are ultimately in a position to envy and emulate the Cultured Rich. For this reason, the name of this type of society is the Wannabe Society.

While shopping, the Wannabe layer focuses on the popular image of the product, as well as its function. It is the function that is essential, but in two respects, it differs from the function of products purchased by the modest poor. First, wannabes turn to the practical function of a product that is above their

own standard of living. This product does not align with their current living standards but instead matches the standards of a higher income level. Therefore, this function is expensive. They are not in a position to cover this cost by themselves, but they want to buy, use, and consume this product. Secondly, this product has a psychological function that provides prestige beyond its actual function. Using the products favoured by the upper-income layer, even the rich, allows them to feel part of the upper echelon, and they perceive themselves as having social dignity and prestige, which in turn makes them happy with this situation.

As Bizarrias et al. (2017), Andersen (2017), Jha (2019), Ghahtarani et al. (2020), Ishak and Zabil (2012), and others cited above indicate in their studies, due to their inadequate education, culture, and social capital, wannabes seek happiness not in the inner but in the outer and think of happiness not from the inside out but from the outside in. For this reason, the continuation of their happiness depends on external support, reinforcing the inside from the outside. In this sense, the condition of constantly buying and consuming new products from the upper layer continues. However, it is not possible for them to buy the exact same expensive products that appeal to the upper layer. Because these products can be extremely expensive, they turn to imitations of these products, which are also referred to as “bogus (counterfeit)” in the popular language. They adore the original, orthopaedic, anatomical, or at least comfortable brands and expensive shoes that the rich wear. However, since they cannot afford the original product at such a high price, they opt for imitations, sacrificing the model and all other features except for the brand. For wannabes, it is sufficient to give the image of the upper layer of the product and to evoke that feeling. The product does not have to be genuine and original. They do not care so much about such originality due to their own lifestyle and culture. Wannabes take and wear imitations of brand shoes and clothes. This brand image gives them the opportunity to feel better and supposedly become happier. Although this happiness is outward, unrealistic, vulgar, false, shallow, ordinary, and everyday happiness, the masses do not pay much attention to the details of it. Even if the brand of shoes or clothes that the wannabes wear is original sometimes, this situation of purchasing and using these expensive products is contrary to their financial means and financial reality. These segments of society can only make such purchases, or “flashy consumption,” by borrowing, and cutting back on

education, culture, and food. It can be said that pretentious consumption for wannabes is primarily focused on clothing.

Those found in the upper part of the inside of the pyramid are the Nouveau Riches. Although this dominant characteristic of modern-capitalist society in terms of the relationship between property ownership, wealth and cultural carrying capacity is the Wannabe Society, the actors that have caused the formation of the dominant character of this society are the Nouveau Riches. Although it can be thought that it is the *Wannabes* who vulgarize the initial puritanical and virtuous values of modern society from a superficial point of view and bring down their dignity and prestige, it is in fact the Nouveau Riches who are responsible for this negativity. While the active perpetrators of this negativity are the Nouveau Riches, its passive actors are the Wannabes. The first are ambitious, passionate, narcissistic consumers (Lasch, 1979, 1980; Twenge and Campbell, 2009; Lodziak, 1995; Cluley and Dunne, 2012; Cisek et al., 2014; Sedikides et al., 2007, 2011, 2018, 2022; Naderi and Paswan, 2006; Pilch and Górnik-Durose, 2017; Hart et al., 2017), seducers and provocateurs; the second are only those who are seduced, provoked and incited. The first are the financially-able narcissists, and the second are the incompetent greedy, masses of weak personalities with limited material status but emotions. The Nouveau Riches are often as rich as the cultured rich, and sometimes even richer, however, the most important difference between the two groups is their cultural level and social capital (Halpern, 2005; Häuberer, 2011), and mostly the fact that their education levels are insufficient. Although they have education and diplomas, their education is often inadequate. Members of this group have acquired property in recent years or, at best, in a recent generation, and they are large and valuable real estate owners and have become wealthy, but their *cultural carrying capacity* is inadequate, resulting in a *cultural lag* between the level of property owned and the level of culture attained (Ogburn and Nimkoff, 1950; Ogburn, 1937, 1957; Dubois & Duquesne, 1993). This layer lacks a *cultural carrying capacity* to handle the money and assets they possess. The only difference between this layer of society and the wannabes under this group in the pyramid is that they are property owners and rich. They are both on the same level in terms of culture, social capital, education, and cultural carrying capacity. On the other hand, not only are the *cultured rich* above this group in the pyramid, but their most important difference is that the

cultural level of *Nouveau Riches* is extremely inadequate compared to the *Cultured Rich*. In addition to this fundamental difference, their education, social capital, and social status are often inadequate and inferior to those of others. On the other hand, while this group is mostly making money in the real estate sector, which has a very high-profit margin, the cultured rich mostly operate in the industrial sector, which requires a lower profit margin but more stable property management.

**Table 1:** Prominent Characteristics of the Four Groups in the Context of the Property-Culture Relationship

Decisive Situations/ Four Groups	The Modest Poor	Wannabes	Nouveau Riches	Cultured Rich
Property Status	Poor	Poor	Rich	Rich
Culture Status	High Self-Esteem	Insufficient Culture	Insufficient Culture	High Culture
Nature of Product Received	Seeking to meet their needs	Imitation of famous brands	Original of famous brands	Quality, useful product
Highlight regarding the purchased product	The functionality of the product	Product prestige and function	Product prestige	Function and quality of the product

*Source:* Table created by author.

One of the most beautiful and objectifying clothing elements in society is sunglasses. The Modest Poor often think that they do not need sunglasses. At best, this need may be a medical requirement and is purchased as a result of a doctor's advice. On the other hand, the Cultured Rich think they need sunglasses, and in sunny weather, they take out their sunglasses, which are usually of high quality and are a very expensive brand. However, the situation is very different with the Nouveau Riches and the Wannabees. These two groups do not wear sunglasses just to filter out the sun's rays and protect their eyes from their harmful effects; they use sunglasses as a very effective fashion accessory. For these two groups, sunglasses are worn over the eyes if the sun is hot and glaring, otherwise, it is worn on the head. When the sunglasses are worn over the eyes, they are both a sun protection tool and a face accessory. When glasses are on their heads, they are only a head accessory, and the



importance of this function is no less than before. Especially for Muslim Nouveau Riches women with headscarves, sunglasses are a very useful accessory. Although it is not sunny all the time, sunglasses are indispensable on their heads. While the Nouveau Riches fulfil this dual function by wearing expensive brand sunglasses, Wannabes attempt to achieve the same effect with imitations of expensive glasses brands. The only difference is the quality and/or price of the glasses. The Cultured Rich see putting sunglasses over their heads as vulgar, shallow, and finally uncultured, and they do not condone it. However, this behaviour is very flashy and extremely attractive for the Nouveau Riches and the Wannabes.

An individual, family, or community does not become “Nouveau Riches” by becoming wealthy later. It is not the money itself that makes the person but the meaning given to this money and the behaviours revealed based on this meaning. Being part of the Nouveau Riches is not about what one has but about the meaning one gives to what one has. If the subject was directly related to material wealth, then everyone who had this wealth would become Nouveau Riches. The Cultured Rich has no such problem. Therefore, what makes a person, family, or community become nouveau riche is the meaning they give to the asset they have, as a result of lack of education, culture, and social capital, and the uncultured and raw behaviours they exhibit for this reason. Of course, not every wealthy person who has become wealthy later has to be nouveau riche. However, this is an exception. The number of people who can both acquire money-goods and property afterward and carry it in an extremely honourable, prestigious, and reserved manner is extremely limited and exceptional. It is also clear that exceptional examples will not break the rule. The general tendency is that those who become rich afterward fall into the situation of being nouveau riches by making this money and property the subject of unnecessary, timeless, excessive, and luxurious consumption. It is precisely these upstarts and nouveau riches behaviours that provoke the rest of the society and those with a low level of financial income, undermine their sense of appreciation, weaken their power of resistance, and almost crack the stone of patience, or turn them into wannabes by being a concrete model, encouraging and instigating them.

Certain occupational groups and individuals share similar financial and cultural situations. In order for a profession to produce Nouveau Riches, the

profession must allow the practitioner to make money quickly and get rich in a short time. Real estate is considered to be such a profession today on a global scale, but especially in developing countries; it is more specifically referred to as *contracting*. Therefore, the real estate sector and contracting, in particular, are the primary professions that produce vision afterward. Based on general observations, it can be said that a significant part of the *Nouveau Riches* are contractors all over the world, but especially in backward and developing countries, and it is observed that the majority of those in this profession are the *Nouveau Riches*.

The real estate sector, which can produce privileged *Nouveau Riches* in certain situations, such as contracting, can include individuals in this group because they earn a substantial amount of money and become wealthy in a relatively short time. One of them is international workers, expats, and employees who obtain relative wealth through the exchange rate difference. Those who go to work in developed countries, mostly from the more backward countries of the world and less developed countries, can gain a relative presence and wealth in their own countries through the exchange rate difference between the country where they work and their own countries, and this situation, which occurs in a short time, can produce *Nouveau Riches*.

Another group is the conjectural rich. In each country, certain periods produce rich people according to the spirit of the period. This is why those who are rich in certain periods through political influence, those who exploit or “evaluate” certain economic bottlenecks, or those who become rich by transforming global ecological, epidemic problems into opportunities. For example, especially in developing countries, provincial lawyers supplement their earnings by processing execution files that increase roughly every decade during periods of economic crisis. Other examples include neighbourhood jewellers opening a foreign exchange office as a side business due to the surge in foreign currency or the “enrichment” of newly established small logistics companies with the business boom during the latest COVID-19 outbreak.

As has already been indicated, the real culprit behind the devaluation, vulgarization, and banalization of the values in modern capitalist society is the *Nouveau Riches* group. This is because, if they do not make the wealth they have obtained subject to unnecessary, excessive, and unjustified consumption, if they do not turn their wealth into a means of showing off, if they do not try

to gain social prestige and respect through this wealth, then they will not provoke the rest of the society in this sense and thus, they will not become wannabes. What puts wannabes in this situation is that they consume unnecessarily and excessively in a way that will crack and provoke people's feelings of appreciation. The wannabes, who constitute the majority of the society, are not aroused by the lifestyle of the cultured rich. Because they do not use money and property as a means of vanity and prestige due to their culture, education, and social capital. They do not feel the need to live by "putting their wealth in the eyes" of the rest of society, so to speak. The Cultured Rich buy their needs in a simple and natural way, albeit in high quality, and live in a simple and natural way. In this respect, buying and shopping are different verbs. In this sense, while the cultured rich make "purchases", the nouveau riches do "shopping"; while the first meets their needs, the second consumes; while the first meets the cost, the second spends; while the first makes the necessity of the standard of living, the second tries to buy and raise the standard of living by "doing what is necessary" financially; while the first group pays for their cost of living, the second tries to bring vitality, colour, and dignity to life with the power of money.

The demographic size of the nouveau riches within a country is usually 3-5%. Nouveau riches are more common in developing countries that are trying to join the modern capitalist system. The proportion of the nouveau riches in developing countries is higher than that of their counterparts in underdeveloped or developed countries. Contractors, international workers, and the conjectural rich all have such a percentage in one country. Although its proportion within the country's population is small, its effects are significant. This rate is sufficient to cause the great majority of modern capitalist society to become wannabes. Therefore, it is a demographically small but sociologically-influential community.

## **6. Conclusion**

As reviewed in this paper, the consumption habits of the four strata in the Wannabe Society are clearly different. Similar segregation applies to leisure activities, entertainment culture, work, and production. Although these topics are subjects of study themselves, they can be briefly mentioned here.

Going from the bottom of the pyramid to the top, it can be said that the first layer will not have leisure activities and can only rest; the second layer will have an expensive leisure activity but vulgar; the third layer will have an expensive leisure activity based on imitation, and that the fourth layer will have a real leisure activity in accordance with the literature. As for entertainment and enjoyment culture, it can be said that the entertainment culture of the first layer will be completely limited to traditional ceremonies such as weddings and engagements; the second will organize new ceremonies such as a bachelor party or honeymoon; the fourth layer will continue its usual innovative, expensive and elite but simple entertainment within its own framework; and the third layer will imitate them by spending money but without class (culture).

It can be estimated that similar situations apply to working and manufacturing. It can be said that the first layer will work physically and make traditional manufacturing. The second layer will focus on earning the most with the least amount of work and may even be willing to live without work, provided they receive social benefits, for an extended period. They will not have a problem with disciplined production. By employing third-tier subcontractors and intermediaries, he will enter into business poses without working himself, but rather by thinking that he is managing, it will satisfy his suppressed emotions, and will produce opportunistically, populistically, and cyclically by putting in less and getting more. The fourth layer, even if it does not work personally or physically, will involve desk-based, computerized, and knowledge-based work, and will result in disciplined and concrete production.

On the other hand, it can be said that the first layer has no role in the reproduction of the capitalist economy; the fourth layer has a limited but qualified role. However, the second and third layers are precisely the two large layers that reproduce popular capitalism.

When examined at the macro level, the societies of backward countries and developing countries are in a position of being Wannabes for the societies of developed countries. The fact that new styles in all sectors, from clothing in developed countries to eating styles, have a very serious buyer in these countries under the name of “fashion”, is a concrete and good example of this.

Detecting the presence of large segments of a society in a positive or negative state is only a situation determination and cannot go beyond a description. Similarly, it is, of course, important to identify the presence of

large masses of a society in a negative situation, but it still cannot go beyond describing it. For this reason, determining the reasons for the negative situation of large segments of society and the masses by name and analysing them comparatively in the context of cause and effect can be an analytical effort and a scientific study in real terms.

The main purpose of this study, which finds that a significant part of modern-capitalist societies is in the state of the *Society of Wannabe*, is to determine why modern-capitalist society has become a society of wannabe and make it a subject of discussion, as this section of the society has given its name to the whole society with its width, mass, and proportional dominance.

Being in the position of a wannabe society is not a positive situation; it is a negative one in almost all aspects. It is essential to recognize this situation by identifying it. However, the important issue is the determination and analysis of the fact that the broad masses of modern-capitalist society are not wannabes by themselves or through their own behavior, rather that they have fallen into this situation due to a strong external factor, and that this external factor is the *Nouveau Riches*. Although the interest of external superficial approaches may focus more on wannabes, for those who take a deeper look, it will not escape attention that the main issue and actors *are not Wannabes*, but rather *Nouveau Riches*.

The unlimited, extravagant, pompous, flashy, unnecessary, spoiled, raw, and uncultured shopping habits of the *Nouveau Riches*, which are based only on the existence of purchasing power, disrupt the “factory settings” of the large segments of society, by first provoking their sense of appreciation and envy, then accentuates this feeling, and seduces and corrupts them and reduces them to the status of *Wannabe* over time in varying degrees. Therefore, the reason why large segments of society are in the position of wannabes in modern-capitalist society is not self-directed and spontaneous, but precisely because of these *Nouveau Riches*. There is always an influential, small component, element, or segment of society that disrupts the order of every whole, every structure, and every society; and it was *Nouveau Riches* that disrupted the order of modern society and placed large sections of it in a wannabe and therefore negative position. The biggest problem of *Nouveau Riches* is prioritizing quantity over quality and external appearance over internal strength, which can also be broadly termed as a lack of culture, or *cultural delay*. The biggest

problem of *Nouveau Riches* is prioritizing quantity over quality and external appearance over internal strength, which can also be broadly termed as a lack of culture, or *cultural delay*. It is understood that the material assets of the uncultured, heartless, cowardly, unscrupulous, and “brainless human” (Fromm, 1965) cannot produce the desired value. At least in this example, Hegel’s dialectic seems to be more explanatory.

The analysis and conclusions presented in this study may also serve as a valuable resource for policymakers. In many countries, one of the factors contributing to rising inflation is the influence of mass culture and current social trends (Degner, 2025; Alpago, 2021; Basu-Zharku, 2011; Widdig, 1994). This study supports such data. Based on this insight, policymakers may develop measures by considering prevailing cultural and social tendencies, thereby contributing to policies aimed at reducing inflation.

An even more important issue for policymakers is the well-being of the family unit within a society. A happy family is one of the most fundamental variables of a happy society. When family members are encouraged to spend and consume by the nouveau riche segments of society, it can lead to unrest within the family, divorces, and, in some cases, even major tragedies. Policies and measures that prevent or minimize such encouragement from the nouveau riches can contribute significantly to the formation of a happier and more stable society.

## References

- Alpago, H. (2021). Inflation as an instrument of monetary regulation. *Imgelem*, 5(9), 281-293. <https://doi.org/10.53791/imgelem.994473>
- Andersen, M. H. (2017). Social Identity and Luxury Consumption in China [Unpublished PhD. Dissertation, Copenhagian University]. Available at: [https://research-api.cbs.dk/ws/portalfiles/portal/60763790/311234\\_endeligtspeciale.pdf](https://research-api.cbs.dk/ws/portalfiles/portal/60763790/311234_endeligtspeciale.pdf)
- Aregbeshola, A. R. (2019). A regional analysis of institutional framework on capital market behaviour. *Nigerian Journal of Economic and Social Studies*, 61(2).
- Aron, R. (1967). *The industrial society*. London: Weidenfeld and Nicolson.
- \_\_\_\_\_. (1972). *Progress and disillusion: The dialectics of modern society*. Harmondsworth: Penguin.
- Bagwell, L. S., & Bernheim, B. D. (1996). Veblen effects in a theory of conspicuous consumption. *The American Economic Review*, 349-373.

- Banerjee, A. V., & Duflo, E. (2011). *Poor economics: A radical rethinking of the way to fight global poverty*. Public Affairs.
- Badham, R. (1984). The sociology of industrial and post-industrial societies. *Current Sociology*, 32(1), 1-136.
- \_\_\_\_\_. (1986). *Theories of industrial society*. Beckenham: Croom Helm.
- Basu-Zharku, I. O. (2011). Effects of collectivistic and individualistic cultures on imagination inflation in Eastern and Western cultures. *Inquiries Journal/Student Pulse*, 3(02). Retrieved from <http://www.inquiriesjournal.com/a?id=1679>.
- Baudrillard, J. (1988). Consumer society. In Mark Poster (Ed.), *Jean Baudrillard: Selected writings* (pp.29-56). Cambridge: Polity.
- \_\_\_\_\_. (2016). *The consumer society: Myths and structures*. London: Sage.
- \_\_\_\_\_. (2018). On consumer society. In *Rethinking the Subject* (pp.193-203). London: Routledge.
- Beck, U. (1992). *Risk society: Towards a new modernity*. London: Sage.
- \_\_\_\_\_. (1998). Politics of risk society. In J. Franklin (Ed.), *The politics of risk society*. Cambridge: Polity Press.
- \_\_\_\_\_. (1999). *World risk society*. Cambridge: Polity Press.
- Bell, D. (1962). *The end of ideology*. New York: Collier.
- \_\_\_\_\_. (1976). *The coming of post-industrial society: A venture in social forecasting*. New York: Basic Books.
- \_\_\_\_\_. (1979). *The cultural contradictions of capitalism*. Harmondsworth: Penguin.
- \_\_\_\_\_. (1980). The social framework of the information society. In M. Dertouzos and J. Moses (Eds.), *The computer age: A twenty year view*. Cambridge: MA: M.I.T. Press.
- Bizarrias, F. S., Strehlau, S., & Brandão, M. M. (2017). The moderating role of brands for low income luxury consumers. *Independent Journal of Management & Production*, 8(3), 936-954.
- Bocock, R. (1993). *Consumption*. London and New York: Routledge.
- Bourdieu, P. (1987). *Distinction: A social critique of the judgement of taste*. Harvard University Press.
- Cagney, M. (2005). *The rise of the nouveaux riches: How middle-class dreamers and entrepreneurs are shaping the modern world*. Harper Collins Publishers.
- Campbell, C. (1989). *The romantic ethic and the spirit of consumerism*. Oxford: Blackwell.
- Castells, M. (1996). *Information age: Economy, society and culture, Volume I: The rise of the Network Society*. Oxford: Blackwell.
- Chadha, R., & Husband, P. (2006). *The cult of luxury brand: Inside Asia's love affair with luxury* (Third edition). Nicholas Breatley International.

- Cisek, S. Z., Sedikides, C., Hart, C. M., Godwin, H. J., Benson, V., & Liversedge, S. P. (2014). Narcissism and consumer behavior: A review and preliminary findings. *Frontiers in Psychology*, 5: 232.
- Cluley, R., & Dunne, S. (2012). From commodity fetishism to commodity narcissism. *Marketing Theory*, 12(3): 251-265.
- De Botton, A. (2008). *Status anxiety*. Vintage.
- Debord, G. (1994). *The society of the spectacle*. New York: Zone Books, (Original work published 1967).
- Degner, J. L. (2025). Descriptive data on monetary policy, inflation culture, and family life. In *Inflation and the family* (pp. 167-196). Cham.: Palgrave Macmillan.
- Do not stretch their feet according to their quilt. tr.wiktionary.org, Accessed on: 03.05.2024.
- Dordick, H. S., & Wang, G. (1993). *The information society. A retrospective view*. California: SAGE Publications.
- Dubois, B., & Duquesne, P. (1993). The market for luxury goods: Income versus culture. *European Journal of Marketing*, 27: 35-44.
- Duff, A. S. (2000). *Information society studies*. Routledge: Routledge Research in Information Technology and Society.
- Elias, N. (1985). *La société de cour*. Paris: Flammarion.
- ESTADAO. (2012) Brasileiro substitui itens básicos por sofisticados. Available at <http://www.estadao.com.br/blogs/jt-seu-bolso/2012/05/13/brasileiro-substitui-itensbasicos-por-sofisticados/> Accessed 12 June 2015.
- EXAME. (2013) O novo salto do consumo se apóia na sofisticação. Available at <http://exame.abril.com.br/revista-exame/edicoes/1055/noticias/o-novo-salto-doconsumo>. Accessed June 12, 2015.
- Featherstone, M. (1991). *Consumer culture and postmodernism*. London: Sage.
- Fiske, J. (1989). *Understanding popular culture*. London: Unwin Hyman.
- Frankl, V. E. (1985). *Man's search for meaning*. Simon and Schuster.
- Fromm, E. (1965). *Escape from freedom*. New York: Avon.
- Fulzele, N., & Chirde, S. (2022). A study on consumer buying behaviour for smartphones. *International Journal of Advances in Engineering and Management (IJAEM)*, 4(1), 1041-1050.
- Ghahtarani, A., Sheikhmohammady, M., & Rostami, M. (2020). The impact of social capital and social interaction on customers' purchase intention, considering knowledge sharing in social commerce context. *Journal of Innovation & Knowledge*, 5(3): 191-199.
- Giddens, Anthony. (1990). *The consequences of modernity*. Cambridge: Polity Press.
- \_\_\_\_\_. (1991). *Modernity and self-identity: Self and society in the late modern age*. Cambridge: Polity Press.



- Goldthorpe, J. (1971). Theories of industrial society. *European Journal of Sociology*, 12(2): 263-288.
- Graham, C. L., & Pettinato, S. (2004). *Happiness and hardship: Opportunity and insecurity in new market economies*. Rowman & Littlefield.
- Guleria, D., & Parmar, Y. S. (2015). A study of consumer preference for smartphone: A case of Solan town of Himachal Pradesh. *International Journal of Management Research & Review*, 5(3), 1-20.
- Halpern, D. (2005). *Social capital*. Cambridge: Polity Press.
- Han, Y., Nunes, J., & Dreze, X. (2010). Signaling status with luxury goods: The role of brand prominence. *Journal of Marketing*, 74(4), . 15-30.
- Hart, C.M., Cisek, S.Z., & Sedikides, C. (2017). *Narcissistic consumers: What they buy and why*. Unpublished manuscript, University of Southampton.
- Harvey, D. (1989). *The conditions of postmodernity*. Oxford: Blackwell.
- Häuberer, J. (2011). *Social capital theory*. Berlin: Springer Fachmedien.
- Jameson, F. (1983). Postmodernism and consumer society. In H. Foster (Ed.), *The anti-aesthetic: Essays on postmodern culture* (pp. 111-125). Port Townsend: Bay Press.
- Jha, A. (2019). Impact of psychological and personality factors on luxury brand consumption. *International Journal of Research and Analytical Reviews (IJRAR)*, 6(2), 241-257.
- Ishak, S., & Zabil, N. F. M. (2012). Impact of consumer awareness and knowledge to consumer effective behavior. *Asian Social Science*, 8(13), 108.
- Krimsky, S. & Golding, D. (1992). *Social Theories of Risk*. Westport, CT and London: Praeger.
- Lasch, C. (1979). *The culture of narcissism: American life in an age of diminishing expectations*. New York: W.W. Norton & Company.
- \_\_\_\_\_. (1980). The culture of narcissism. *Bulletin of the Menninger Clinic*, 44(5), 426-440.
- Lodziak, C. (1995). *Manipulating needs*. London: Pluto.
- Luhmann, N. (1993). *Risk: A sociological theory*. New York: Aldine de Gruyter.
- Lyotard, J-F. (1984). *The postmodern condition: A report on knowledge*, Translation: Geoff Bennington and Brian Massumi. Minneapolis: Minnesota UP.
- Lu, P. X. (2008). *Elite China: Luxury consumer behaviour in China*. Singapore: John Wiley & Sons.
- Manandhar, R. B., & Timilsina, J. (2023). Consumer buying decision for smartphones: An analysis of price, brand, and features. *Journal of Nepalese Business Studies*, 16(1), 112-123.
- Marx, K. (2004). *Capital*, Volume I. London: Penguin.
- Masuda, Y. (1980). *The information society as post-industrial society*. Tokyo: The World Future Society.
- Naderi, I., & Paswan, A. K. (2016). Narcissistic consumers in retail settings. *Journal of Consumer Marketing*, 33(5), 376-386.

- Nandi, S., & Singh, S. (2015). Impact of marketing stimuli on mobile phone buying behaviour of young Indian adults—An EFA and CFA Approach. Available at SSRN 2691056.
- Neuman, W. L. (2008). *Toplumsal Araştırma Yöntemleri, I*, Trans. Sedef Özge, İstanbul: Yayın Odası.
- Ogburn, W. F. (1937). Culture and sociology. *Social Forces*, 16(2), 161-169.
- \_\_\_\_\_. (1957). Cultural lag as theory. *Sociology & Social Research*, 41(3), 167-174.
- Ogburn, W. F., & Nimkoff, M. F. (1950). *Sociology*. Houghton Mifflin.
- Pattanayak, J. K., & Nandi, S. (2014). Underlying factors affecting the young Indian professionals' choice of mobile phone--A study with reference to Bangalore. Available at SSRN 2691055.
- Pilch, I., & Górnik-Durose, M. E. (2017). Grandiose and vulnerable narcissism, materialism, money attitudes, and consumption preferences. *The Journal of Psychology*, 151, 185-206.
- Polama, M. M. (1993). *Çağdaş Sosyoloji Kuramları*, Trans. Hayriye Erbaş, Ankara: Gündoğan Publication.
- Pushkar, B. K. & Paswan, A. N. (n.d.). Critical role of consumer behaviour for choosing smart phone brands, Available at: [http://mmmut.ac.in/NAAC/MMMUTNAAC1\\_080422030514.pdf](http://mmmut.ac.in/NAAC/MMMUTNAAC1_080422030514.pdf).
- Rahman, M. B., & Sultana, S. (2022). Factors influencing purchasing behavior of mobile phone consumers: Evidence from Bangladesh. *Open Journal of Social Sciences*, 10(7), 1-16.
- Ritzer, G. (1998). *The McDonaldization thesis explorations and extensions*. London: Sage.
- Sampson, S. L. (1994). Money without culture, culture without money: Eastern Europe's nouveaux riches. *Anthropological Journal on European Cultures*, 3(1): 7-30.
- Schumacher, E. (1978). *Small is beautiful: A study of economics as if people really mattered*. London: Abacus.
- Sedikides, C., Gregg, A. P., Cisek, S., & Hart, C. M. (2007). The I that buys: Narcissists as consumers. *Journal of Consumer Psychology*, 17(4): 254-257.
- Sedikides, C., Cisek, S. & Hart, C.M. (2011). Narcissism and brand name consumerism. In William Keith Campbell and Joshua Miller (Eds), *The handbook of narcissism and narcissistic personality disorder: Theoretical approaches, empirical findings, and treatments* (pp. 382–392). John Wiley and Sons, Inc.
- Sedikides, C., Hart, C. M., & Cisek, S. Z. (2018). Narcissistic consumption. In A. D. Herman, A. B. Brunell, & J. D. Foster (Eds), *Handbook of trait narcissism: Key advances, research methods, and controversies*, pp. 291-298. Springer.
- Sedikides, C., & Hart, C. M. (2022). Narcissism and conspicuous consumption. *Current Opinion in Psychology*, 46, 1-6.
- Siddique, Z. R., Jamil, A. A., & Ali, B. (2013). Product features affecting buying decision for mobile phone handset: A study on tertiary students segment in Bangladesh. *European Journal of Business and Management*, 5(25), 139-146.

- Smith, D. (2012). Norbert Elias and the court society. In Marcello Fantoni (Ed.), *The Court in Europe* (pp. 415-435). Rome: Bulzone Editore.
- Swyngedouw, E. (2002). The strange respectability of the Sit-Uationist City in The Society of the Spectacle. *International Journal of Urban and Regional Research*, 26, 153-165.
- The Guardian*. (2014). Just 1% of the world's population will own more than the rest by 2016. *The Guardian*, 14 January 2014. Accessed: 02. 04. 2024.
- Trier, J. (2007). Guy Debord's The Society of the Spectacle. *Journal of Adolescent & Adult Literacy*, 51(1), 68-73.
- Twenge, J. M., & Campbell, W. K. (2009). *The narcissism epidemic: Living in the age of entitlement*. Simon and Schuster.
- Veblen, T. (2009). *The theory of the leisure class: An economic study of institutions*, Oxford. (Originally published in 1899).
- Weber, M. (2002). *The Protestant ethic and the spirit of capitalism and other writings*. Penguin.
- Webster, F. (2003). *Theories of the information society*. London: Routledge.
- Widdig, B. (1994). Cultural dimensions of inflation in Weimar Germany. *German Politics & Society*, 10-27.
- Ye, S. H., Liu, X. T., Shi, S. Y. (2015). The research of status's influence on consumers' self-brand connection with luxury brands: Moderating role of self-esteem and vanity. *Open Journal of Business and Management*, 3, 11-19.
- Yoon, C., & Cole, C. A. (2008). Aging and consumer behavior. In C. P. Haugtvedt, P. M. Herr, & F. R. Kardes (Eds.), *Handbook of consumer psychology*, 247-270.
- Zakaria, W. F. A. W., & Buaben, J. M. (2021). The theory of post-industrial society (Teori Masyarakat Pasca-Industri). *Akademika*, 91(1), <https://doi.org/10.17576/AKAD-2021-9101-12>
- Zniva, R., & Weitzl, W. (2016). It's not how old you are but how you are old: A review on aging and consumer behavior. *Management Review Quarterly*, 66(4): 267-297.