

[Scientific Articles]

Gilchrist B.

*McLuhan in the Digital Marketplace:
Media Effects of Online Shopping*

MCLUHAN IN THE DIGITAL MARKETPLACE: MEDIA EFFECTS OF ONLINE SHOPPING

Gilchrist B.

PhD, Assistant Professor at Mount St. Mary's University,
(Emmitsburg, United States)
gilchrist@msmary.edu

Abstract:

The digital marketplace functions as a medium that privileges *nomos* over *phusis* by reducing online shoppers to discarnate human beings and transforming goods and services into information. This interpretive article addresses how Marshall McLuhan's approach to media ecology invites further analyses about the media effects of the digital marketplace. First, McLuhan's media ecology is articulated to offer a theoretical frame for this article. Second, a brief summation of the *Nomos-Phusis* Debate announces how human beings use language to differentiate ideas from physical things. I suggest that McLuhan's approach to media ecology contributes to the *Nomos-Phusis* Debate. Third, media effects on the human sensory experience from the ancient marketplace and contemporary brick-and-mortar stores are distinguished from the messages and massages of the digital marketplace. McLuhan's media ecology challenges consumers to consider the effects of the digital marketplace as a medium, including unintended negative consequences, rather than just focusing on the digital marketplace's positive messages.

Keywords: Aristotle, digital marketplace, Marshall McLuhan, media ecology, *nomos*, *phusis*

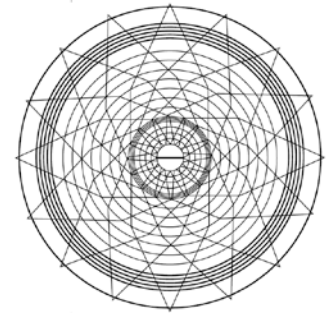
Introduction

The digital marketplace functions as a medium that privileges *nomos* over *phusis* by reducing online shoppers to discarnate human beings and transforming goods and services into information. This interpretive article addresses how Marshall McLuhan's approach to media ecology invites further analyses about the media effects of the digital marketplace. First, McLuhan's media ecology is articulated to offer a theoretical frame for this article. Second, a brief summation of the *Nomos-Phusis* Debate announces how human beings use language to differentiate ideas from physical things. I suggest that McLuhan's approach to media ecology contributes to the *Nomos-Phusis* Debate. Third, media effects on the human sensory experience from

[Scientific Articles]

Gilchrist B.

*McLuhan in the Digital Marketplace:
Media Effects of Online Shopping*



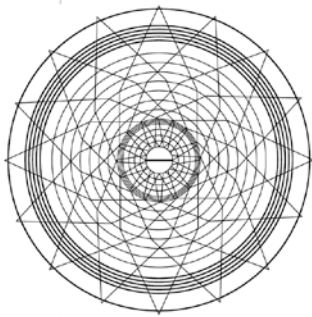
the ancient marketplace and contemporary brick-and-mortar stores are distinguished from the messages and massages of the digital marketplace.

Marshall McLuhan's Approach to Media Ecology

This section positions Marshall McLuhan's approach to media ecology as the significant theoretical frame for this interpretive article. In general, media ecology represents a gathering of diverse fields of study that engages the implications of media for human existence (Postman 1970; Haynes 2004; Thaler 2006; Gronbeck 2007; Ross 2009; Anton 2012). Media ecology considers the relationships among human beings, language and technology in both real and virtual environments (Gilchrist 2017). McLuhan & Fiore (1996) argued that "societies have always been shaped more by the nature of the media by which men communicate than by the content of the communication" (8). When a new medium is introduced to an environment, the new medium transforms that environment. McLuhan & Fiore (1996) explained environments as "not passive wrappings, but are rather, active processes which are invisible. The ground rules, pervasive structure, and over-all patterns of environments elude easy perception" (68). Media represents technology that human beings use in response to the challenges of existence; however, the technology used by human beings also changes its users. Simply put, as people interact with tools to change their world, the tools change them.

Although Marshall McLuhan represents one of the leading voices in media ecology, he did not begin his academic career by dedicating his scholarship to media studies. Prior to earning his reputation as a media guru during the mid-1960s, McLuhan (1999) wrote his Ph.D. Thesis for Cambridge about the *trivium* (grammar, dialectics, and rhetoric), converted to Catholicism, and embraced Thomism, a branch of Catholic theology derived from St. Thomas Aquinas. As an English professor, McLuhan studied the relationship between human beings and language. Later, he interpreted language as media and technology, in which human beings could express language/media/technology as either hardware (written words) or software (spoken words). Wachs (2015) provides thoughtful commentary on McLuhan's philosophical depth and intellectual rigor that some scholars ignore or dismiss.

McLuhan described media as translators or tools that assist human beings in their attempts to comprehend reality. A medium separates one thing from another thing. Having been influenced by Aristotle and St. Thomas Aquinas, McLuhan could rephrase this claim by noting that media separates one being from other beings. Yet, media themselves also represent various forms of beings too. According to Aristotle (1984), the human being "is the only animal who has the gift of speech," which facilitates actions and grounds moral decision making (1988). Martin Heidegger, a contemporary of McLuhan who also researched Aristotelianism and Thomism, differentiated a person (*Dasein*) from all other beings of Being (*Das Seiendes*) based on the human capacity to question its own being-ness (Safranski 1998: 150). For



[Scientific Articles]

Gilchrist B.

*McLuhan in the Digital Marketplace:
Media Effects of Online Shopping*

Aristotle, St. Thomas Aquinas, and Martin Heidegger, human beings engage in discourse (*logos*) to form communities and to question the meaning of their lives. From the perspective of McLuhan, people use media to dwell in the world by establishing societies to meet the demands of daily life.

McLuhan offers a textured approach to understanding the implications of media on human existence. According to McLuhan (2003), media not only operate as translators and tools, but they also extend parts of the human body and the human consciousness. For those unfamiliar with McLuhan's significant text, *Understanding Media*, some examples may provide clarity. The wheel extends the foot, which enables people to travel greater distances at faster rates of speed (McLuhan 2003: 250). Here, the wheel functions as an example of hardware. Numbers extend the sense of touch, a claim that emerges from the propensity of children to count objects in their fields of visual perception by touching them with their hands (148). In this example, the number represents software, a medium that enables people to translate a cluster of objects into abstract nouns such as *one*, *duo*, *tres*, etc. Although McLuhan himself did not live to witness the production of external memory devices for computers called flash drives or the online storage device called the cloud, he might have identified flash drives as extensions of the brain and the cloud as an extension of consciousness.

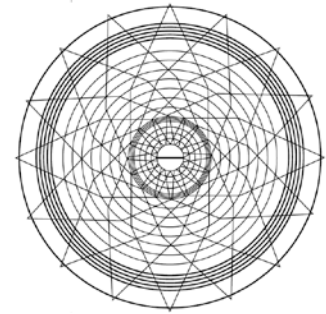
McLuhan suggested that most people focus on the message, and then ignore the interplay between the message and the medium. When people spend much of their efforts analyzing the message, they usually fail to pay attention to the effects of the medium containing the message. When McLuhan announces that "the medium is the message," he invites considerations about how the medium itself (the container) shapes the message (the thing contained). He does not dismiss the message as irrelevant, but rather he contends that people should attend to the constraints of each medium and adapt their messages to best fit the unique needs of each medium. If the medium is the message, then the very medium chosen for communication restricts the content of the message. The example of emails might provide additional clarity. Emails should be simple messages that have one idea that either poses a question or gives information. The length of the email should fit the space of the viewing screen such as a smartphone or laptop. Yet, people often violate "the medium is the message" by composing lengthy emails with multiple questions and answers scattered across page after page of content.

McLuhan also described media as metaphors. The word "metaphor" derives from the combination of two Greek words (*meta*) and (*pherein*), which shares meaning with a combination of two Latin words (*trans*) and (*late*) (Metaphor 2017). The combination (*meta + pherien*) yields the following definition: to carry across. Metaphors carry across meaning. Words function as metaphors because each word permits human beings to carry across meaning by communicating their interpretations of their perceptions. Thus, metaphors operate as translators of human beings' conscious experiences of

[Scientific Articles]

Gilchrist B.

*McLuhan in the Digital Marketplace:
Media Effects of Online Shopping*

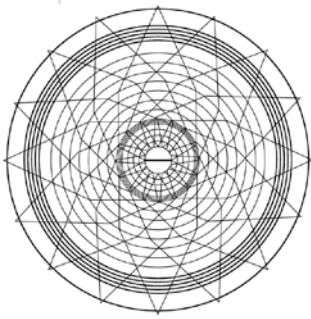


reality. McLuhan's arguments about metaphors anticipate some aspects of Richard L. Lanigan's communicology project based on their shared study of the *trivium*.

Lanigan addressed the role of the *trivium* on human communication through the lenses of semiotics and phenomenology, especially through the hermeneutic semiology of Maurice Merleau-Ponty. Phenomenology represents people's conscious experience of reality and the experience of their consciousness (Lanigan 1982: 63). Through the acts of perception, internal logic and expression, Lanigan (1994) positioned grammar, dialectics and rhetoric as *capta*, *data* and *acta*. In much the same manner as Merleau-Ponty and McLuhan, Lanigan drew from medieval scholasticism to examine the interplay between reality and the human conscious experience of reality. *Capta*, that which is taken, refers to information gained by the senses (perception) (Lanigan 1994: 112). *Data*, that which is given, represents a transformation of perceived information into abstract thought (internal logic). *Acta*, that which is done, emerges as a translation of abstract thoughts into words (expression). Thus, an alignment between Lanigan's project and the *trivium* emerges as follows: [perception: grammar (*capta*)], [abstract thinking: dialectics (*data*)] and [expression: rhetoric (*acta*)].

For McLuhan, metaphors facilitate the interpretation of one's conscious experience of reality. First, human beings perceive (*capta*) reality through their senses. Second, the human brain processes perceived information into abstract thought (*data*) by means of internal logic. Third, human beings translate (*acta*) their abstract thoughts into metaphors that they communicate to themselves and to others. Through metaphors, people interpret their conscious experience through intrapersonal communication (Self), interpersonal communication (Self+Other), small group communication, or mass communication. McLuhan's use of metaphors reveals the shallowness of contemporary phrases such as "we need to change the perception of our school" or "we must change the perception of our company." On the contrary, the goal should be to change the interpretations – not the perceptions of the intended audiences. Through rhetoric, the use of persuasive metaphors, people may sway interpretations of the school, the company, or any other entity acknowledged by the public's consciousness.

By announcing phrases such as "the medium is the message" and "the medium is the message," McLuhan identified the Aristotelian and Thomistic characteristics of his media system. The latter phrase derived from *The Medium is the Massage: An Inventory of Effects*, but the title had a typo (*massage* instead of *message*) from the printing house (Lambert 2013). Nonetheless, McLuhan embraced the typo and used the printing error in his favor. These lenses informed McLuhan's understanding of the relationship between content and form whereby content is expressed through form. The form determines content and creates restrictions for how that content can be revealed as perceptible phenomena. McLuhan explained his assumptions about the relationship between content and form by discussing the interplay between "message" and "medium." McLuhan replaces "content" with "message" and "form"



[Scientific Articles]

Gilchrist B.

*McLuhan in the Digital Marketplace:
Media Effects of Online Shopping*

with “medium.” If the “medium is the message,” then the “form is the content.” By taking this move a step farther, I suggest a substitution of “form/medium” and “content/message” with *phusis* and *nomos*. McLuhan’s “the medium is the message” could also be understood as “the *phusis* is the *nomos*.”

The Nomos-Phusis Debate

I argue that McLuhan’s approach to media ecology contributed to the *Nomos-Phusis* Debate when he subtly dropped “the medium is the message” into the popular lexicon. The *Nomos-Phusis* Debate refers to the ongoing discussion that began with the Pre-Socratic philosophers of Ancient Greece about the implications for human existence about the interplay between words and things. Although Ancient Greek philosophy influenced McLuhan’s analyses of media, I am not suggesting that McLuhan tried to align his thought so completely with the Ancient Greeks or, as Heidegger attempted, to return all of philosophy to a Pre-Socratic medium of thinking. McKirahan (2010) defines *phusis* as “nature” and *nomos* as “law,” “conventions,” or “custom” (405). Briefly, *phusis* represents the material conditions of existence, while *nomos* signifies people’s interpretations about the material conditions of existence. A relationship emerges between the world as *phusis* and the way people understand the world as *nomos*. Human beings organize societies as *nomos* to confront the challenges of existence as *phusis*. The *Nomos-Phusis* Debate explored which factor (*nomos* or *phusis*) had greater significance for how human beings dwell in the world. For McLuhan, human beings use technology (media as both *nomos* and *phusis*) to confront the challenges of existence.

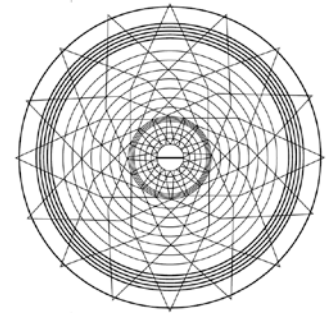
A brief summation about this philosophical debate is given here because an extensive analysis would fall well beyond the scope of this article. Two general camps in this debate emerged with fundamental disagreements: Platonists who privilege *nomos* and Aristotelians who favor *phusis*. The former fit nicely under the category of idealists, while the latter may be identified as realists. Ashley (2006) offers a thoughtful survey about the relationships among these significant paradigms, their development across multiple historical moments in the West, and how their assumptions shape human beings’ use of language to understand existence. This debate regarding things and ideas about those things continued in Modernity. G.W.F. Hegel was called “modern philosophy’s German Aristotle” during the historical moment of “post-Kantian idealism” (Pinkard 2000: 265). If Hegel “turned” Aristotle on his head by affirming spirit (*geist*), Karl Marx “reversed Hegel by treating material, or economic conditions, as formative of spirit” (Burke 1969: 281). Hegel and Marx demonstrate how theorists may interpret the same object of inquiry, Aristotelianism, in different ways to align their philosophy with either *nomos* or *phusis*.

Although Platonists may privilege *nomos* and Aristotelians may affirm *phusis*, both groups use language expressed through media as *nomos* and *phusis* to engage in this ongoing dispute. This process of mediation should not be considered from a digital

[Scientific Articles]

Gilchrist B.

*McLuhan in the Digital Marketplace:
Media Effects of Online Shopping*



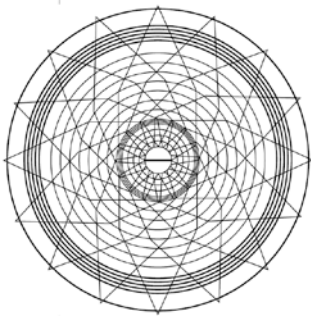
perspective as either *nomos* or as *phusis*, but rather from an analogic perspective as both *nomos* and *phusis*. Scholars who support the social construction theory of knowledge elevate *nomos* over *phusis*, while phenomenologists rank *phusis* higher than *nomos*. The former argue that human beings use language to create their world, while the latter suggest that human beings use language to interpret their world. Rather than maintaining a digital approach that bifurcates the Platonic social constructionists and the Aristotelian phenomenologists, an analogical approach situated in McLuhan's media ecology would invite further conversations about the relationship between *nomos* and *phusis*.

These groups form cultures that construct lenses (*nomos*) through which they interpret existence (*phusis*) and language that informs their discourse (media as *logos* as *nomos+phusis*). Through McLuhan's approach to media ecology, mediation such as orality or typography refers to the *phusis* of discourse (*logos*), while the message of communication such as signs of a language (i.e., English, Latin, or Russian) refers to the *nomos* of discourse (*logos*). In this section of the article, I offered a brief introduction to the *Nomos-Phusis* Debate and positioned McLuhan's media ecology as an analogical contribution to this ongoing conversation. In the next section, I juxtapose the media effects of the traditional marketplace with the digital marketplace through McLuhan's approach to media ecology.

Medium of the Ancient Marketplace

This section of the article analyzes Aristotle's economic analysis of the ancient marketplace in the polis through McLuhan's media ecology. The term *polis* means "city" or "state," but many people often combine both definitions to create "city-state" (Crosby and Schaeffer 2007: 25). Within each polis, a specific site called the *agora* served as a marketplace. When reflecting on the operations within the marketplace, Aristotle differentiated goods and services between their use-value and exchange value. From the perspective of McLuhan, Aristotle distinguished media (goods and services) based on each thing's *phusis* (medium) and *nomos* (message). In *Nicomachean Ethics*, Aristotle considered how the diverse citizens in the polis could achieve the common good (Lord 1987: 122). For Aristotle, the marketplace facilitated the overall health of the polis as people interacted to purchase necessary goods and services. *Nicomachean Ethics* emerges as Aristotle's response to the development of economic practices in Ancient Greece, so his philosophical commentaries likely function as a set of theoretical guidelines more than a reflection of actual economic practices during this historical moment.

The agora of each polis functioned as a space that raised questions about the relationship between *nomos* and *phusis*. In *Nicomachean Ethics*, Aristotle also espoused some of the earliest principles of economics in the West. "Economics" derives from the Greek word *oikos*, meaning "household" and *nomos*, meaning "convention" (Finley 1999: 17). Thus, the discipline of economics operates as a *nomos*



[Scientific Articles]

Gilchrist B.

*McLuhan in the Digital Marketplace:
Media Effects of Online Shopping*

that offers strategies about household management to families. When gathered together, these groups of family units comprise the polis. Since no single household could produce everything required, family members from each household would enter the agora to acquire those necessary items. This ensuing economy rested on the principles of both production and cooperation (Meikle 1995: 44). Artisans specialized in constructing specific goods such as tents, shoes or pottery, and then they sold those crafts or traded them for other goods at the agora.

In the agora, communicative practices developed to create more effective economic transactions. Aristotle differentiated these activities into housekeeping/maintaining a state and acquiring money for its own sake (Heilbroner 1997: 7). Housekeeping and state maintenance emerged as achieving subsistence. Subsistence referred to outcomes in the marketplace in which households gained the necessary goods and services to meet their needs according to their standard of living. Craftsmen could use the money gained to purchase things that they needed for their own households, including the very tools needed to fashion their products. For Aristotle, meeting subsistence should serve as the end (*telos*) for both buyer and seller rather than the accumulation of surplus goods or money.

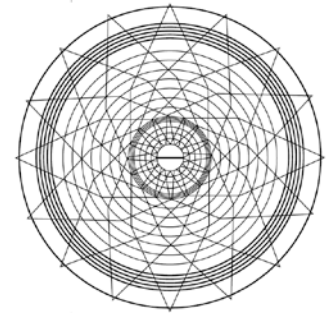
From the perspective of McLuhan's media ecology, Aristotle's approach to economics functions as the introduction of a new medium into Ancient Greek culture. The economic theory itself represents *nomos*, a form of software which responds to the marketplace as *phusis*, the space which gathers together buyers, sellers and the goods and services for sale. The physical space of the marketplace itself offers intense sensual experiences for all participants. Imagine the cacophony cascading around the entire body of each person around the marketplace. In addition to sound, one would see people and their wares as well as smell the odors emitted by human beings, animals, fragrant spices and other products. One might have a tactile experience by touching the objects and, perhaps, experience taste by consuming some of the food or drink. Aristotle's economics addresses the mediation among the buyers and sellers within the agora of each polis.

Ancient Greece was comprised of many different city-states including Athens, Corinth, Thebes, Sparta, et. al., which could forge alliances with each other or wage war against each other. In this tension-filled region of the Peloponnese, one polis could trade with another polis or other cities, kingdoms or empires around the Mediterranean basin. These ancient cities paid for their necessary goods based on local agricultural production, mineral resources, trade and tourism and income from land ownership (Finley 1999: 139). Cities that had an abundance of all four traits prospered far more than other cities deficient in those areas. The Mediterranean Sea functioned as a highway for traders bearing their cargo from one city to the next (147). The level of production corresponded to the demand people had for those things to meet subsistence. For Aristotle, achieving the equilibrium between the amount of supply and the amount of demand represented the goals of trade – not accumulation.

[Scientific Articles]

Gilchrist B.

*McLuhan in the Digital Marketplace:
Media Effects of Online Shopping*

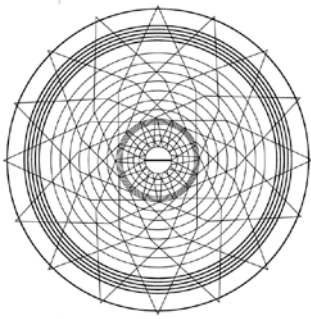


In examining the significance of goods and services, Aristotle developed the terms use-value and exchange-value. Aristotle selected use-value to describe the purpose of the good or service for the consumer. Meikle (1995) aligns use-value with *phusis* based on the quality and usefulness for which the product was created (86). Each good or service has a purpose with a specific goal (*telos*). Shoes protect the feet, clothing covers the body and wheels facilitate the movement of goods and people. Exchange-value refers to the worth of a product when compared to another product or in terms of money. Heilbroner (1997) asserts that exchange value involves payment for goods produced and services rendered, which causes Aristotle to question how sellers determine the prices of their wares (10). Since all goods and services have a different *phusis* that determines use-value, buyers and sellers engage in mediation to agree about an exchange-value, a shared *nomos*, to facilitate the transactions of incommensurate goods.

Aristotle privileged the use-value of a product over the exchange-value. For Aristotle, all substances had natures, so exchange-values lacked natures because they lacked substances (Meikle 1995: 17). If the *phusis* of an item determines the purpose of an item, then people should interpret use-value as the most important criterion when making decisions in the marketplace. Yet, Aristotle also recognized that the nature of things varied in quality. All shields should offer protection to their users, but some shields had greater durability than other shields. For Aristotle, shields with a superior use-value (*phusis*) should also have a higher exchange-value (*nomos*).

Aristotle identified currency as an appropriate means to facilitate the exchange of incommensurate goods. As Aristotle (1999) noted, “Currency, then, by making things commensurate as a measure does, equalizes them; for there would be no community without exchange, no exchange without equality, no equality without commensuration” (76). With the introduction of money as a new technology into the marketplace, buyers and sellers could use money as a tool to agree about the proper exchange-value of products with different use-values. For Aristotle, money served as a means of exchange, but not an end (*telos*) because he favored subsistence over accumulation. The purpose of money, according to Aristotle, was to help people purchase the goods and services they needed, while those people who sought to accumulate more goods and services than necessary or even to gain more money than necessary engaged in unnatural pursuits.

McLuhan’s media ecology offers a fitting response to Aristotle’s approach to economics. If, as McLuhan suggested, the polis represented an extension of the human body on a large scale, then the goods and services needed by the members of the polis could function as symbolic nourishment. If all members of the polis flourish, then the entire polis should thrive. For McLuhan, Aristotle’s economics represented a new form of media that differentiated the medium of a thing (*phusis*) from the message of the thing (*nomos*). The use-value concerned the medium, while the exchange-value related to the message. McLuhan (2003) described money as “a social medium or



[Scientific Articles]

Gilchrist B.

*McLuhan in the Digital Marketplace:
Media Effects of Online Shopping*

extension of an inner wish and motive” that facilitated the exchange of incommensurate goods, media of different *phusis* (wine, shoes, beds, etc.) and messages of different *nomos* (the worth of the wine, shoes, beds, etc.) (185). Aristotle’s economic theories served as media (software/*nomos*) that assisted trade between incommensurate media (goods and services/hardware/*phusis*) through other media (money as *phusis+nomos*).

The Medium of the Digital Marketplace

In this section, I analyze the digital marketplace through McLuhan’s approach to media ecology. Although the marketplace has functioned as a central feature of human existence for thousands of years, the digital marketplace has challenged previously-held assumptions about shopping and created new sensory experiences for consumers. The digital marketplace refers to “the marketing of products or services using digital channels to reach consumers” by promoting “brands through various forms of digital media” (Financial Times). This definition indicates that the digital marketplace favors *nomos* over *phusis*, a shift in values from the ancient agora and contemporary brick-and-mortar stores. Buyers and sellers interact as discarnate beings who engage in transactions in a virtual world over goods and services that have been transformed into information.

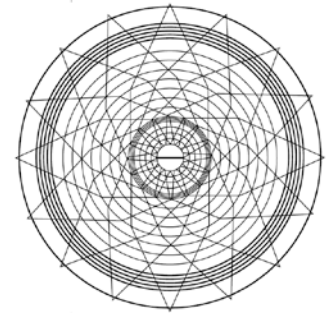
Media ecology offers a thoughtful interpretive lens to invite further considerations about the media effects of the digital marketplace. Unlike the ancient agoras located in different city-states throughout Greece or the contemporary brick-and-mortar stores, the digital marketplace has no physical site. The digital marketplace “exists” as in idea found in cyberspace, which means that all goods and services for sale have been reduced to signs as pictures with letters describing them found on various websites. Not only have the products been moved to the realm of abstraction, but the buyers and sellers of these products have also become abstract entities. As McLuhan & Fiore (1996) explain, “The living room has become a voting booth. Participation via television in Freedom Marches, in war, in revolution, pollution, and other events is changing everything” (22). By relating this argument to the digital marketplace, consumers may use living rooms, offices, or seats on the metro for shopping in the same manner as agoras or brick-and-mortar stores. From the buyers’ perspectives, the sellers, the products, and the online reviews of products function as informative images. For the sellers, potential customers and payment methods also operate as images with data.

McLuhan’s approach to media ecology invites further interpretations about the media effects of the digital marketplace. Bringing the marketplace to the consumer likely represents the most significant and helpful media effect offered by the digital marketplace. Whereas human beings had to travel from their residences to the agora or brick-and-mortar stores, people may now enter the digital marketplace through the internet. The digital marketplace collapses distances between homes and stores and

[Scientific Articles]

Gilchrist B.

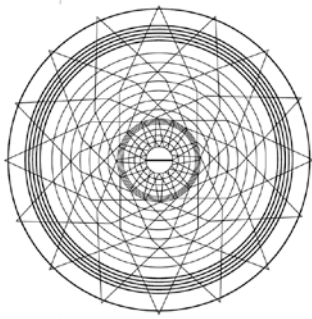
*McLuhan in the Digital Marketplace:
Media Effects of Online Shopping*



eliminates the time needed to travel there. As McLuhan & Fiore (1996) suggested, “We now live in a global village ... a simultaneous happening. We are back in acoustic space. We have begun again to structure the primordial feeling, the tribal emotions from which a few centuries of literacy divorced us” (63). The electric age challenged the center-margin *nomos* of print by enabling users to create centers anywhere they wished. With advanced communication technologies such as smartphones, laptops, tablets and other devices connected to the internet, people may shop for goods and services while eating breakfast at home, while riding the train to work, while taking a break from work at their jobs, or even while pretending to take notes with their laptops in classes at college or university.

Since no elements of transactions in the digital marketplace likely occur in a shared physical space, the digital marketplace affirms *nomos* over *phusis*, which results in a Cartesian move that separates human consciousness from the human body. Consumers’ bodies can rest in one location, while the digital marketplace takes their consciousness on a global trip. Consumers make decisions about which products they wish to purchase based on the images (*nomos*) of the product that appear on websites rather than the products as physical objects (*phusis*). In *Technopoly*, Postman (1992) suggested that the confluence of technology, information overload, and capitalism “drained” the meaning of symbols and reduced all goods and services to information (165). Online shoppers in the digital marketplace have put Postman’s remarks into practice because the products for which they search have been transformed into images that convey information. Although online shoppers have greater access to more expert opinions about products than people milling about the agora or brick-and-mortar stores, these online shoppers use information from other people’s experiences to inform their purchasing decisions instead of using their own first-hand knowledge about the items.

By elevating *nomos* over *phusis*, the digital marketplace also subordinates use-value to exchange-value. This means that the idea of the product and its potential monetary value carries greater weight among consumers than the actual product and the purpose for its use. The exchange-value of the product has more cache with consumers because the product has been reduced to information. To alleviate the stress of online shopping caused by uncertainty about the quality of the products, especially since the consumers select goods based on pictures of the goods, more online shoppers turn to online reviews of the products. In a recent study about shopping habits, 85% of women shoppers interpreted online reviews as extremely important or very important, 87% of female shoppers posted their own reviews of products online, and approximately 60% of all consumers shopping in brick-and-mortar stores viewed online reviews of products before they purchased them (Debroff 2017). The most fascinating statistic from the study noted that less than 1% of the consumers believed that online reviews have no importance whatsoever. The point here is that online shoppers are willing to spend whatever amount of time it takes for



[Scientific Articles]

Gilchrist B.

*McLuhan in the Digital Marketplace:
Media Effects of Online Shopping*

them to scan page after page of information about a product as a better alternative to spending time assessing the product in person.

The digital marketplace not only transforms the shopping experience, but also the shoppers. The online shopper changes from a flesh and blood human being into what McLuhan called “discarnate man.” By discarnate man, McLuhan meant that electronic technology enabled human beings to accept the self as mind, spirit, or consciousness that could exist simultaneously in multiple locations across the globe, while the physical body remained in a fixed position (Marchand 1998: 249). In a Cartesian move that disembodies consciousness, discarnate beings become information that could travel quickly around the globe through advanced communication technology. A similar phenomenon occurs with the online shopper in the digital marketplace. If everything for which the shopper searches has been reduced to information, then the shoppers themselves have been reduced to information. Consider that the internet is a technology that watches the user. Search engines and social media platforms sell users’ internet search history to companies, which then send ads directly to those users (Solon 2017). In response to the public’s growing acceptance of the digital marketplace as the normal (*nomos*) approach to shopping, many malls and brick-and-mortar stores in America have begun to close (Sanburn 2017). These shopping malls as media will either have to offer new messages by repurposing themselves as exercise spaces for people to walk or replacing internal department stores with other businesses or social services.

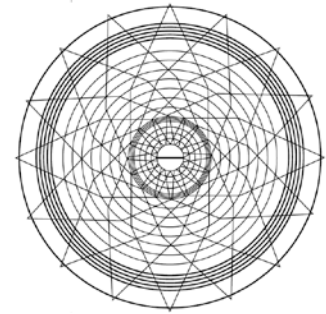
The digital marketplace also favors the currency used in transactions as *nomos* and exchange-value. To complete the online shopping experience, consumers pay for their selected goods and services by using a credit card or PayPal or some other software that draws on funds located in checking accounts, savings accounts, or lines of credit. Here, the currency itself has been transformed into data. As a medium, credit cards facilitate more purchases among consumers, which often results in high debt. In 2017, Americans owed more than one trillion dollars of debt and the average American household owed approximately \$8,400.00 in credit card debt (Elkins 2017). American consumers have been using credit cards to purchase items for many decades, but the digital marketplace as a medium invites more frequent use of credit cards. Impulse buying that required consumers to travel to stores can now happen in the privacy of consumers’ homes or anywhere else for that matter. Consumers as information spend money as information (*nomos*) in the form of credit cards to acquire goods and services transformed into information based on information (*nomos*) about those goods and services from images of those goods and services and online reviews about those goods and services.

McLuhan’s aphorism “the medium is the message” also provides a lens to interpret the digital marketplace’s effects on the human body and consciousness. With “the medium is the message,” McLuhan explains that each medium has physiological effects on the human being, so the “message” could range from altering one’s

[Scientific Articles]

Gilchrist B.

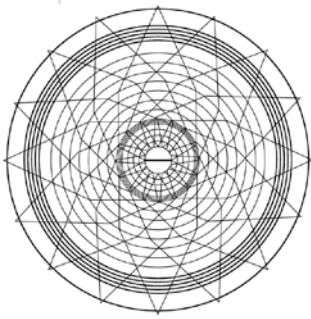
*McLuhan in the Digital Marketplace:
Media Effects of Online Shopping*



phenomenological interpretation of reality by consuming drugs and alcohol to creating new pathways of neurons in the brain by reading books for two or more consecutive hours in each sitting. While many people limit their debates about the message, McLuhan points out that the medium itself has effects on its users. Since the internet functions as the entrance into the digital marketplace, human beings pass that threshold through media such as computers or smartphones. These devices as media invite greater engagement by their users. The developers of these hardware devices and their corresponding software and apps admit to creating these products based on the principles of addiction, including the subsequent release of dopamine in the brain when people interact with these items (Lewis 2017). These devices “massage” the users’ brains as they navigate through cyberspace.

Although many people enjoy the messages of speed and convenience from the digital marketplace, they might ignore the massages from dopamine connected to this experience. Weinschenk (2015) argues that the levels of dopamine increase during periods of anticipation far more than after periods of activity. These neuroscience findings suggest that more dopamine is released when people anticipate a reward than when they get the reward. This phenomenon also helps to explain why people have more dopamine released when they enter their various social media accounts in expectation of good news or bad news than after reading the good news or bad news. Unlike the ancient agora or contemporary brick-and-mortar stores, the digital marketplace offers a seemingly endless supply of potential goods and services for purchase, which means that the durations of users’ anticipation should also increase as they continue to scroll over page after page of items. Online shopping as a medium invites greater impulse buying (Sloan 2011) and facilitates compulsive buying disorder (Acker 2017), which reflects increased activity in the frontal cortex as people search for the best deal (Schiaivocampo et. al 2015). To be clear, these behavioral problems did not begin with the digital marketplace; however, the digital marketplace as a medium has simply made it easier for consumers to perform these actions.

The digital marketplace also massages consumers’ brains to create new sensory experiences among its users. Sight, smell, sound, and touch represent four senses altered by the digital marketplace. The odors of the ancient agora and contemporary brick-and-mortar stores that include clothing, toys, perfumes and colognes, and even the fragrances from other shoppers have been replaced by the scents of the location where the person is shopping online. In this case, the digital marketplace could smell like a living room, an office, or a local coffee shop. If the power of smell as a sense is tied to its effects on human memory (White 2009: 339), then that might explain why so many millennials and iGeners lack the nostalgia about shopping malls possessed by their Baby Boomer and Gen-Xer counterparts. Millennials represent people born between 1980 and the late-1990s, while iGeners signify those born after 1995 (Twenge 2017: 3). Although members across these generations could shop online or in brick-and-mortar stores, more Millennials and iGeners interpret online shopping as the normal method to purchase goods and services. Simply put, it is very difficult for



[Scientific Articles]

Gilchrist B.

*McLuhan in the Digital Marketplace:
Media Effects of Online Shopping*

millennials and iGeners to reminisce about an experience that has never been a significant part of their lives.

Sight represents another sensory experience challenged by the digital marketplace. Whether shopping in the ancient agora or the contemporary brick-and-mortar store, people could see many different items for sale. Yet, “many” does not mean “endless” because both locations were constrained by the limited space available to hold products. The digital marketplace offers consumers an almost infinite number of products located in cyberspace. Those goods appear as a series of icons in which all the items have been reduced in size and in shape to create a uniform sequence of pictures. The positive effect of the digital marketplace is that people have more opportunity to find that perfect coat in the color and size that they desire. An unintended negative consequence is that they cannot try on that garment until the product arrives. Consumers choose among which pictures (*nomos*) they prefer rather than the products (*phusis*) they prefer.

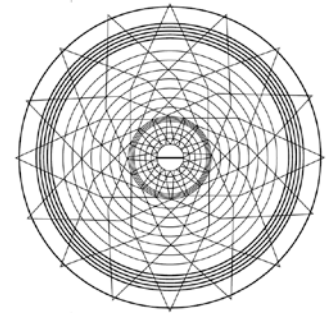
The digital marketplace also transmutes the sense of sound during online shopping. According to McLuhan (2003), sound has the potential to envelop a person’s entire body because sound moves in waves that may encompass the person. These sound waves have a tactile effect that produce the sensation of having innumerable hands pat the body. McLuhan positions this argument in the differences between communal, oral cultures and individualist, print cultures. McLuhan’s work anticipates the extensive scholarship of Ong (2002), his former student who distinguished orality and literacy in extensive depth. The ancient agoras produced a cacophony made by people, conversations, animals, the jingle of coins, and the claps from handshakes that closed deals on transactions. Contemporary shopping malls are also loud places with the sounds of people, machines such as cash registers or fryers at the food court, or music played in each department store. In both examples, shoppers could interact with salespeople by discussing the various benefits of an item or discuss the price. Consumers in the digital marketplace would not hear any of those sounds. Perhaps the online shoppers hear sounds from their televisions, other people talking on their phones on the bus, or their professors lecturing on the newest media ecology books.

In the digital marketplace, the tactile experiences of consumers have undergone significant change. The human hand functions as the central body part tied to the sense of touch. According to Heidegger (1968), the uses of the hands are rooted in human cognition (17). For example, people may express their thoughts through body movements called gestures. In the agora brick-and-mortar stores, people expected to handle products such as touching clothing to feel the differences among the various fabrics. The consumers’ individual phenomenological experiences gained through tactile interactions with items affected their decisions about purchasing those products. In the digital marketplace, the consumers’ sense of touch has been reduced to the feel of the glass on smartphones, the keys on laptops, or mouse buttons. The

[Scientific Articles]

Gilchrist B.

*McLuhan in the Digital Marketplace:
Media Effects of Online Shopping*

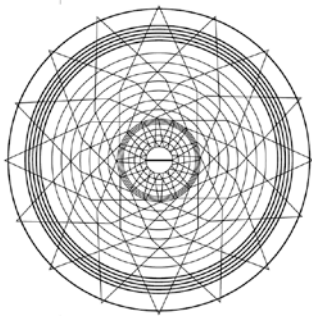


sense of touch is still present in online shopping, but the sensory experience is much different and far more limited. Online shoppers may touch pictures of shoes, but that activity offers a different tactile experience than touching actual shoes.

Whereas the agora and brick-and-mortar store enhanced community by gathering people together, the digital marketplace may encourage isolation by separating people. Jean M. Twenge's recent publication about the iGeners in America explores the corresponding relationship between the use of online social media platforms and the feelings of anxiety and depression, which has increased the suicide rates among young people. As Twenge (2017) asserts, "Not getting a reply to your text or social media message has a high potential for causing anxiety—a common precursor to depression" (102). Here, these young people spend more time communicating to machines than to other human beings in face-to-face communication. They participate in a culture that fosters a belief (*nomos*) in which technology as advanced social media platforms have been transformed from a means to develop and maintain relationships with other people to an end (*telos*) that develops and maintains relationships with machines. In many unfortunate reports, the iGeners have the highest rates of suicide when compared with other generations in American history. This argument by Twenge reflects the underestimated value of the human touch during interpersonal communication. The smartphone has yet to provide greater comfort to the forlorn than the caressing hand of a loved one. Although the digital marketplace might connect people and their products across the globe, the contact during communication is often limited to one human being touching a smartphone or a laptop.

Conclusion

In this interpretive article, I contended that the digital marketplace elevates *nomos* over *phusis* by changing online shoppers into discarnate human beings and transforming goods and services into information. Through McLuhan's approach to media ecology, I offered some probes about the digital marketplace's messages and how it massages online shoppers' sensory experiences. The purpose of this article is not to provide some blustering critique of the digital marketplace or yearn for the return to the past when people crowded the agora, the shopping mall, or other brick-and-mortar stores. The digital marketplace has provided many positive benefits to consumers across the globe such as opening new markets, inviting more people to become entrepreneurs, or supporting innovation and invention to create new technology. Yet, McLuhan's media ecology challenges consumers to consider the effects of the digital marketplace as a medium, including unintended negative consequences, rather than just focusing on the digital marketplace's positive messages.



[Scientific Articles]

Gilchrist B.

*McLuhan in the Digital Marketplace:
Media Effects of Online Shopping*

REFERENCES

Acker, C. (2017). How does shopping affect your health? Lola. Retrieved from <https://www.mylola.com/blog/how-does-shopping-affect-your-health/>

Anton, C. (2012). McLuhan, formal cause, and the future of technological mediation. *The Review of Communication*, 12 (4), 276-289.

Aristotle. (1984). Politics. In *The complete works of Aristotle: The revised Oxford translation*, vol. 2., (B. Jowett, Trans.). (pp. 1986-2129). Princeton, NJ: Princeton University Press.

Aristotle. (1999). *Nicomachean ethics* (2nd ed.). (T. Irwin, Trans.). Indianapolis, IN: Hackett Publishing Company, Inc.

Ashley, B.M. (2006). *The way toward wisdom: An interdisciplinary and intercultural introduction to metaphysics*. Notre Dame, IN: University of Notre Dame Press.

Burke, K. (1969). *A Grammar of Motives*. Berkeley, CA: University of California Press.

Crosby, H.L., and Schaeffer, J.N. (2007). *An introduction to Greek: Greek-English vocabulary*. Wauconda: Bolchazy-Carducci Publishers, 1-32.

The definition of digital marketing (n.d.) In *Financial Times*. Retrieved from <http://lexicon.ft.com/Term?term=digital-marketing>

Debroff, S. (2017). Seven surprising ways online reviews have transformed the path to purchase. *Business.com*. Retrieved from <https://www.business.com/articles/7-surprising-ways-online-reviews-have-transformed-the-path-to-purchase/>.

Elkins, K. (2017). Here's how much the average US family has in credit card debt. *CNBC: Money*. Retrieved from <https://www.cnbc.com/2017/05/17/how-much-the-average-us-family-has-in-credit-card-debt.html>.

Finley, M.I. (1999). *The ancient economy*. Berkeley, CA: University of California Press.

Gilchrist, B. (2017). Papal media ecology: *Laudato Si'* as a medium of technocratic resistance. *The Journal of Communication and Religion*, 40 (1), 56-75.

Gronbeck, B.E. (2007). The media ecology tradition of communication studies: Managing legacies, codifying theoretical-critical practice. *The Review of Communication*, 7 (2), 180-185.

Haynes, W.L. (2004). Original Sin or saving grace? Speech in media ecology. *The Review of Communication*, 4 (3-4), 227-247.

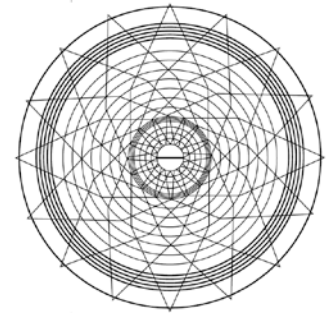
Heidegger, M. (1968). *What is Called Thinking?* (J. G. Gray, Trans.). New York: Harper & Row, Publishers Inc.

Heilbroner, R. (1997). *Teachings from the worldly philosophy*. New York, NY & London, England: W.W. Norton & Company.

[Scientific Articles]

Gilchrist B.

*McLuhan in the Digital Marketplace:
Media Effects of Online Shopping*



Lambert, T. (2013). McLuhan's most innovative book: The medium is the message: An inventory of effects. *McLuhan Galaxy*. Retrieved from <https://mcluhangalaxy.wordpress.com/2013/12/28/mcluhans-most-innovative-book-the-medium-is-the-message-an-inventory-of-effects1967/>

Lanigan, R.L. (1982). Semiotic phenomenology: A theory of human communication praxis. *Journal of Applied Communication Research*, 10 (1), 62-73.

Lanigan, R.L. (1994). Capta versus data: Method and evidence in communicology. *Human Studies*, 17, 109-130.

Lewis, P. (2017). 'Our minds can be hijacked': The tech insiders who fear a smartphone dystopia' *The Guardian*. Retrieved from <https://www.theguardian.com/technology/2017/oct/05/smartphone-addiction-silicon-valley-dystopia>

Lord, C. (1987). Aristotle. In *History of political philosophy* (3rd ed.). L. Strauss & J. Cropsey. (Eds.). (pp. 118-154). Chicago, IL & London, England: The University of Chicago Press.

Marchand, P. (1998). *Marshall McLuhan: The medium and the messenger: A biography*. Cambridge, MA: The MIT Press.

McKirahan, P. (1998). *Philosophy before Socrates: An introduction with texts and commentary* (2nd ed.). Indianapolis, IN and Cambridge, MA: Hackett Publishing Company.

McLuhan, M., & Fiore, Q. (1996). *The medium is the message: An inventory of effects*. Berkeley, CA: Gingko Press.

McLuhan, M. (2003). *The medium and the light: Reflections on religion*. E. McLuhan and J. Szklarek (Eds.). Eugene, OR: Wipf & Stock.

McLuhan, M. (2003). *Understanding media: The extensions of man*. Berkeley, CA: Gingko Press.

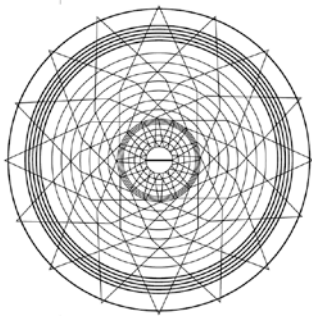
McLuhan, M. (2006). *The classical trivium: The place of Thomas Nashe in the learning of his time*. Berkeley, CA: Gingko Press.

Meikle, S. (1995). *Aristotle's economic thought*. Oxford, England: Oxford Press.

Metaphor (2017). In *Merriam-Webster Dictionary*. Retrieved from <https://www.merriam-webster.com/dictionary/metaphor>

Ong, W.F. (2002). *Orality and literacy: The technologizing of the word*. London, England and New York, NY: Routledge.

Pinkard, T. (2000). *Hegel: A biography*. Cambridge, England: Cambridge University Press.



[Scientific Articles]

Gilchrist B.

*McLuhan in the Digital Marketplace:
Media Effects of Online Shopping*

Postman, N. (1970). The reformed English curriculum. In *High School 1980: The shape of the future in American secondary education*. A.C. Eurich (Ed.). (pp. 160-168). New York, NY: Pitman.

Postman, N. (1992). *Technopoly: The surrender of culture to technology*. New York, NY: Vintage Books.

Ross, M.R. (2009). Postman, media ecology, and education: From Teaching as a Subversive Activity through Amusing Ourselves to Death to Technopoly. *The Review of Communication*, 9 (2), 146-156.

Safranski, R. (1998). *Heidegger: Between good and evil*. (E. Osers, Trans.). Cambridge, MA and London, England: Harvard University Press.

Sanburn, J. (2017). Why the death of malls is about more than shopping. *Time*. Retrieved from <http://time.com/4865957/death-and-life-shopping-mall/>.

Schiavocampo, M., Pou, J., and Valiente, A. (2015). This is what your brain looks like on a shopping spree. *ABC News*. Retrieved from <http://abcnews.go.com/Lifestyle/brain-shopping-sprees/story?id=30287441>.

Sloan, C. Online shopping dangers: How e-retail affects women's spending. *Huffpost*. Retrieved from https://www.huffingtonpost.com/2011/09/08/women-and-online-shopping_n_954719.html.

Solon, O. (2017). Google's ad tracking is as creepy as Facebook's. Here's how to disable it. *The Guardian*. Retrieved from <https://www.theguardian.com/technology/2016/oct/21/how-to-disable-google-ad-tracking-gmail-youtube-browser-history>

Thaler, P. (2006). The legacy of Neil Postman, and the coming of age of media ecology. *The Review of Communication*, 6 (4), 369-373.

Twenge, J.M. (2017). *iGen: Why today's super-connected kids are growing up less rebellious, more tolerant, less happy—and completely unprepared for adulthood*. New York, NY: Atria Books.

Wachs, A.M. (2015). *The new science of communication: Reconsidering McLuhan's message for our modern moment*. Pittsburgh, PA: Duquesne University Press.

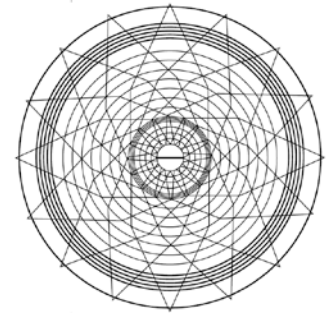
Weinschenk, S. (2015). Shopping, dopamine, and anticipation. *Psychology Today*. Retrieved from <https://www.psychologytoday.com/blog/brain-wise/201510/shopping-dopamine-and-anticipation>.

White, T.L. (2009). A second look at the structure of human olfactory memory. *Annals of the New York Academy of Sciences*, 1170, 338-342.

[Scientific Articles]

Gilchrist B.

*McLuhan in the Digital Marketplace:
Media Effects of Online Shopping*



МАКЛЮЭН В ЦИФРОВЫХ РЫНОЧНЫХ ОТНОШЕНИЯХ: МЕДИАЭФФЕКТЫ ОНЛАЙН-ПОКУПОК

Гилкрест Б.

доцент Университета Маунт Сейнт Мэри,
(Эммитсбург, Соединенные Штаты Америки)
gilchrist@msmary.edu

Аннотация:

Цифровой коммерческий мир живет и функционирует так, что "закон" (nomos) получает привилегии перед "природой" (physis) через сокращение покупателей до не имеющих тела и физической формы человеческих существ и трансформацию товаров и услуг в информацию.

Эта статья толковательного характера обращается к тому, как подход Маршалла Маклюэна к медиаэкологии дает возможности для дальнейшей аналитической работы, нацеленной на изучение медиаэффектов в цифровых рыночных отношениях.

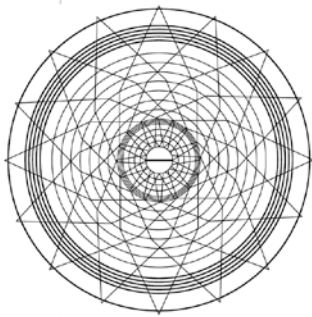
Во-первых, медиаэкология по Маклюэну соединена, чтобы предложить теоретическую рамку для представленной статьи.

Во-вторых, краткое резюме дебатов относительно Номоса-Фюсиса показывает, как человеческие существа используют язык для того, чтобы отличать идеи от физических объектов. Автор предлагает точку зрения, согласно которой подход Маклюэна к медиаэкологии вносит свой вклад в спор относительно Номоса-Фюсиса.

В-третьих, медиаэффекты, оказываемые на человеческий чувственный опыт со времен древних рынков до современных торговых центров из стекла и бетона, отличаются от сообщений и посланий цифрового рыночного пространства.

Медиаэкология Маклюэна бросает потребителям вызов и предлагает принимать во внимание цифровое рыночное пространство как средство коммуникации, включая его непредумышленные негативные последствия вместо того, чтобы фокусироваться только на позитивных сообщениях цифрового рыночного пространства.

Keywords: Аристотель, цифровой маркетплейс, Маршалл Маклюэн, медиаэкология, номос, фюсис



[Scientific Articles]

Gilchrist B.

*McLuhan in the Digital Marketplace:
Media Effects of Online Shopping*

БИБЛИОГРАФИЯ

Acker, C. (2017). How does shopping affect your health? Lola. Retrieved from <https://www.mylola.com/blog/how-does-shopping-affect-your-health/>

Anton, C. (2012). McLuhan, formal cause, and the future of technological mediation. *The Review of Communication*, 12 (4), 276-289.

Aristotle. (1984). Politics. In *The complete works of Aristotle: The revised Oxford translation*, vol. 2., (B. Jowett, Trans.). (pp. 1986-2129). Princeton, NJ: Princeton University Press.

Aristotle. (1999). *Nicomachean ethics* (2nd ed.). (T. Irwin, Trans.). Indianapolis, IN: Hackett Publishing Company, Inc.

Ashley, B.M. (2006). *The way toward wisdom: An interdisciplinary and intercultural introduction to metaphysics*. Notre Dame, IN: University of Notre Dame Press.

Burke, K. (1969). *A Grammar of Motives*. Berkeley, CA: University of California Press.

Crosby, H.L., and Schaeffer, J.N. (2007). *An introduction to Greek: Greek-English vocabulary*. Wauconda: Bolchazy-Carducci Publishers, 1-32.

The definition of digital marketing (n.d.) In *Financial Times*. Retrieved from <http://lexicon.ft.com/Term?term=digital-marketing>

Debroff, S. (2017). Seven surprising ways online reviews have transformed the path to purchase. *Business.com*. Retrieved from <https://www.business.com/articles/7-surprising-ways-online-reviews-have-transformed-the-path-to-purchase/>.

Elkins, K. (2017). Here's how much the average US family has in credit card debt. *CNBC: Money*. Retrieved from <https://www.cnbc.com/2017/05/17/how-much-the-average-us-family-has-in-credit-card-debt.html>.

Finley, M.I. (1999). *The ancient economy*. Berkeley, CA: University of California Press.

Gilchrist, B. (2017). Papal media ecology: *Laudato Si'* as a medium of technocratic resistance. *The Journal of Communication and Religion*, 40 (1), 56-75.

Gronbeck, B.E. (2007). The media ecology tradition of communication studies: Managing legacies, codifying theoretical-critical practice. *The Review of Communication*, 7 (2), 180-185.

Haynes, W.L. (2004). Original Sin or saving grace? Speech in media ecology. *The Review of Communication*, 4 (3-4), 227-247.

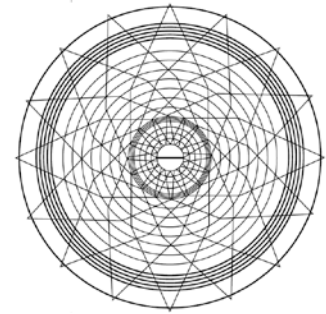
Heidegger, M. (1968). *What is Called Thinking?* (J. G. Gray, Trans.). New York: Harper & Row, Publishers Inc.

Heilbroner, R. (1997). *Teachings from the worldly philosophy*. New York, NY & London, England: W.W. Norton & Company.

[Scientific Articles]

Gilchrist B.

*McLuhan in the Digital Marketplace:
Media Effects of Online Shopping*



Lambert, T. (2013). McLuhan's most innovative book: The medium is the message: An inventory of effects. *McLuhan Galaxy*. Retrieved from <https://mcluhangalaxy.wordpress.com/2013/12/28/mcluhans-most-innovative-book-the-medium-is-the-message-an-inventory-of-effects1967/>

Lanigan, R.L. (1982). Semiotic phenomenology: A theory of human communication praxis. *Journal of Applied Communication Research*, 10 (1), 62-73.

Lanigan, R.L. (1994). Capta versus data: Method and evidence in communicology. *Human Studies*, 17, 109-130.

Lewis, P. (2017). 'Our minds can be hijacked': The tech insiders who fear a smartphone dystopia' *The Guardian*. Retrieved from <https://www.theguardian.com/technology/2017/oct/05/smartphone-addiction-silicon-valley-dystopia>

Lord, C. (1987). Aristotle. In *History of political philosophy* (3rd ed.). L. Strauss & J. Cropsey. (Eds.). (pp. 118-154). Chicago, IL & London, England: The University of Chicago Press.

Marchand, P. (1998). *Marshall McLuhan: The medium and the messenger: A biography*. Cambridge, MA: The MIT Press.

McKirahan, P. (1998). *Philosophy before Socrates: An introduction with texts and commentary* (2nd ed.). Indianapolis, IN and Cambridge, MA: Hackett Publishing Company.

McLuhan, M., & Fiore, Q. (1996). *The medium is the message: An inventory of effects*. Berkeley, CA: Gingko Press.

McLuhan, M. (2003). *The medium and the light: Reflections on religion*. E. McLuhan and J. Szklarek (Eds.). Eugene, OR: Wipf & Stock.

McLuhan, M. (2003). *Understanding media: The extensions of man*. Berkeley, CA: Gingko Press.

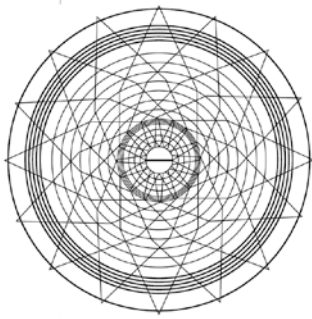
McLuhan, M. (2006). *The classical trivium: The place of Thomas Nashe in the learning of his time*. Berkeley, CA: Gingko Press.

Meikle, S. (1995). *Aristotle's economic thought*. Oxford, England: Oxford Press.

Metaphor (2017). In *Merriam-Webster Dictionary*. Retrieved from <https://www.merriam-webster.com/dictionary/metaphor>

Ong, W.F. (2002). *Orality and literacy: The technologizing of the word*. London, England and New York, NY: Routledge.

Pinkard, T. (2000). *Hegel: A biography*. Cambridge, England: Cambridge University Press.



[Scientific Articles]

Gilchrist B.

*McLuhan in the Digital Marketplace:
Media Effects of Online Shopping*

Postman, N. (1970). The reformed English curriculum. In *High School 1980: The shape of the future in American secondary education*. A.C. Eurich (Ed.). (pp. 160-168). New York, NY: Pitman.

Postman, N. (1992). *Technopoly: The surrender of culture to technology*. New York, NY: Vintage Books.

Ross, M.R. (2009). Postman, media ecology, and education: From Teaching as a Subversive Activity through Amusing Ourselves to Death to Technopoly. *The Review of Communication*, 9 (2), 146-156.

Safranski, R. (1998). *Heidegger: Between good and evil*. (E. Osers, Trans.). Cambridge, MA and London, England: Harvard University Press.

Sanburn, J. (2017). Why the death of malls is about more than shopping. *Time*. Retrieved from <http://time.com/4865957/death-and-life-shopping-mall/>.

Schiavocampo, M., Pou, J., and Valiente, A. (2015). This is what your brain looks like on a shopping spree. *ABC News*. Retrieved from <http://abcnews.go.com/Lifestyle/brain-shopping-sprees/story?id=30287441>.

Sloan, C. Online shopping dangers: How e-retail affects women's spending. *Huffpost*. Retrieved from https://www.huffingtonpost.com/2011/09/08/women-and-online-shopping_n_954719.html.

Solon, O. (2017). Google's ad tracking is as creepy as Facebook's. Here's how to disable it. *The Guardian*. Retrieved from <https://www.theguardian.com/technology/2016/oct/21/how-to-disable-google-ad-tracking-gmail-youtube-browser-history>

Thaler, P. (2006). The legacy of Neil Postman, and the coming of age of media ecology. *The Review of Communication*, 6 (4), 369-373.

Twenge, J.M. (2017). *iGen: Why today's super-connected kids are growing up less rebellious, more tolerant, less happy—and completely unprepared for adulthood*. New York, NY: Atria Books.

Wachs, A.M. (2015). *The new science of communication: Reconsidering McLuhan's message for our modern moment*. Pittsburgh, PA: Duquesne University Press.

Weinschenk, S. (2015). Shopping, dopamine, and anticipation. *Psychology Today*. Retrieved from <https://www.psychologytoday.com/blog/brain-wise/201510/shopping-dopamine-and-anticipation>.

White, T.L. (2009). A second look at the structure of human olfactory memory. *Annals of the New York Academy of Sciences*, 1170, 338-342.