



The power of an advertisement

The power of an advertisement lies on its ability to provoke interest from its audience. The moment the audience sees the ad, it should have the capability to lure its audience into becoming its willing consumers and this charm must be strong enough to create a loyal market. Nowadays, however, this has become increasingly difficult to do. With the consumers getting wiser and more critical of what they perceive in society and the environment, advertisers must create more innovative ways to reach them.

Advertisements today need a more global reach in such a way that they have to touch every aspect of daily life making new forms of address more essential. The ad by the clothing company Diesel cleverly attains this. At first glance, it immediately demands the attention of the consumer. The mere idea of a young man kneeling to pray evokes a sense of conscious reflection. In a world where everything seems to point to materiality and gratification of worldly desires, it is an ingenious idea to use faith to capture attention.

The young man, in casual Italian Diesel jeans and shirt having that look on his face indicating that of an intent plea, creatively portrays a notion of spirituality or probably the ironic lack of it. It appeals to its audience and highlights the role that faith play in society; its importance and meaning. At closer look, the man is apparently praying while on the treadmill. This adds to the intrigue because it symbolizes the culture of the youth and society in general. The words "live fast" on the bottom, with text effects and all, enhances the appeal of a fast paced world.

The fact that the man wears a watch also assumes the idea of a society where time is important and critical use of it must be employed. The identity that the ad has established is easily assumed and related. Combined together, the ad exploits the irony between the fast moving lifestyle of people and the slow realm of reflection and prayer. It is rather difficult to reconcile engaged prayer into a world that essentially inhibits it. With a lifestyle that seems to promote only stop and go, as to be seen carefully from the "pray runner" treadmill, the option of pausing for a moment in prayer and faith is unlikely.

This striking image attempts to stand out among all the confusion that advertisements bring, and it succeeds. Jacobson et al discusses that most often, "ads speak directly to our innermost, unarticulated needs, proffering ineffective palliatives for real social and personal problems" (Jacobson et al, 1995). Ads may turn out to be ineffective solutions for real problems but the idea behind it is to create an avenue for deep thought and contemplation, a mode to capture the consumers' inner reflections and influence and direct them towards the brand. In this the Diesel ad does well.

The idea implied in the ad may be seen as to provide a social criticism while introducing a lifestyle geared towards

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An Essay on a Congress of Nations for the Adjustment of International Disputes Without Resort to Arms William Ladd,1916 *Essays in the Economic History of the Atlantic World* John McCusker,2005-08-15 Written by one of the leading authorities on trade and finance in the early modern Atlantic world these fourteen essays revised and integrated for this volume share as their common theme the development of the Atlantic economy especially British America and the Caribbean Topics treated range from early attempts in medieval England to measure the carrying capacity of ships through the advent in Renaissance Italy and England of business newspapers that reported on the traffic of ships cargoes and market prices to the state of the economy of France over the two hundred years before the French Revolution and of the British West Indies between 1760 and 1790 Included is the story of Thomas Irving who challenged and thwarted the likes of John Hancock Samuel Adams Alexander Hamilton George Washington and Thomas Jefferson

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eighteenth century England **Globalising Everyday Consumption in India** Bhaswati Bhattacharya, Henrike Donner, 2021-07-21 This book brings together historical and ethnographic perspectives on Indian consumer identities Through an in depth analysis of local regional and national histories of marketing regulatory bodies public and domestic practices this interdisciplinary volume charts the emergence of Indian consumer society and discusses commodity consumption as a main feature of Indian modernity Nationalist discourse was shaped by moral struggles over consumption patterns that became a hallmark of middle class identity But a number of chapters demonstrate how a wide range of social strata were targeted as markets for everyday commodities associated with global lifestyles early on A section of the book illustrates how a new group of professionals engaged in advertising trying to create a market shaped tastes and discourses and how campaigns provided a range of consumers with guidance on modern lifestyles Chapters discussing advertisements for consumables like coffee and cooking oil show these to be part of new public cultures The ethnographic chapters focus on contemporary practices and consumption as a main marker of class caste and community Throughout the book consumption is shown to determine communal identities but some chapters also highlight how it reshapes intimate relationships The chapters explore the middle class family microcredit schemes and metropolitan youth cultures as sites in which consumer citizenship is realised The book will be of interest to readers from a range of disciplines including anthropology history geography sociology South Asian studies and visual cultures *The School World* ,1900 **Anti-essays** Charles Henry Davis (of Wadham College, Oxford.), 1861 Journal of Education and School World ,1887 **Max Weber's Economic Ethic of the World Religions** Thomas Ertman, 2017-03-24 This book identifies what is living and what is dead in Max Weber's analyses of China India and Ancient Israel **Secular World and Social Economist** George Jacob Holyoake, 1849 The History of the Fleet Street House 20 p at the end of v 18

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