







Sixty-Nine 69







Dream ^{merchants}

Presents

Sixty-Nine 69

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For Dr. Ode Amaize







D merchants *ream*



Negar The Enchantrist

- Overall Graphic Illustrations



Aysha The Fictionist

- Creative Concepts
- Compilation
- Packaging
- Image Resources



Mohammad The Illusionist

- Creative Concepts
- Logo and Cover Illustrations
- 1984 Plot Summary
- Graphics



Anika The Invisionist

- Creative Concepts
- Compilation
- Packaging
- Plans Book Layout and Design



Dalia The Day Dreamer

- Image Resources
- Graphics Preparation



Marjan The Phantasm

- Creative Concepts
- Image Resources
- Research



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Cay Martin
 un amigo
 de usted es su amable
 ofrecimiento de copiar
 nuestros libros de japon
 un gran libro que se
 ha de acuerdo con Don
 Martin - Labor de un





An Executive Summary



Executive Summary

George Orwell's literary work titled '1984' was used as backdrop setting for two distinct campaigns for a single brand were created over two different periods using Holt theories as stated in 'How Brands Become Icons.'

In the beginning we see the 69 enter the Oceania as an underground brand that banned by the government of Oceania from being used. 69 not only had to face though social and political issues but they also have a competitor called the 'Rebellion-Annotation' that shares similar attributes. As a result, 69 had to position itself as a brand that solely reached out to innermost desires and fantasies that can be kept in private yet recorded. In the beginning of the story the brand enters the Oceanic black-market with the distinct yet memorable Lovers' myth. Lovers' Myth was successfully executed only once sufficient information was extracted from the analyzed National Ideology, contradictions and the myth market. Once the right myth was created a non-traditional methods of advertising were used to spread the myth around the different settings mentioned in the story. These setting were primarily the location where our main protagonist Winston Smith spends his time.

The hedonistic nature of the first myth resonates with Winston's recurring dream and his hopes for attaining sexual liberation and satisfaction. He primarily represents members who were a part of the Secret Lovers' Society. Even though, Winston never uses 69 and is the sole owner of the competing brand, the rest of the populist world were familiar with it and were able to connect with the myth.

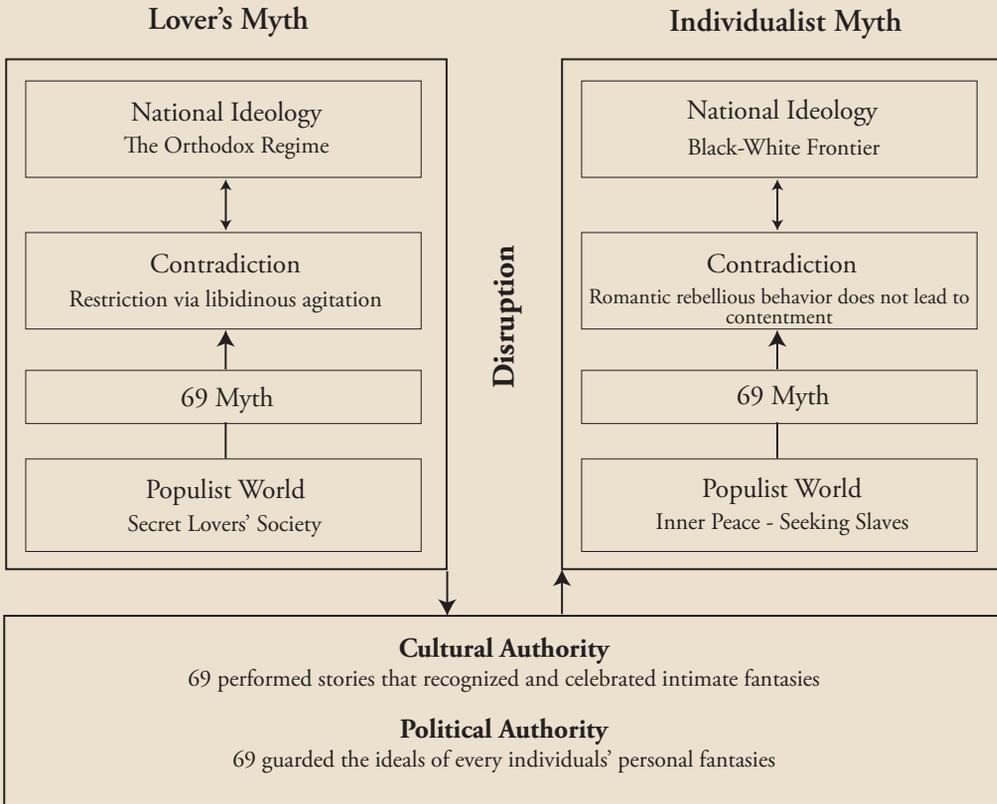
However, once the disruption occurs 69 suffer a downfall in terms of being rejected by its target audience who now fear they will be punished for breaking the law, by accepting the bran and its myth. Thus, 69 re-enters the market with a reinvented myth set in new nationalistic ideologies, contradictions and myth markets. Individualist Myth was recreated and with Winston's personal desires and anxieties in mind, it offered a chance escaping reality and enters in a realm of self-contentment and peace. The advertising was again non-traditional and since rules were not as tough as before 69 was still as banned item. Hence the ads were in placed in non-conventional setting where Winston, the man who also represented our new



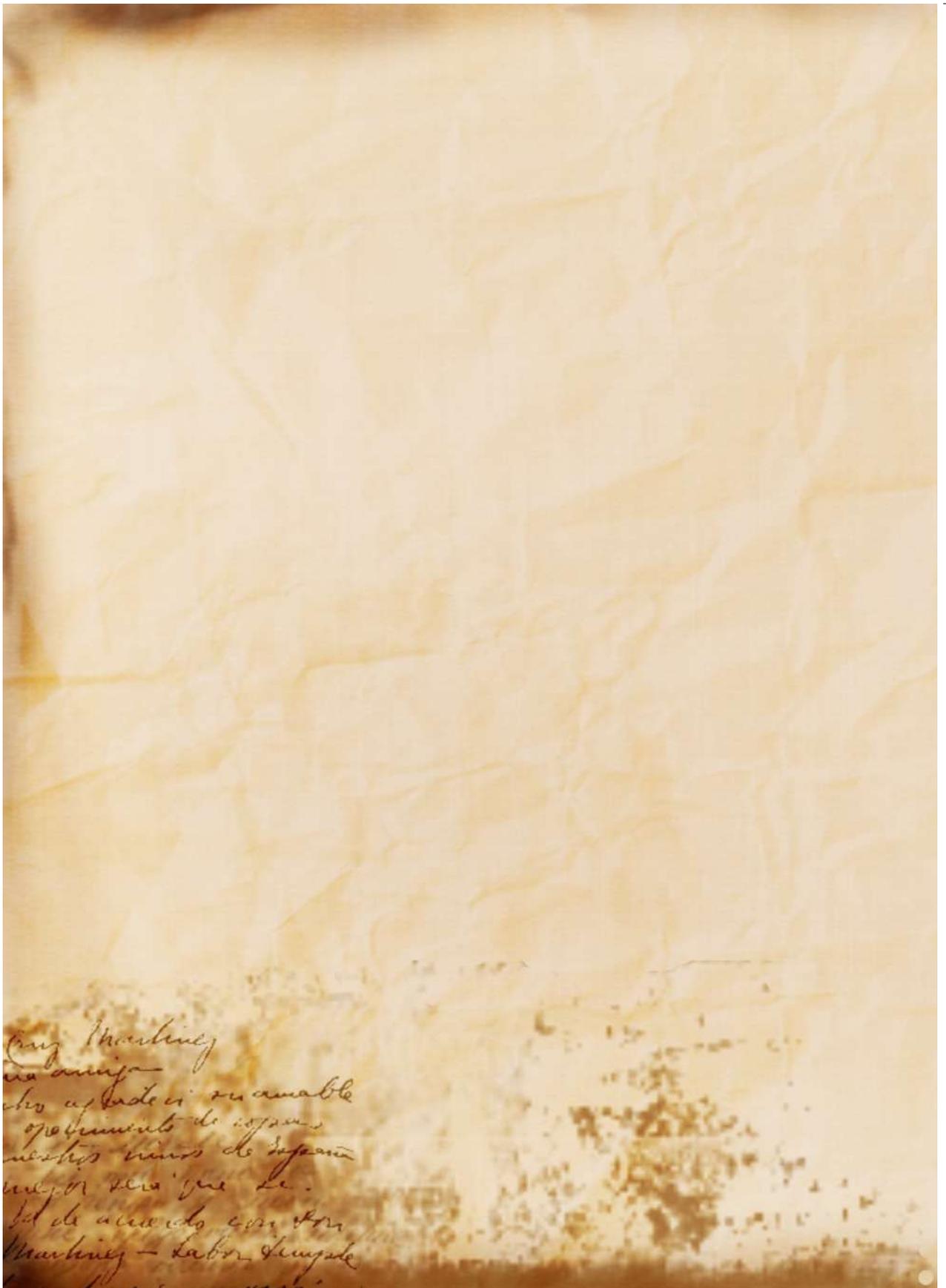
populist world, often spent his time after the disruption. In conclusion, 69 enter a market where it was forbidden and hence had to represent compelling myths without ever being discovered.



The 69 Myth Reinvented Across Two Myth Market







Cruz Martinez
 un amigo
 que a todos es su amable
 ofrecimiento de copiar
 nuestros libros de España
 mejor sera que se.
 Sal de acuerdo con Don
 Martinez - Labor siempre





Introduction



The Beginning

January 1984, as per the Ministry of Truth

In Oceania, a totalitarian society lead by Big Brother who conforms his people's thoughts and actions, lived people divided on the basis of class – Inner Party, Outer Party, and Proles. These people were always monitored and dictated by Big Brother, and had no say in their own thoughts and actions.

Within this world lived a group of people who had reached the point of frustration to such an extent where they wanted to rebel against Big Brother and his conformist views. The suppressed group of people mainly represented a faction of the Outer Party. However, even within the Inner Party, there were members who had different political views and were not convinced by the possibly fictitious character, Big Brother. At the same time, they were unhappy with the treatment towards the Outer Party and Proles, based on social equality.

Product Background

Keeping the current situations in mind, the basic idea of rebelling and harboring fantasies was sown in the minds of 6 university students, of which 4 were a part of the Outer World, and 2 of the Inner World. Even though the Inner party was conformed to Big Brothers ideals, these six individuals refused to abide to these values. Hence they decided to keep a diary (the one product forbidden by Big Brother) in which they unleashed their deepest desires and anxieties. They would use the diary to write their most intimate feelings, explore their innermost hedonistic fantasies and unconventional political and social views.

Two months after keeping these diaries the six students decided that other members of the Inner party as well as Outer party should also keep one if that in order to attain desired liberation. Therefore, they named it 69, and sold it as an ordinary little book, about A5 in size. The hard cover is leather in texture and has the ornamental logo “69” on it. The hand of the number 9 can be rotated to different positions on the dial, so as to set a combination code, customized by the owner. The rest of the cover is filled with a tribal, natural decorative pattern that symbolizes the essence of the ‘Yin and Yang’ and eternal balance and harmony. These symbolical elements of nature are similar to the ideology of love shared between a man and woman, and therefore represent the idea of ‘69’ perfectly as a bondage. Since 69 also has a negative connotation being a sexual position, the idea of it being marketed as a clandestine brand in an orthodox surrounding with no background of it’s meaning, is ideal.

The aim was to let owners of 69 recreate their own world within the notebook, nurturing their innermost desires and frustrations. The controversial notebook was first introduced within young university inner group circles and then, with the help of viral branding, became popular within the overall inner and outer party in Oceania. The book was originally sold at the local thrift shop in the Proles locality, but with the successful non-traditional underground advertising, word spread throughout the liberal and egalitarian members of the inner and outer circles.

“69” Campaign Versus “Winston’s Diary” Campaign

	69	Winston’s Diary
Product/Brand	Notebook	Record Book
Myths/ Characters	Lovers in Wonderland	Mr. Charrington
Coauthors of the myth	Mr. Charrington	Winston Smith
Primary populist world/ Target audience	Suppressed member of the outer party	Rebels of the Brotherhood family
Product Attributes	A notebook that allows you to note down your fantasies in form of creative stories recreating a world of your own	A notebook meant for recording factual information and events
Promise	Librating your deepest fantasies “69 – Your key to a secret eternal universe”	A book of records “Winston’s diary – Remember those days?”
Logo		
Musical theme	<p>Hush – Hush... I’ll tell you a secret now About an unknown place away from town Where the sun shines bright And the grass leaves glow Where the lovers embrace And their passion flows. Away from a town that evil and sad It’s a sacred place called a wonderland So keep the secret away from town About an unknown place where lovers are found</p> 	—

Competitors

Direct Competitor - The Diary

A banned physical record book available at the Proles thrift shop to the general masses of Oceania. The public used this diary either to record events that took place on a daily basis as a journal, or as a means to record quick information that could be lost if not jotted down.

Indirect Competitor - The Government (The Political Complications)

Along with their conformist ideals, items of personal expression like a diary were forbidden. Strict measures were taken to control the individual's thoughts and their personal desires, erasing any sign of sexual expressions.



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Phase I
The Fantasizing Lovers



National Ideology

The Orthodox Regime

The year was 1984 and the setting was based in a futuristic-fantasy world. Set in Airstrip One, what the world knows as England. Airstrip One was the mainland of a huge country, called Oceania, which consisted of North America, South Africa, and Australia. The country was ruled by the Party, which was led by a figure called Big Brother. The population of Oceania was divided into three parts:

1. The Inner Party
2. The Outer Party
3. The Proles (the commoners & workers)

In the beginning, there were three notable movements taking place simultaneously. Eurasia was at war with Oceania, while Eastasia was an ally, yet an enemy. The Party of Oceania comprised 19% of the entire population of the Oceania mainland. The Party could generally be divided into the Inner Party, which could be compared to the communistic categorization, and the Outer Party.

It was known that Inner Party members held high positions in the administration of the country, and were rich, while the Outer Party members lived a dull life, with an inadequate income to live a lavish lifestyle. Due to the war, there was even a lack of bare essentials, which led to community hikes, games, and other activities held, and the refusal of participation in these activities was dangerous. This is because it was considered that the life of a Party member is set out from birth to death. Children were taken away from their parents to be educated in the sense of Ingsoc, a ritualistic school training its students to be ideal Oceanic citizens in the eyes of Big Brother. Conformity was stressed on to such an extent that these children were even taught to report to the police when their parents had unorthodox thoughts. The official language of Oceania was formulated to meet the needs of Ingsoc, or English Socialism, and was called Newspeak.

Once education was complete, a Party member was expected to start working for one of the Ministries – Minipax, Minitrue, Miniluv, Miniplenty. These ministries were traditionalist themselves, and could actually view the daily lives of their people on telescreens that were installed everywhere, including the residential accommodations. Any kind of unorthodox action caught on tape was then punished by “Joy camps”, which were the party labor camps. In addition, the people of Oceania were made to watch the propaganda film “Two Minute Hate” on a daily basis. The aim was to continually condition the civilians’ thoughts and dictate their lives. The Party preferred celibacy, and considered the act of sex to be right only as means of reproduction. Thus, sharing a sexual relationship with a beloved was considered a crime and was forbidden.

The lives of the third section of people, the Proles, who were the majority in Oceania, was a low standard one. Compared to the areas where Outer Party members lived, the number of telescreens was limited, and there was no contact with the State, unless a Prole actually committed a crime. Therefore, in Prole inhabited areas one could find retrieved and preserved old books as well as furniture. At the same time, prostitution and alcoholism was prevalent in the locality. Stuff constituent but attain a great deal of symbolical substance shop.

Contradiction

Restriction via Libidinous Agitation

The lives of the people of the Outer Party was controlled to a greater extent in comparison to the rest of the population. They lived in shabby old flats and because of the war often lacked the most essential necessities such as nutritious food, warm clothing and clean water. Their life was dictated and observed by Big Brother's ruling party. Thus, they were also watched during their free time, eliminating any sense of privacy.

Any means of personal expression was strictly forbidden, especially in the form of written material, including notebooks and diaries, which was actually dangerous. Those who rebelled mostly supported or were part of the Brotherhood, which was the party opposing Big Brother and his conformist ideals. They were monitored every minute of their lives, even within the private premises of their own homes. The citizens of the Outer Party began to feel isolated.

Another action that was considered despicable according to Big Brother was indulgent love affairs and sexual relationships. Big Brother's inhibition aimed at distorting the idea of "making love" as a crime, and thus sex was promoted as a repulsive necessity. In other words, couples were only allowed to have a sexual interaction as means of reproduction once the authorities gave their approval. Thus, any sense of eroticism or expressing love was strictly forbidden in the physical interaction, and couples were not allowed to display any kind of intimacy, affection or attraction towards one another. Ideally, celibacy was preferred. Hence, a faction of the Oceanic society rebelled against these ideals by safeguarding the essence of sensual and passionate hedonism.

The Competitors

The Rebellion-Notations Myth Market

Rebellion-notations played a pivotal role during the middle stages of the year 1984 in Oceania, when the government corruption and dictatorship was at an extreme. Historical facts were mutilated and the truth was erased. In addition, there were ritual habituations and inspections which added to the complexities of the occupants lives. The confused faction of the Oceanic society needed a capsule through which they could filter and restore factual informational of personal significance that would otherwise in time be forgotten.

Their Primary Populist World: Rebels of Brotherhood family

With the slow but consistent growth of the brotherhood party in terms of power, a faction of the population, inner and outer members, chose to join them with hopes to diminish Big Brother. These individuals tried to restore any kind of factual information that would otherwise be forgotten. Excluding the Proles population, those who chose to disobey Big Brother and the government would often visit the locality and purchase such items that are mainly forbidden in the rest of the country. These individuals were unhappy with the treatment of the fellow citizens of different class as well as the constant manipulation they faced on a daily basis. The manipulative treatments included totalitarianism of the people's thoughts, the fabrication of the information and unfair punishments. The negativity of the situation forced these individuals to often reflect and search for methods through which they could accumulate data. However, since the rebellion-notation is denoted as "thought crime" that was thus prohibited. The outcome of being caught committing a so-called thought crime was dangerous and the punishments were severe and ruthless.

To firmly establish its existence in the Oceanic society 69 had to delve into the myth markets created by the harsh contradictions that affected the population's lifestyles. The year 1984 saw anarchy that resulted from the corrupted dictatorship. They had reach out to individuals who felt isolated and often searched for to escape the reality. They needed an escape route that would allow them to sooth those desires that had ignited due to the suppression. The desire are usually fabricated private endeavors imagined or fantasized that need to be unveiled in a form of personalized documentation. Keeping in mind that 69 and its values was also prohibited the treatment towards those incorporating the myth in their lives (via sharing ritual action) will face the same tragic outcome.

Myth Market

The Lovers Myth Market

Members of the Outer Party were forced by the government to eliminate any sign of love and intimacy from their sexual discourse. They were forced to even eliminate any kind of physical or sexual attraction. Hence, this led to anxieties that arose amongst a faction of liberal and rebellious outer citizens based on the acute social contradictions that built up due to their current situations.

Due to harsh treatment, these individuals felt suppressed, isolated and manipulated by the government. Eventually this oppression had to find an outlet of eruption, as the individuals needed a filter through which they could unleash their erotic and romantic fantasies that had aroused due to loneliness, as means of escaping from reality. These individuals rebelled against the government by recreating a fictitious or even realistic world based on their fantasized or romantic escapades and endeavors. As a result romantic rebels formed the secret Lovers Society that posed as the populist world.

Populist World

Secret Lovers Society

Iconic brand address the acute contradictions in society and perform identity myths that address the desires and anxieties of the populist world. The myths are set in places separated not only from everyday life, but also from the realms of commerce and the elite control. These individuals representing the populist world share a distinctive ethos that provides intrinsic motivation for their actions. The populist world serves as source materials for the identity brand that aims to perform myths that would eventually make them iconic.

In order to make 69's myths concrete and effective, information from the most appropriate populist world must be extracted. In this case, the populist world identified was the faction of the population of Oceania who had reached that point of frustration with their current situation, where they could not undergo any further oppression. The majority of this populist world included Outer Party members, and a small fragment of Inner Party members, however, the anxieties and desires of the Outer Party members dominates that of the latter in terms of addressing the social contradictions. As a result, these suppressed Outer Party members formed the populist world titled The Secret Lovers Society. These so-called "secret lovers" were individuals who were frustrated and miserable with their current situation.

As per the current circumstances, because the population of Oceania was forbidden from fostering romantic physical relationships with their partners, and therefore were in need of an outlet through which they could express their imagined licentious nature. Big Brother sought out sex impulses and disfigured them, if not destroyed them. The extent of sexual oppression was to the point of marriages having to be approved, and carried out only for the purpose of producing children. Sex was portrayed as a repulsive necessity, therefore this led the Secret Lovers to crave and yearn for a free life where they could express themselves sexually and live out their fantasies without being punished for it. They felt the need to break out of the chains of conformism with which they were tied down. They longed to have a place to turn to where they could reveal their innermost anxieties and desires without being monitored or punished for it. These anxieties and desires were often depicted in their yearning for sexual liberation.

Co - Authoring the Lover's Myth

ICo-authoring plays a pivotal role in the development of a brand into an identified entity. In order to attain its essence among chosen occupants in a place such as Oceania, 69 must embrace the acute social contradiction by unveiling myths that resolve and nurture the desires and anxieties, which have resulted from complex situations.

Mr. Charrington

The deprived members of the Proles were the only individuals who were further more liberated than members of the Outer Party and Inner Party. The so-called "lower class" people who were not qualified to belong to any party were given an exception in terms of customary scrutinization. In addition, they were pardoned from habitually practicing some of the rigid rules and moral conducts set by the ruling party. As a result, important scriptures, historical facts and antiquities were retrieved and sold in the proles district rather than elsewhere.

Mr. Charrington, an aged member of the Proles Party who sold forbidden materials at his thrift shop. At the same time, he gave those in search for answers or looking for objects that may give them personal satisfaction. Charrington appeared as a saint to that faction of Oceania population thriving for memorable pieces from the past that have been forgotten or banned in the main district market. His shop was a haven for all in search of the most valuable components of their lives. These components may have been simple in appearance but they had maintained a strong, symbolical, substance presence.

Myth Treatment

In order to ensure that the creative ideas flow coherently, a brief documentation that combines the plot, characters and settings should be derived. This documentation must embody the brands proposed role in the culture, rather than deliver mere benefits.

Myth

Keeping the anxieties and desires of the Secret Lovers in mind, 69 allowed them to express themselves in a self created world of their own based on their imagination. In this scenario, the members of the Outer Party were the storytellers themselves, who created stories that best addressed their psychological needs and desires. The intention of 69 was to pose as a gateway for members of the Outer Party through which they could freely experience sexual liberation. This also gave them a chance to mingle with those of the same views and form groups based on these values – which they felt strongly about. This essence of 69 combined elements that opposed as well as complemented each other (the union between a male and female) which brought about balance and harmony in their lives previously distorted by the social conforms.

Positioning Statement

To the oppressed members of the Outer Party who crave for the pleasures of sexual intimacy, 69, with its compelling and resonating myths, is a diary that allows them to unleash their dark hidden fantasies.

Slogan

Your Key to a Sacred, Eternal Universe.

Authenticity to the Populist World

A brand must abide by the ideals of the populist world in order to prove to them that they are knowledgeable (literal) about their culture, and loyal. They must demonstrate a sense of fidelity by committing themselves to the populist world and their ethos, for reasons other than seeking greater popularity from other means. The two basic qualities that define authenticity are Literacy and Fidelity.

Literacy of 69

To be perceived as authentic by the suppressed Outer Party members, 69 must advertise themselves as offering the sought after ideals, which are celebrating sexual liberation and living life by their own terms. Therefore the myth illustrations portray a sense of freedom the populist world often rebels to attain from the orthodox government. The advertisements use material and objects sold in the thrift shops located in the Proles district which are otherwise forbidden from being purchased. Therefore, features such as objects and locations were introduced in the creative execution of the myth.

To further elaborate, the advertisements should be featured or displayed in locations where a majority of the populist world is seen. The mediums used are unconventional in terms of advertising. For instance, Outer Party members value ancient antiquities, symbolical locations and ornaments in addition to erotic rendezvous in raw natural landscapes. They also admired the nursery rhymes that were created by the Proles. These elements portray a pivotal role in the formulation and the expansion of the myth over the months. Since the myth has to be firmly established 69 needs to identify the necessary cultural resources that can contribute considerably to its myth about personal pleasures and ecstasies. The resources range from locations where the Secret Lover's are occasionally seen such as the thrift shop situated in the Proles district, cafes and the undiscovered pastoral landscapes.

Fidelity of 69

To maintain its fidelity 69 must never defy its populist world by defying their expectations. However, the possibilities of such actions are limited since the government prohibits 69's ideals and its use referring to it as a "thoughtcrime" that should be abolished. 69 maintained its commitment towards the Secret Lovers by defying the strict rules and regulations set by the government, despite undergoing the risk of being discovered and punished. 69's advertising was discreet and more or less non-traditional in portrayal.

Charismatic Aesthetic of the Lovers Myth

In order to attract the audiences with their myths, identity brands communication must emanate charisma. Thus a distinctive and compelling style epitomizing the populist world must be established through which they could narrate their stories.

Target Audience

Demographics: Regular working class members, males and females, of the Outer party aged 20 to late 30's.

Psychographics: Frustrated with the social conforms and restrictions placed on their sexual life, they crave for the physical affection in intimate relationships. They harbor hedonistic fantasies and due to these restrictions, look for an outlet to express themselves, yet keep their desires a secret.

Compelling Benefits

69 acts as a portal into a world created by the suppressed, to escape into a land where their hedonistic dreams could freely be explored.

Symbolism

Wonderland, the Secret Garden: Wonderland is a secret yet sacred getaway for those unsatisfied with the realities of life, and who seek pleasure in their own little "la-la land". This world is made up of such fantasies which are mainly based on lust.

The Lover: The lover represents a man who is entering a world only known by him, as he is the creator. There, he fulfills his deepest desires and romantic escapades, which are otherwise considered unacceptable in the real world.

The Dark Haired Woman: This woman is a mysterious entity who satisfied the lover's lustful needs. She represented someone who enjoyed observing her natural surroundings, and celebrated the essence of forbidden love and intimacy.

Resonance

Fantasies and imagination are two human impulses that are impossible uncover unless spoken or written. Most individuals share common fantasies that are often dark and immoral. In other words fantasies are often erotic and intense in context.

The Setting

Wonderland, a garden

The Characters

Protagonist: The Lover

Antagonist: The Dark Haired Woman, the individuals lounging in the garden

The Plot

A man is seen walking down a street through a large tunnel eventually reaching a dead end. There the man sees in front of him a door, covered with twigs and leaves, with a lock on it. The man opens the lock by turning the correct combination, while looking right and left ensuring that he is not seen and he slowly opens the door and enters. The lush green scenery and glorious fountains leave him breathless. He starts walking around and passes by people lounging, disinterested and unaffected by his presence. The lover finally comes across a striking dark haired woman sitting under a tree, while she plucks out petals of a flower. The two share an intimate gaze and then the girl spreads her arms open as one would towards a lover. Without any hesitation, the lover carelessly throws himself on the grass near her and the two embrace, sharing a passionate physical union.

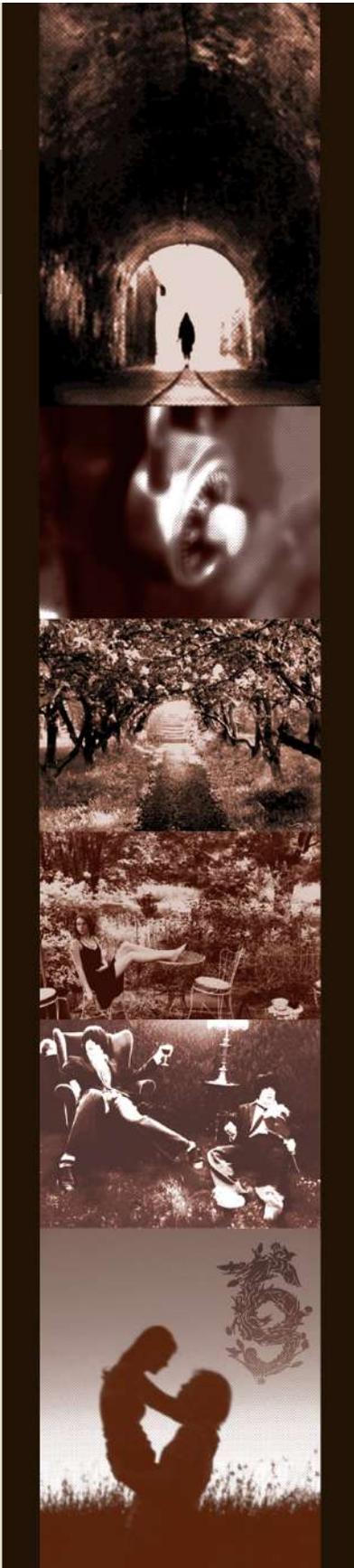


35



Non-Traditional Advertising

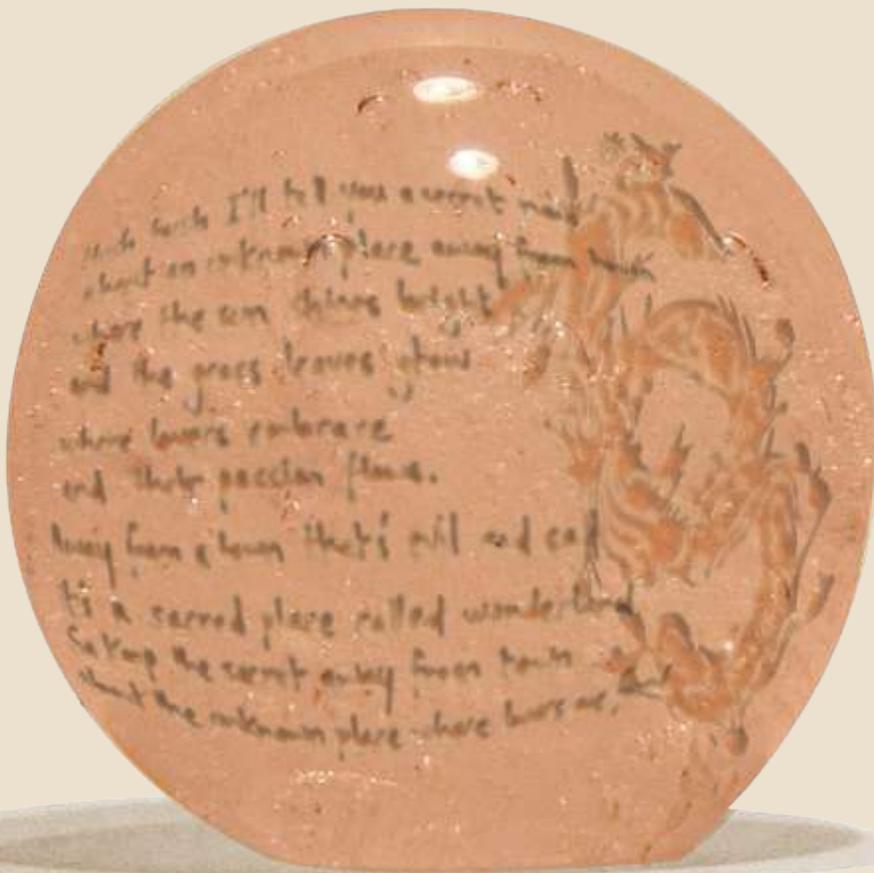




The Wonderland Advertisement
executed as a Mural Painting, to
heighten the sense of Non-traditional
Advertising, placed in a cafeteria where
the members of the outer world
would often go for lunch



Non-Traditional Advertising

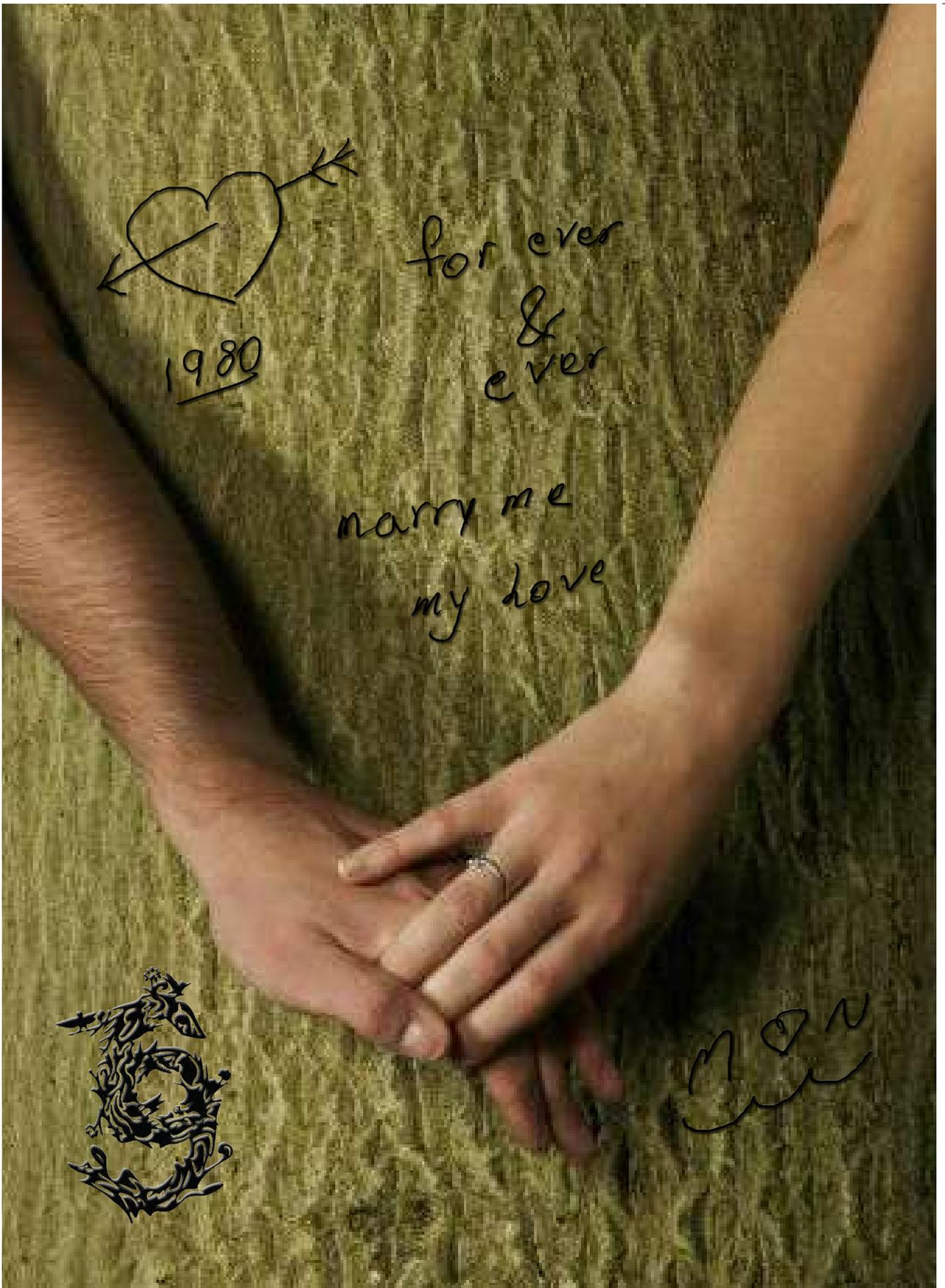




The Wonderland nursery rhyme placed along with the logo of 69 in a corel paper weight that was bought by Winston, and was also used as an advertising gimmick. Nursery rhymes played an important role in terms of entertainment

Hush - Hush Ill tell you a secret now
About an unknown place far away from town
Where the sun shines bright
And the grass leaves glow
Where the lovers embrace
and their passion flows
Away from a town that evil and sad
Its a sacred place called a wonderland
So keep the secret away from town
About an unknown place where lovers are found





1980

for ever
&
ever

marry me
my love



NON



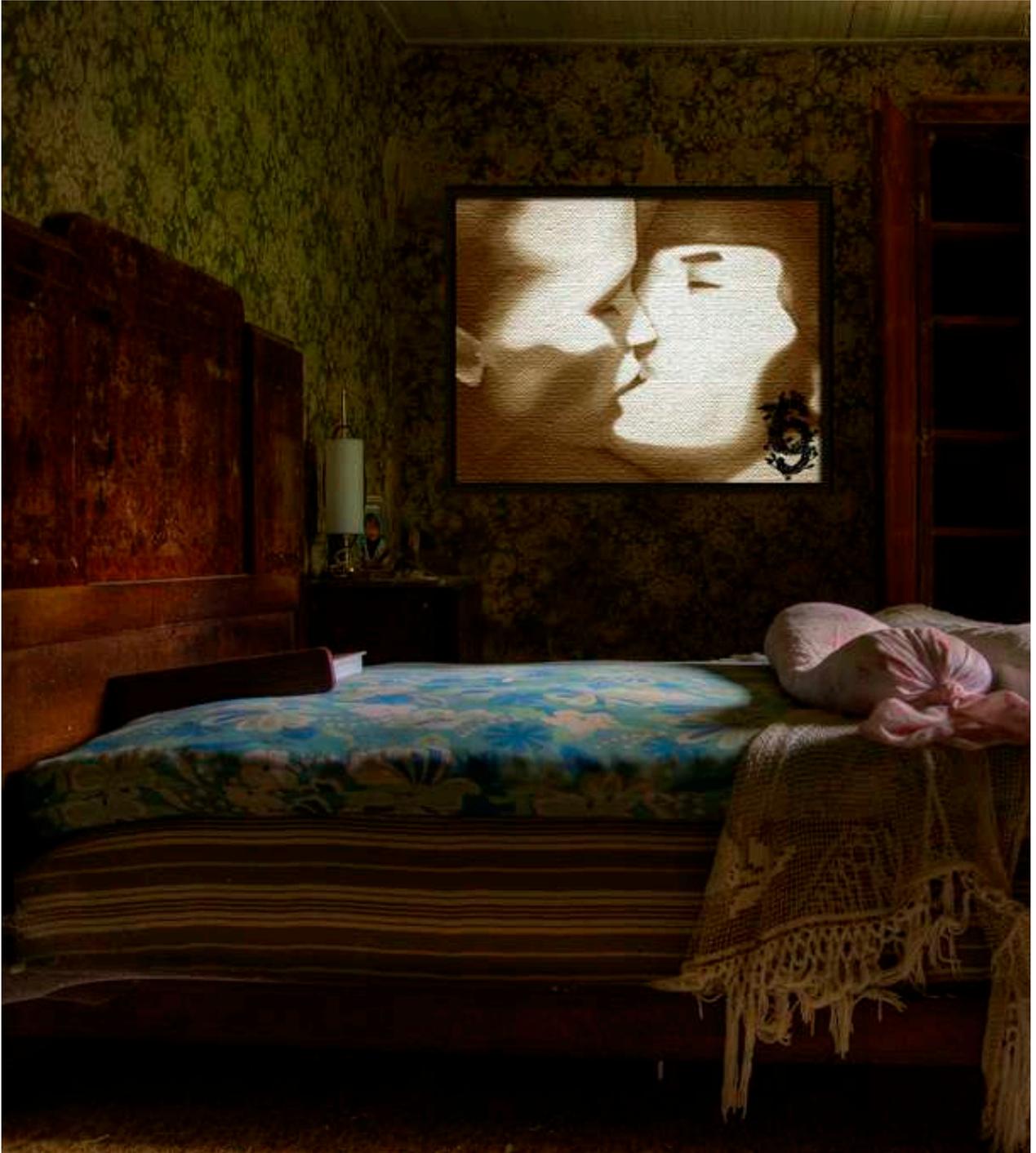


Non-Traditional Advertising

A photograph of a couple sitting at the countryside holding hands, with love inscriptions and carvings on the bark of the tree. This was another advertising gimmick and was used as an extension of the myth where couples would often meet without being caught by the thought police. It was a popular location amongst lovers who wanted to spend quality time together away from the town



Non-Traditional Advertising





The painting of a couple used as an extension of the myth over time, and placed in the dingy bedroom located above Charringtons store, where Winston and Julia often stayed



Non-Traditional Advertising





A bookmark available at Charringtons thrift shop which was not for sale, but used as an advertising gimmick to extend the month which had now reached approximately three months



Mr. Martiney
my dear
brother
I have the honor to acknowledge
the receipt of your kind
letter of the 10th inst. in
reference to the
proposed
amendment to the
constitution of the
State of New York
and in reply to inform
you that the same
has been referred to
the committee on
the subject of
amending the
constitution of the
State of New York
and that they are
at present
examining the
same.



*Disruption
The Death of the Lovers Myth*



With the up rise of the opposing brotherhood league, the government control became more intense. Members from the Outer party were getting frustrated as they realized that they were being maneuvered to think and behave in certain way by the government. These individuals ventured out looking for ways to rebel and were often caught. Those who chose to enact in promiscuous activities were caught and panelized in a torturous manner at the Ministry of Love were they were conditioned to forget about their rebellious actions and are re-taught to love big bother. A widespread raid took place as more and more people cheated by traitorous acquaintance or so called 'friends'. To further elaborate, member's of the inner party government officials used unjust strategies such as luring them to participate in liberal rebellious actions and then set tarps in order to degrade them. The heightened level of observation and degradation lead to the downfall of the brotherhood and rebel as well as an increase in the number loyal Big Brother followers.

Betrayal was evident in aspect during the disruption of 69 as the major co-authors unveiled his identity by declaring that he was a member of the 'thought police' disguised as a Prole sitting entrapments for those who broke the law. During the upheaval 69 uncured a major downfall as they perception of the documentation of a lover's erotic fantasies had changed. Since betrayal, eventually, took place on a common basis and the fear of being tortured grew rapidly The secret lover felt that they could risk their lives for their in order preserve romantic fantasies and so decide eliminate their romantic aspirations in order to live a normal life as an Oceanic citizen. 69 was forced to abolish its Lover's Myth, as the sentiments and the overall views of keeping such a dairy had changed. Dairies were no longer popular and 69 had recreated a new myth once the new national ideology, contradictions, and a myth market are extracted.



49





50

Non-Traditional Advertising





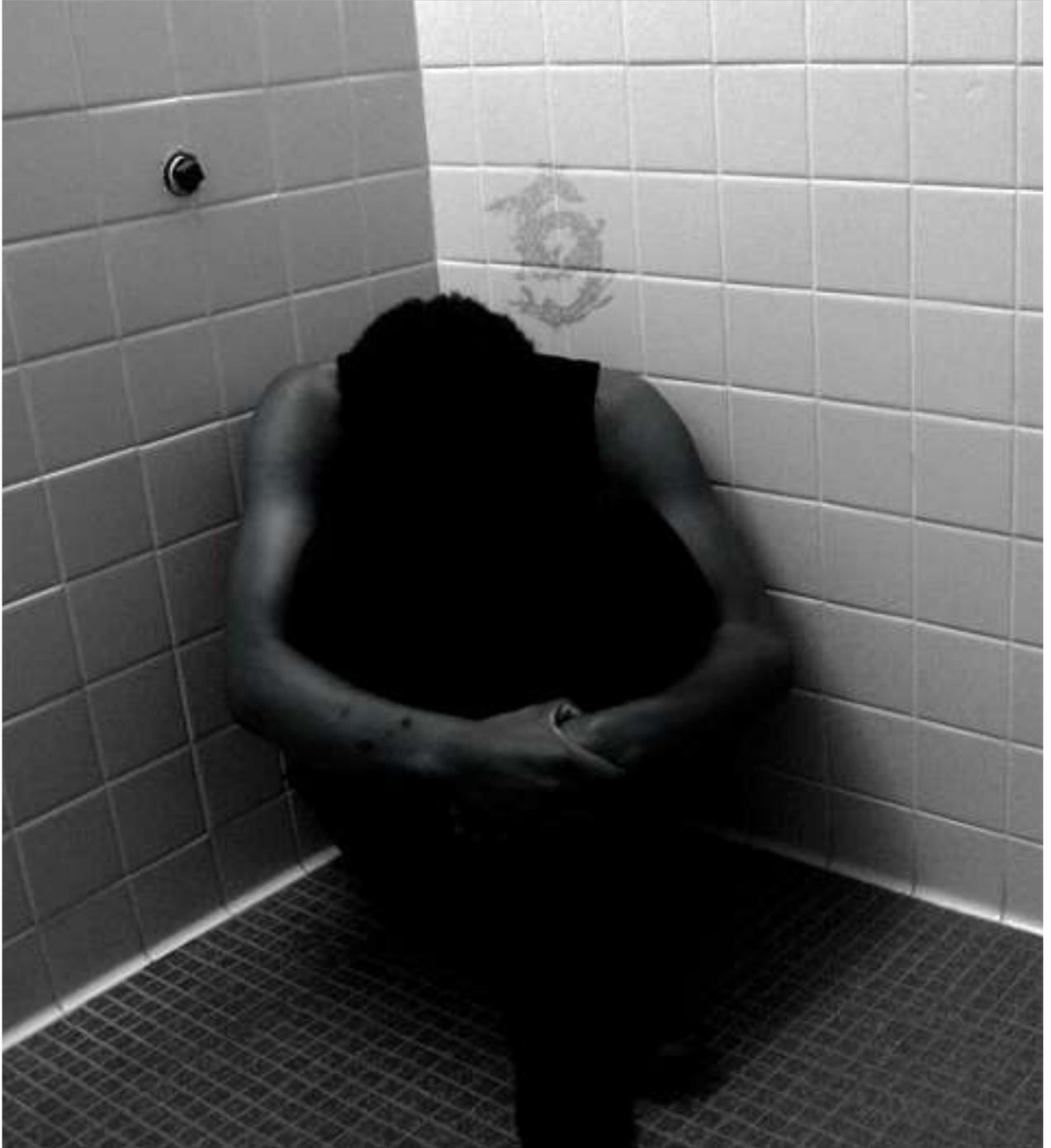
An apartment belonging to a member of the Outer Party, in a shabby condition, who was caught by the thought police for committing a thought crime. A carving was made on the wall as a tribute and also used as an advertising strategy, and through this 69 made an impression of survival





52

Non-Traditional Advertising





A photograph taken at the Ministry of Love in Room 101, protesting and at the same time extending the myth even during its decline





Gray Martiney
 ma amica
 che a' state in su amabile
 oporamento de i'opere
 nostri' vinti de' sapenti
 meglio v'ra' v'ra' se.
 Et de' accordi con' Don
 Martiney - Labor' sempre





Phase II
Black and White Frontier



National Ideology

Black and White Frontier

Towards the end of the year 1984, a number changes took place in Oceania. The war with Eastasia was still ongoing. Big Brother's control over the outerworld was more effective and dominant than ever before, and the members of the Outer party were petrified to of going against the law and rebelling. The government had succeeded in manipulating and controlling the population, especially the outer party members. Fabricated information was considered as the absolute truth and Big Brother was considered as the all mighty, all powerful.

Every individual lived a monotonous lifestyle in orderly-structured environment. Although lesser crimes as per Oceanic judicial system were being committed the level depression and fear had increased. Unorthodox thoughts and activities were now impossible to find in the populist amongst. Although, the government had mellowed down in terms of restrictions and punishments people had lost any kind of personal inhibitions of harboring licentious fantasies. Nevertheless, items that allows one to explore thoughts such as a dairy are still forbidden and so are scriptures that have not been edited by the ministry of truth.

Contradiction

Romantic Fantasies via Do Not Lead to Contentment

Due to the previous rigid control, the people of the outerworld followed the social norms to the core and practiced what they were asked to preach. However, these individuals still felt suppressed and even though they had no imaginary romantic inclinations as before the disruption. They were unsatisfied with depressing lifestyle and the living conditions and wanted to escape to world that could tranquility, peace and harmony. They needed to capsule moments of self-contentment and inner happiness in order to survive the monotony. Hence, 69 had an opportunity to delve into a entirely new myth market in order to be recreate a new myth.

Myth Market

The Individualist Myth Market

Members of the Outer Party were no longer interested in sheltering hedonistic desires rather that to shelter thoughts that gave them a sense of peace and happiness. They were like slaves to the government and willingly obeyed. Their lives were structured and thus there was nothing meaningful to it. They were looking for ways to distress, mentally escape their hectic lifestyles from time to time and enhance their self-esteem. Hence, even though erotic fantasies were not enjoyed any longer there still was a need for fantasies that gave them a sense of satisfaction and a positive attitude in life.

Populist World

Inner-Peace-Seeking-Slaves

These individuals have, in a philosophical sense, become slaves of the government quietly accepting whatever fabricated information, and instruction given to them. They claim to love no one but Big Brother and follow his commands without any hesitation. They believe that the country is at war with Eurasia and that romancing is a felony, unlike the previous the “Secret Lovers’ Society.” They may have adapted to their living situation and the political and social conditions, but still feel isolated and suppressed by the dull environment. Their chaotic meaningless lifestyle demoralized these individuals to a great extent.

69 now aimed to re-establish itself with a new myth that extracted important resource material from this populist world. Another important resource material that will help in the extension of the brand’s myth over time is the existence of an effective co-author. In this case, 69 has to come up with a solution to the new contradictions and find co-author that would best represent the brands myth.

Co-Author

Big Brother

Even though big brother is negative and probable fictitious character in the whole Oceania he is still powerful and influential in more ways than one. Although the first thing that comes to mind is the fact he prohibits most thought associated or pleasurable events he is still capable of changing his political ideals as the government follows a corrupt two-faced order run by official that are hypocritical and debauched themselves.

In this case, the populist world seemed to be oblivious to this nature and willingly accept whatever big brother says. Hence, at this the one individual who stands out and is seen as author of a myth should presumably be Big



brother himself. Even though, big brother defied the existence of dairy he could always convince the people that his views have changed. Keeping context with the subtle yet important changes these individuals now see Big Brother as an Iconic figure that has power to control peoples lives and he can never be destroyed. Big Brother can incorporate 69 in his own life as a source that gives greater inner-satisfaction and pushes him to look forward to the future and visualize a perfect country with happy citizens. He can use 69 in order to strengthen his political role and his relationship with his followers and fellow citizens.



Myth Treatment

Individualist Myth

Keeping the anxieties and desires of the Inner-peace seeking slaves in mind, 69 allowed them to express themselves in a self created world of their own based on their imagination. In this scenario, the members of the Outer Party were the storytellers themselves, who created stories that best addressed their psychological needs and desires. 69 was the escape route through which the members of the populist world could uncover a world that gives a sense of harmony and bliss. It allows them to create a world that is entirely their own.

Positioning Statement

To the oppressed members of the Outer Party who are seeking personal 69, with its compelling and resonating myths, is a diary that allows them to discover their true potential and recreate a world harmonious world that is entirely there own.

Slogan

Your Key to a Sacred, Eternal Universe.

Authenticity to the Populist World

Literacy of 69

To be perceived as authentic by the suppressed Outer Party members, 69 must advertise themselves as offering the sought after ideals, which are cherishing and reliving moments of inner-peace and mental serenity. Therefore the myth illustrations portray a sense of personal imaginative freedom the populist hopes attain to attain in their stressful surroundings

Fidelity of 69

To maintain its fidelity 69 must never defy its populist world by defying their expectations. 69 must give its populist world a myth that fulfills their current anxieties and desire resolving the acute contradictions in society.

Charismatic Aesthetic of the Individualist Myth

Target Audience

Demographics: Regular working class members, males and females, of the Outer party aged 20 to late 30's.

Psychographics: Frustrated with the social conforms and the pressures of daily life, they merely wish to build a shelter within which they could escape to a world that gives the happiness and makes them feel important.

Compelling Benefits

69 acts as a portal into a world created by the suppressed, to escape to a place where they could find a sense of peace and where they could live a more believe life that would never be known.

Symbolism

The Red Umbrella: Although visually he is protecting himself from the rain symbolical interpretation is that the umbrella represents a capsule within which the accountant could shelter his thoughts and protect himself from daily stress in life. It gives him a sense of reassurance and stability, which he may be lacking in his life.

The Ray of Light: The radiant light reflecting from the emblem depicts the warmth and the comfort by championing the accountant allowing him to romanticize a situation he wishes to imagine.

Crowd of Workers in Gray Suits: Gray as color is considered dull and the idea of a group of worker walking in crowd of many represent the typical conformist setting in which in no one in particular stand out. The idea of multiple people dressed like is in contrast to the various personalities that individual has out there. For instance, they may wear the same clothes but they have different dreams and aspirations.

Resonance

People often fantasize moments that bring them true happiness and often to help in terms of de-stressing. The idea of the light shining on the accountant is a moment would resonate with many who would feel that light is shining on them making them feel special.

The Setting

The Stret

The Characters

Protagonist – The accountant

Antagonist –The workers

The Plot

On a regular day, an editor finishes his work and sets out to walk back home at noon. He walks down a lane among many others like him dressed in a traditional grey suits with their briefcases and umbrellas. The weather seems unpredictable, as the sky is cloudy, indicating chances of heavy rainfall. Suddenly the sky becomes darker, and there is sudden downpour. People on road reach out to open their umbrella and so does the accountant. However, while everyone else had black umbrella opened the accountant had a bright red one. In the grim situation everything freezes in time, except for the accountant who then smiles and feels the warmth of the red color around him. He then raises his head up and realizes that the rain has stopped and the clouds have cleared. What appears after the clouds clear is a the 69 emblem reflecting a radiant light on the accountant through his red umbrella.



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Non-Traditional Advertising

The individualist myth storyboard
sketched out







Non-Traditional Advertising

Left: Two coasters carrying the myth
pasted on them

Down: The bar in which these coasters
are located



Non-Traditional Advertising

The logo is placed on the piece of hanging clothing, and so is the umbrella, representing the subtle variation of color and the presence of 69 itself in the dull, grey background







70

Non-Traditional Advertising

The logo placed on the red umbrella is another extension of the individualist myth towards the end of the year







72

Non-Traditional Advertising





The logo on an artificial leaf in the middle of a puddle on the road amongst dry leaves, attracting attention in its dull settings





74

Non-Traditional Advertising





The final advertisement features the logo on the wrist as a tattoo, placed over the veins, indicating tht 69 would live on till eternity





Gray Martiney
 ma amiga
 che a parte es su amable
 oporimento de copias
 nestos libros de japon
 mejor sera que se.
 del de acuerdo con Don
 Martiney - Labor Simple





Extendibility



Extendibility

Transcending the Lovers' and the Individualistic Myth

The main strength the Lovers' Myth and the Individualistic Myth is that their are two factor that transcend through the two periods. One is the element of fantasizing and escape to an unrealistic imaginary world that would never be discovered and second is the element of nature that gives the viewer a sense of peace and serenity. These elements are also visible in the logo design and the slogan which states that 69 is your key to a sacred, eternal universe that the suppressed members of the outer party have been searching for.



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Gray Martiney
 ma amiga
 cheo a parte de su amable
 ofrecimiento de copiar
 nuestros libros de japonés
 mejor sera que se.
 Sal de acuerdo con Gray
 Martiney - Labor Temple





Conclusion

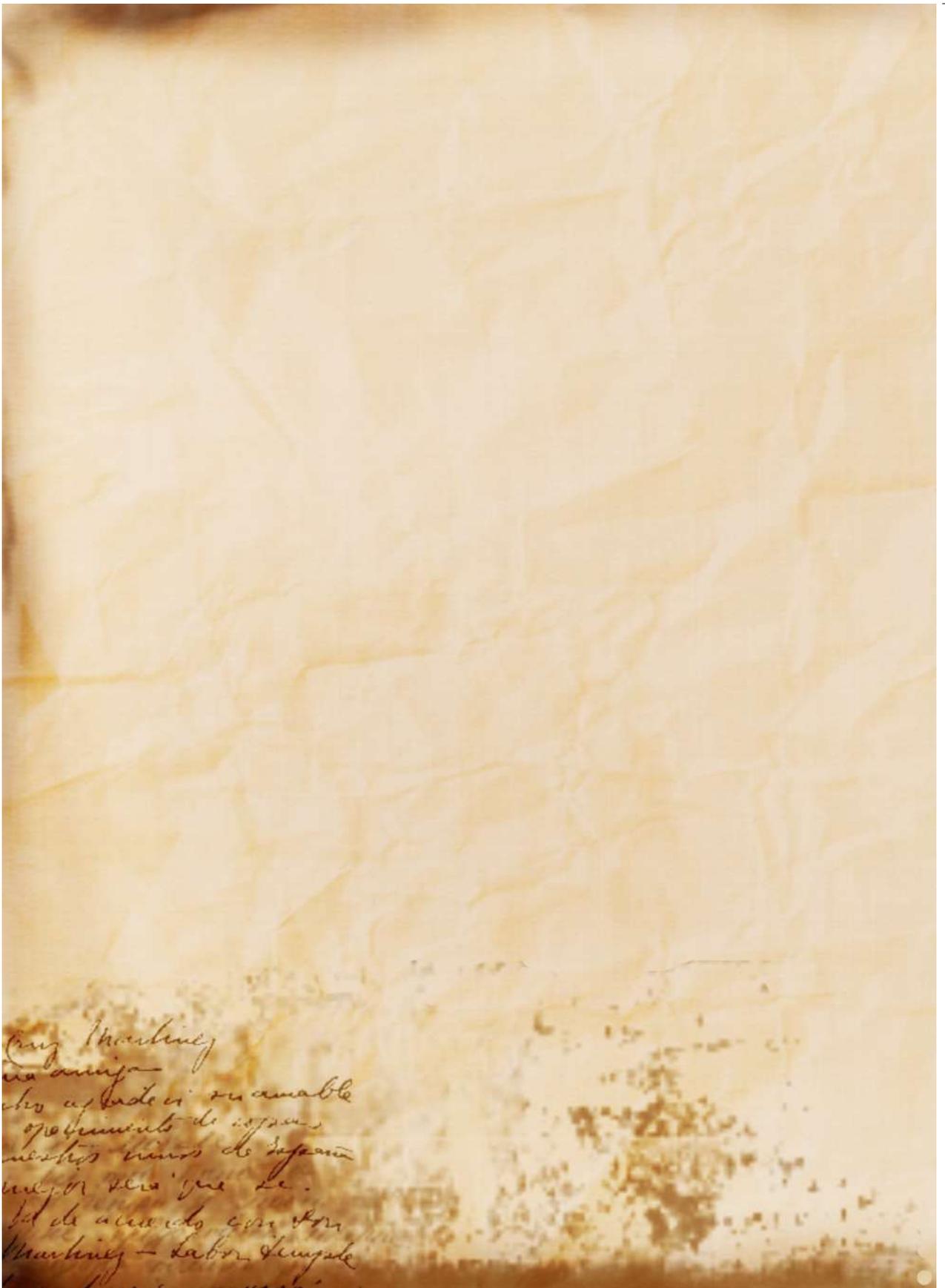


Members of the Inner peace slaves were able resonate with 69's new 'Individualist myth' and 69 was able to re-enter the market and after recovering from the pervious disruption that led to the death of the Lovers' Myth. 69 no longer promote myths that had sexual liberation and eroticism in content. However, the new ideology contradictions, myth markets that allowed 69 to create a new myth now celebrated the essence self-contentment and indulging in fantasies that gave the populist world peace of mind. 69 was able to revive itself with the year 1984 as per the story and were able to deliver a compelling myths that were able to resolve the acute social contradictions within Oceania. These myths and their extendibility factors were able to create a cultural halo effect and motivate the consumer to experience and share a via ritual action.



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Craig Martiney
 un amigo
 que a pasado es su amable
 ofrecimiento de copiar
 nuestros libros de japonés
 mejor sera que se.
 Sal de acuerdo con Don
 Martiney - Labor siempre





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