

## **Review**

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**Article:** The Relationship between Superstitions, Metaphors, and Advertising  
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This research is focused on the connections between superstitions, beliefs and marketing that is within JOURNAL ACADEMIC MARKETING MYSTICISM ONLINE's (JAMMO) overall goal of publishing in new fields such as Marketing Mysticism; analyzing superstitious faiths and behavior and their limits in our culture. The author also uses elements of marketing to explain the reasons why they are needed, how they are understood and their dissemination within society. In this regard, the reader can easily identify in the research several marketing concepts, such as sustainability and positioning, which are used to develop a thesis on why mysticism has been maintained along human history, and why we humans still believe (in God?).

Though the study does not make a clear distinction between faith and superstition, it makes an attempt to evaluate both, clarifying them from the same Islamic background and the relevant place they occupy in people's lives from the different perspectives of believers and non-believers. This way the paper meets the general JAMMO criteria of significance, academic and professional excellence, in the areas of marketing and advertising, philosophy or cultural anthropology; and including but not limited to rites and rituals, sacred and profane beliefs or the mysticism of religious cults. Within these basic ideas, the author uses a particular Turkish superstition, the evil eye, to show us the marketing and branding strategies of the products that serve to cure it.

The author makes an interesting parallelism between superstition and marketing: the symbols have been an important aspect of the spirituality of man, but they also have a great importance for human purchase decisions, as does brand management. Some superstition and ritual practices are difficult to explain and why they are made, and the same difficulties in explanations or analyses can also be applied to purchasing decisions, because they depend on many emotional and rational circumstances of the consumer that could even be considered mystical, like love, hate, friendship, trust, pride or passion, among many others. But on the other side, the point made by the author does not take into account that the two activities, superstition and consumption is different, the first is made out of fear of the unknown and the latter is made to satisfy one's more or less immediate desires.

Another important point of the research is that human beings, despite our intelligence and complex social organization that has created...as science, education or internet,

we are not yet able to resist the superstitions that dominate us since the beginning of history. But it is precisely the opposite, that we are superstitious and religious because we are intelligent and evolved, if you eliminate this aspect of man towards rationality is to remove humans from their most important characteristics that differentiates us from any other species.

But it is true that man is a paradoxical being, as a result of his intelligence, he is who strives against the unknown and who tries to explain all the questions he does not understand and believe as unnecessary, yet, his search for truth leads him to rationalize these same practices that help us to live in a world open to all kinds of opportunities and misfortunes, though on the other hand there is a failure to assimilate and recognize that the world and nature is as it is.

Furthermore, today there is a concept in the western world called luck, although many want it to be synonymous to effort, there is always a loophole open to uncertainty, as there are very smart people and hard workers who are less fortunate than others in life or lack some ability that they may fail to exercise sufficiently: you can succeed professionally but not with the family, or be a disaster full of hobbies and personal superstitions or even have a chronic or serious illness. It is in this latter aspect where the author sees the basis of superstition, the products and rituals for their healing.

In the West there has been a link between social and cultural strata on the subject of superstition, which constantly appears on populist and fast programs on television, but people watch them and they do not know how to explain them, holding open the door of mysticism and superstition. Also there are many proliferative shops selling products, often mixed with natural medicine, offering a promise and hope that modern medicine and psychology do not offer.

In particular, on the evil eye belief in the Muslim world, it is also extended to Europe, usually related to the Gypsy's and the Native American cultures, so it is very familiar and known, and in no way limited due to the cultural and social development that has reached citizens of all social classes and economic levels as a result of the welfare state. But it is often used in advertising by ways of subliminal messages, although superstition of late is being displaced, almost entirely, by sex, another potent source of mystery in humans.

Therefore the arguments from the research about marketing products and brands through the interpretation from advertising have been very exciting as the cave art of our days, that confusing and unclear science, but through which we know part of our world. The only risk is to see marketing as a kind of superstition in itself, in which the only beneficiary is the one with the magic cure for a product to be successfully marketed or a brand recognized worldwide.

In conclusion, the subject of the manuscript: superstitions, metaphors and advertising, is a subject of particular interest to those interested in the topics of marketing, which can be extended to decision making, and can be understood by all kinds of readers as it is presented with the case

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of evil eye in Turkey. Moreover, the contribution of the article is relevant in making the case for marketing mysticism to academics and it is also accessible to wider readers because on the one hand it explains the origin of this superstition, which is familiar to many cultures, and then applies it to marketing techniques and brand management to better understand the consumer, or rather that being so strange and superstitious known as humans.