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# Achieving sense of freedom by brands

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*The study involves the learning from the spiritual gurus mentioning about the factors which create drive in them to dedicate their life in the direction of achieving a natural state of mind. They find immense energy and happiness in being associated with their spiritual beliefs. This is the spirit of believing in the energy of the intangible which is generated from human mind which brings the highest level of engagement for them due to creation of certain factors. This term 'spirit' alone covers the whole psychic or extrasensory aspects of the nature and attitude of any person which drives them to act in a particular manner. The study is to understand these factors which become relative to the concept and to understand whether brands can proffer such experience in them.*

*The methodology of in-depth interview with the people practicing as saint from years in the foothills of himachal from varied religion is been studied to understand that reasons which drives them to follow their endless practice and continuous thoughts attached to it and from a diverse group of people (Hirschman, 2000). The unconscious mind guides the fulfillment of their endeavors through the presentation and process of the incarnation in a method (Jung, 1964). The reason cited and observed reveal a sense of deep attachment of the spiritual gurus in their way of life. These talk about a natural invisible energy of the human mind. Can brands also give people experience which builds a sense of happiness and oneness (Math, 1980)?*

Field of research: Branding in a experiential way

## Key words

- Perception
- Archetypes
- Cult Brand

- Consumer value
- Spiritual branding

## INTRODUCTION

The experience to learn about the way the spiritually inclined people connect to their endeavors with a one central focus of achievement from their practice and lifestyle. The attempt to know deeply from the people practicing spiritual endeavors and something that keep them engaged in that was difficult to comprehend but re-thinking about the interview expel new insights and learning to understand the highest level of their reach.

In respect with the experience creation in marketing, Philip Kotler (1972) argues that why marketing technology should be confined only to an organization's transaction with its client group. An organization or more properly its management may engage in marketing activity with all public in its environment. Also to understand involvement marketing is not applied when a person is engaged in an activity. Philip Kotler proposed a series of axioms and typologies which explained what he believed marketing to be. Although not accessible as a description, the phrase suggests, "The core concern of marketing is that of producing desired responses in free individuals by the judicious creation and offering of values".

## The core of the brands

The consumers links and associate themselves with the external environment. This is done with the help of intertextuality which connects the self with events (Elizabeth C. Hirschman, 2000) and archetypes (Jung 1916/1959) which are inherent in the human genus and carried forward from one generation to the next become useful to attach meaning that are explained by the culture to elucidate the manner in which world functions.

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## Buddha and Vivekananda, spiritual learning

The teachings of these great spiritual guide or maharishi focused on understanding deeply the natural state of human mind the state of being acquainted with inner self. In the Vedanta philosophy as mentioned in teachings of swami Vivekananda as described by Math (1980), "*The god that the yogi sees in meditation, he sees through the power of his own self*". The teaching from the bible suggest feeling of been associated but with unknown essence and intangible (Math, 1980). The role of each individual is a part of a play in which we are enacting with devotion that shall bring us closer to god (math, 1980).

They talk about extreme love for god of people in which they act on their own will of expressing it but the Buddha says that, "*Humankind has created god in its own image. It is a human invention – God is not a discovery, it is an invention. And god is not truth it is the greatest lie there is (Osho, 1930-1990)*".

The easiest of discipline is love and is absolute. The enjoyment of inner bliss and the sense of freedom give a pleasure of self and that is when it becomes a religion. We enter into any creation to attain equilibrium. The longing of human is freedom which can be the highest achievement for any brand to create. The infinite energy of human mind is generated from religion. Every thought generated has two parts: idea and word. And there should be absorption of both idea and expression.

While in the world the promotion of the idea of positive was the idea of fullness, Buddha worked on the idea of emptiness for the ultimate experience. The idea of 'I' becomes the centre of assertion. The problem with this concept is that ultimate experience cannot be achieved with a goal for ego.

## Literature review

The present day marketers should focus on both the aspect of a transaction of pre and post-purchase as per their commitment of being customer – focused (Woodall, 2004). The marketers should understand the consumer need beyond the product attribute towards product quality (Woodall, 2004) and the story relative to it to touch the level of satisfaction and gratification they derive.

Archetypes represent a universal prototype of collective beliefs across diverse cultures and these are passed on from generations with cultural and individual differences (Morley, 2008). The research by Greenwood and Hinings, 1993 about understanding change in relevance with the archetypes suggest that there is encouragement

from the findings to explore further with the use of archetype as a focus of hypothetical and research attempt. The researchers scrutinizing change have distinguished between incremental change (Lindblom, 1959; Quinn, 1982), and "frame-breaking" (Nadler & Tushman, 1989), or "quantum" change (Hinings & Greenwood, 1988a; Miller & Friesen, 1984; Tushman & Romanelli, 1985).

Jung (1964) in his note on "Approaching the Unconscious, Symbols and interpretation of dreams" mentioned about the symbolic character of a word or an image and the implication of them more than their immediate and obvious meaning. For representation of concepts which are beyond our comprehension we use symbols as there are attached unconscious aspects with our perception about reality which are manifestly enigmatic. In the memories of unconscious are emotional remains of certain past experience which can be reconnected within a moment and these are beyond the intellectual capacity of conscious. As explained by Jung, "*The symbols of our dreams are produced from subliminal material that consists of urges, impulses, intentions, perceptions, intuitions, feelings, thoughts, conclusions, etc*".

## About Brands

Brand Sense by Martin Lindstrom looks at branding on a sensory level. It examines various brands on a unique 5 sense scale (Touch, Taste, Sight, Sound and Smell) and provides us with insights into how brands can be taken to the next level by appealing to the entire gamut of senses that are open to us as elements. His argument is sound because it has been backed by one of the biggest studies that have been conducted on a global scale. Martin Lindstrom also examines religion as a brand, and looks at how the 6 senses have been incorporated into each of these religions.

Another important concept that needs to be looked into is the emergence of some brands that inspired almost cult feelings in its consumers. The phenomenon of the rise of cult brands has been spoken about extensively in The Power of Cult Branding by Mathew W. Ragas and Bolivar J. Bueno and the Culting of Brands by Douglas Atkin.

The feeling of belonging to someone and having the attributes of responding to them for the feeling evolving in the brains and reacting accordingly. The best example of this description is that the family, parents and sibling, though we disagree and take exception to views from them for sometime but the pull towards them is the kind of

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attention, love and sense of belonging we get, which stands necessary and a social need of every human being.

The brand world is the world we exist in where every purchase somewhere has a brand presence in it. The brands in our life and around us have more influence than many of us would actually realize and bother to think about. This is the special feature of human brain to remember each and every thing he is exposed to and consciously or unconsciously there is a retrieval of the information stored in this small and powerful computer called brain.

The advent of brands in the market made a shift in the need of a person from a product to a particular brand. The moment a brand becomes a part of a consumers reemergence use it creates certain kind of belongingness to the brand. The example to relate is that of a family member, as we live with them and have our strings attached to them there are moments of spar and dissimilar views but these remain temporary as the person is always exposed to changes. The pull that works in both the case as of with the brands and the family is of the kind of love and sense of belonging and attention they provide, which satisfies the gratification of a person.

They contribute in making a place in the lives of people as per the current social and economic condition each one of us falls into. The current lifestyle and trends of the society has created a need to depend on the brand as they become the artificial people in our lives and incorporated in our lives slowly through our experience and time sharing with them (Travis, 2000).

### **The six sense approach to branding:**

The spiritual focus is on the experience of the sensory elements. They appeal to the sense with the kind of presentation they have and the process they involve which provides an enriching experience.

The experience in the monastery, in dalongi in Shirmor district in himachal creates a sense of the being in the spiritual arena. The captivating beauty and structure of the complete area acquires the attention of the visitor with all its five senses. The pattern in which the structures of the place are made with lot of greenery around and the visuals from the ancient mystic images creates the complete feel of it. The smell of simple and pure elements and the voice of the chants gave a complete experience of the kind of environment created for the learning of the disciples.

While talking to the teacher in the monastery, I almost got lost in what he was sharing to me about

the experience they create. It gave a feel of the some energy working and revolving around us. The question about their practice could relate me some cultural practices which I have know before.

The guru shared about the concept of peace and how through a process they achieve a state of natural mind, which creates a void space through meditation. He mentioned that, "This void space radiates certain energy which leads to freedom from evil and good, because these arise from human pleasures of happiness or sadness. The practice is to reduce and eventually free you from misery and suffering and achieve peace. Peace cannot be achieved in isolation or in a gathering; it has to become the state of mind. When the mind is not at peace, it is a generation of practice of desires and non-acceptance. The state of mind in peace can give freedom."

These words took my energies to a different level and flashes of certain perceptions about these factors drew imagery in my mind. The experience of freedom is the sixth sense called nirvana. The deep unconscious tends to seek for that experience through different methods and people find methods to be passionate, to be enthusiastic and signs of indulgence.

### **Objectives**

The attempt from this study is to understand the spirit in the practice of people leading a knowledgeable life in spiritual practices.

- To identify feature and dynamics of user activity and engagement creating experience in spiritual practices
- To develop a theoretical model using the identified features to implement in experiential branding in Indian context.

### **Methodology**

The insight about the data for the study was generated by the means of profoundly interviewed respondents. The respondents were of diverse gender, age, ethnicity and religious beliefs and practiced traditions (Hirschman, 2000). The respondents for this were into two three stages where there was primary research and the review of the literature.

Step 1: Partially structured, open ended, one-on-one Interviews

These were the interview with the people to know about their culture and cultural practice. The questions were focused on the general schedule in their lifestyle to the aspiration values of the



individuals by knowing their interest in deeply understanding the impact of media on them and changes that have taken place in terms of their lifestyle to a certain new thinking patterns. This was more a method of story-telling encouraged from the respondent (Hirschman, 2000). There were 10 respondents for this step 1 to understand a certain behavior pattern.

**Step 2: Structured interview, in-depth, and open-ended**

These were focused on the knowledge about how they live and what is their occupation, about their family and their daily schedule and the member of the family playing a lead role. The major part of the interview was to know about their cultural practices, celebration of festivals and about the community gatherings such as marriages and other occasions. The interview was then inclined on the question regarding the consumption of media and the effective changes that has happened (Wang, 2009). This was also to provoke the kind of changes they desire and what all have they adopted with the exposure to media. This gave insights into their aspirations and gratifications. These interviews went about 35-40 minutes and there were 10 respondents of such interview.

**Step 3: Structured interview, in-depth and open-ended**

The interview in the last segment was with the maharishis in himachal region and with the Buddhist monk. There were 5 respondents of such interviews in different regions of himachal. These were very focused on knowing about their practice and satisfaction from the kind of practice they do. These were open-ended and these went for about an hour. The respondents shared a lot about their experiences.

### **Literature study:**

The literature about different religions and about the branding aspect connected the links and ideas. The knowledge from Jung's theory formed a clear picture about the links. His research with archetypes and symbols about the relationship with the unconscious state of mind was insightful in understanding the hidden and in-depth meaning of lot of data collected.

### **Findings/Discussion**

Make the consumer aware, make them lead a life become a family member of the people. The responsibility of anyone close to them is to take care of you in a certain way, which fulfills a certain kind gratification for them. The acceptance of anything will be only when there is first a positive connect with the subject.

It is difficult to understand consumer India where there is large spread diversity in every part of the country. The growth patterns of India have been very different from the region to region. A deep understanding is required to know consumer India.

There is immense use of symbolism in thought about any spiritual connection and cultural factors. These elevate the experience of the devotee though the recall of the archetypes linked to the practice and preaching methodology. They become a brand the as the followers of it join together symbolism plays a vital role between them. A process such as this starts building a community of likeminded people and they identify the spiritual leader as one amongst them which also accounts for immense loyalty and respect. These brands have sustained all the changes in the modern era and they become relative to all sects and are accept widely.

The responses of the people did imply that the brands did not empower them to correspond to it because it is made for them but because the consumption of certain products is necessary. The need for the brands to be a part of consumer is to know them as themselves.

### **CONCLUSION**

The continuous attempt of the brands to track the schedule of the people on a daily basis can reveal the touch point where they can market their product to them but to bring about their engagement it is important to understand that they must follow some principles and procedures as used in building of spiritual brands and the beliefs of the people.

A brand following their own principles and procedures based on their contribution to the consumer in their needs of life will never become a me too brand where in a country like India with diverse culture and sects have high aspirations (Bijapurkar, 2007) in a household fighting for even basic amenities will scrutinize their association with any such brand.

The leaning from the spiritual factors and including them in the marketing and branding aspect needs experimentation of such ideas and building learning based on the experience with the changing world scenario and cultural factors.

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Touch	Sense
Taste	Feel
Sight	Think
Sound	Act
Smell	Relate
Nirvana	Freedom

The process of experience of the six senses representation

Spiritual leaders and gurus and the sense of spirit	Distinctive Characteristics	Indulgence of devotee
	They create a feel of oneness	Elocution with inner self
	They entail a community	Collective conscious
	Empowering	At par with the leader
	Freedom	State of natural mind

