

Outsmart the MBA Clones

**The Alternative Guide to
Competitive Strategy, Marketing,
and Branding**

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Paramount Market Publishing, Inc.

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How Do You Create a Brand that Is More than the Product?

Some Definitions

I owe you answers on two questions from the previous chapter:

What is the benefit that could be added to a product when creating a brand?

How can we “charge” our brand with this added benefit?

In this chapter you will find answers to both questions, but before that, I would like to hone our definitions, as they will be used in the rest of the book.

Brand Concept—the integrative idea of your brand’s attractiveness in consumer eyes, based on its competitive strategy (How can an advantage be achieved?) and its business model (How can money be made?). Today, brand building no longer constitutes a mere manipulation of the consumer’s perceptions and desires, but it is a creation of a system that on the one-hand makes promises and arouses anticipation, while on the other hand delivers and realizes the promises that it makes.

Brand Strategy—your specific promise of benefit to your consumers; translating your competitive strategy and your business model into a language that conveys a benefit to the consumer.

Branding—arousing the anticipation for benefit felt by consumers.

Brand—the anticipation felt by consumers for specific benefits from your company or product.

Two Purposes to Branding

When we set out to build a brand, we want to achieve at least the first, if not both, of the following two goals.

The most fundamental goal is the creation of a perceived advantage in your consumers' eyes. This purpose is achieved when consumers identify your product as a preferred way to attain a specific desired benefit. In the best cases, this preference results from the fact that the benefit offered is exclusive. However, preference could result from very simple reasons as well, such as a consumer being just a little more certain of your brand than he is of a competitor's. This can most easily be seen in extreme situations. Xerox makes document copies. This is so clear (they opened this category) that it became a verb in spoken English. You can ask, "Can you Xerox this for me, please?" and be quite certain that your request is understood. Every American will understand the request, "Please FedEx me the package," and many worldwide say, "I'll just Google this." If you happen to be in this situation, you have earned an advantage, at least temporarily (look under "Frigidaire," once a synonym for kitchen refrigerators and still existent).

The second goal is to supply a benefit that extends beyond your product. By this I mean a benefit to the customer. Brands can surpass the benefits supplied by the product itself. A brand can become an instrument by which consumers are able to attain intangible benefits on top of the benefits provided by the product per se. Such brands can offer what I like to call *intangible instrumentality*. In cases such as these, that extra intangible benefit is the differentiating benefit that is at the heart of your competitive strategy, and this is the benefit for which consumers will prefer your product to any other.

An important insight is that *you can base your competitive strategy on the creation of an instrument for your customers, by which they will be able to achieve intangible benefits beyond the benefits of the product*. Potentially, these benefits can be unique and external to the core benefits of your category, and then they will be an off-core differentiation. Therefore you have a good basis for achieving an unfair

advantage. It's up to you. This chapter deals with attaining this second goal. I will reveal to you the psychology of consumers that enables branding of this type to be done, what your possibilities are, and how you can realize them.

Who Wants to Live in Reality Anyway?

The possibility of intangible instrumentality originates in the widespread yet often concealed sentiment that reality is no big deal. Even people who live in an acceptable reality always encounter limits and suffer pain of various types. I do not mean to depress you here, but losing dear and close people, illnesses, psychological distresses, old age, and death are all inevitable adversities awaiting us. Even without going this far, this world consistently refuses to grant all our wishes or arrange itself according to them. What do we do? We enrich our reality on a regular basis. We live in a mixture of reality and non-reality, which is so fully integrated that it is a wonder, sometimes, that we manage to go through our daily responsibilities and function effectively.

Need proof? Think of the last time you left your house in the morning, got into your car, and drove to your office. Around you, you see many drivers who you would think are going to their offices too, but is that what they are doing? It really does not look that way. You see them racing and cutting each other off wildly, showing off and flaunting pseudo-virtuoso road acrobatics. Look at them; this is not reasonable behavior for someone on the road from home to the office.

Usually when you want to come up with an explanation for a certain behavior that seems unreasonable, ask yourself in which situation this behavior would be reasonable and fitting. Suddenly it all becomes clear. Inside their minds, these drivers are not driving a Peugeot, a Toyota, or a Hyundai, but they are racing with their very own Lamborghini Murcielago Roadster. They are not bored to death on an everyday urban highway, no sir! They are entertaining a crowd on a racing course, if not playing Rambo off in some distant war zone. This is not unusual. While performing our everyday routine activities, we all fantasize. We are all living in our own movies.

None of us lives our reality “as is.” This is completely human. There are four levels of enriched realities, and all of us, without exception, live in all four levels alternately and in parallel, whether or not we step up bravely and admit it and this includes the most grounded people you know.

The four levels of enriched realities are as follows:

Our shared and coordinated reality

It begins with our culture and religion. The mere fact that we run our lives according to cultures and religions is the first evidence of our need for enriched realities. We have sacred sites such as the Muslim’s Kaaba, the holy black stone in Mecca; we have sacred people, such as the Dalai Lama; we have sacred music, and sacred texts. We have flags and sanctified symbols; we have people like us who are kings and queens to whom we ascribe greatness; we have professions once considered contemptible that today credit their holders with celebrity status such as football players, models, and actors. We have substances such as gold or platinum or diamonds, for which we are willing to pay absurd sums of money; and we have behavior patterns that are considered the “right” way as well as abnormalities. We have current fashions and trends, and we act as if this is reality. But is it? No. It is an enriched reality, one that is shared and coordinated.

We have groups based on nationalities, ethnic origins, political parties, or our families. Just like all the other people who make these groups, we too believe that some things or values are important or sacred or right, and we tend to understand what happens in reality and also respond to it, in a manner which would be similar to the other group members. We relate to our enemies or our rivals as though they are far from being human, and attribute monstrous mutations to them. From time to time we have certain “lifestyle fashions” that everybody sees as the right way to do things, such as the current spirituality trend. We act as if this is reality, but is it? No. It is an enriched reality, which is shared and coordinated.

With our spouses or partners, with our friends and acquaintances,

we create mutual ways of seeing the world around us, embrace mutual ways of thinking that render certain things important and others humorous; we believe that certain people mean certain things, and that certain events have certain implications. We behave as if this is reality. It is *our* reality—enriched, shared and coordinated.

Our personal interpretation of reality

On a personal level, we make interpretations of realities, not to mention superstitions. Here's a short illustration:

June is making herself a cup of coffee in her office kitchenette and John finally collects himself enough to utter, "I like you very much, June." Can you imagine what goes through her mind? There are at least five possibilities, compatible with various interpretations she might make of her reality:

- 1 – "Hey! Great!"
- 2 – "Now I'm in a real mess."
- 3 – "He probably wants to get laid."
- 4 – "Had he really known me, he would not have said that."
- 5 – "Why do I always attract men whom I find unattractive?"

We all do this every day, and create for ourselves an internal, fun world at best, and an internal inferno at worst. It is easier for us to notice this in others, but a little honesty and a spoonful of courage will enable you to see it in yourself as well.

We fall in love. She is the best and most fabulous person in the world. We have never met anyone like her before. Only our sour-faced friends look at us, completely shocked. They don't understand what we see in her.

You see what I mean? We do not live in an objective reality. What we see happening around us, we translate into perceptions. We view other people through our heads and not through our eyes. We are

convinced we know where our life is leading us, and yet we are often surprised (“I got sacked, but that’s the best thing that could have happened to me”). All sorts of things are happening, in our heads and not in our realities.

Our reality distortions and self-deceptions

We distort reality constantly. There are people who look in the mirror and see what they want to see or ignore what they don’t want to see, but this has nothing to do with what somebody else would see there. I’m sure you know these people who brag about how successful they are, and all you can do is pray for them to wake up. But you may also encounter a very thin woman who tells you in tears that she has grown really fat lately. You may feel like asking her, “Where?” You look in the mirror and your eyes focus on your good angle. You look at your sculptured torso but your eyes ignore the belly inflating underneath.

Kurt Cobain, the lead singer of the rock band, Nirvana, was talented, good looking, and successful, but he took his own life at the age of 27. Many people could not understand why.

We lie to ourselves. We tell ourselves that if we accept this or that job, or buy this dress or that makeup, then things will be fine. Fine? Talk about perpetual. There is always the next thing waiting.

If we can achieve all that so easily, then “rewriting” our past should be a cinch! We can remember things differently than how they really happened and even remember things that never happened at all.

Do not let my informal style mislead you. What I say here is research based, with references to the absolute latest psychological research at the time of writing this book. This research says that people who have a tendency to see reality with a slightly rosier shade generally function better and are more successful than more realistic folk. “Realistic?” Did I really say that? What I meant was, people who color their life gray.

Our fantasies

We fantasize. Don't be so shocked! We fantasize about the future to get encouraged by the good that awaits us, and also in order to get ready. We fantasize about what would have happened had we made different choices in our lives. If we behave in a way we hadn't expected of ourselves—for instance, in a way that embarrassed or degraded us—then we can spend hours running different scenes in our heads over and over, in which we behave completely differently, as we should have. It calms us a little.

We also fantasize about rare possibilities (but who knows, they might just surprise us) such as winning the big lottery, fateful encounters, love at first sight, life-changing events, life transformations (like Cinderella) and personal metamorphoses (such as the shy introvert who will wake up one morning assertive and outspoken, or the overweight snack-food addict who will turn into a health freak). These are long shots, but still possible. We also fantasize about things that will most likely never happen because we are not ready to do what it takes, to be brave enough, or to put in the effort and pay the price. This includes fantasies about success and glory, enormous wealth, adventure and turbulent lifestyles, different and exciting sex, and so forth. We fantasize about events that better not happen as well, such as murder or the natural death of someone whose death would solve a problem for us.

Some of our fantasies are controlled and others spontaneous. Some occur repeatedly, and others come and go instantly.

Why do humans find that their reality is not enough? Why do we need an enriched reality? There are many good reasons for this. Here are only a few:

- Getting over fears and anxieties, becoming stronger
- Keeping a positive self image and staying optimistic
- Getting ready for forthcoming events
- Reaching beyond limits and constraints

- Living the impossible
- Experiencing a world more like we wish it would be
- Finding or creating legitimacy and significance
- Creating a sense of “togetherness” with others

People need hope. Hope is the yearning we feel towards the realization of a goal, or the achievement of a benefit, which is uncertain yet feasible. Uncertainty is the story of all of our lives. As far as “possible” is concerned, we are all willing to be flexible and optimistic. Something very rare could still exist within the realm of “the possible.” As the old saying goes, “Hope is the only liar who never loses credibility.” Hope takes life’s adversities and renders them bearable. It gives us a reason to progress when things get rough. If this entails having to forge an enriched reality, then so be it. It’s a compromise worth making.

There also exists a reciprocal relationship between our “real” reality and our “enriched” reality. Sometimes we fantasize about a better future and that gives us motivation and energizes us. I will even go as far as saying that everything we create in our lives, we create in our imagination first. Even changes in our personality and our behavior happen this way. I can tell you from my own experience with hypnosis that hypnotized individuals who perform a certain behavior in their imagination, one that they were not able to engage in beforehand in real life, are often capable of performing this behavior after. This method is used both for treating phobias and anxieties and for changing behavioral patterns and habits, as well as influencing other personality and behavioral changes.

Sometimes we distort reality and ignore risks, and that gives us the courage to initiate endeavors that succeed in the end. Both our perception of reality (the distorted one) and our self image impact our belief in our chances to succeed, our inclination to take action, and the range of possibilities we can see. “Whether you believe you can do something or you believe you can’t, you’re probably right,” said Henry Ford, and he was absolutely right. People around us respond

to us in accordance with our perception of self and our perception of reality.

The culture in which we live encourages realism, maybe less today than in the past. Is enriched realism a bad thing? Must we do our best to live our lives in pure reality? We do need to acknowledge a certain level of reality, no doubt about that. Beyond that, I am persuaded that enriched reality is all right, on the condition that we do not screw up our lives on account of it. But even then, we are referring to an exchange of one enriched reality with another. An enriched reality is a human being's natural way of living. Even if you try to live in pure reality, eventually you are bound to discover that you are only deceiving yourself. Anyone who does not understand that cannot understand the human psyche, and therefore should not and could not be a marketer.

Just Do It

When we decide to adopt a competitive strategy based on an intangible added benefit, we essentially decide to develop for consumers an instrument they can use in order to create and sustain some enriched reality. Brands with intangible added benefits, by definition, support consumers' enriched realities.

Take Nike, who famously tells its customers "Do what you dream and do what you want! Don't let anybody or anything stop you! Go for it, and win!" This inspires customers to believe that everything is possible. What does Nike do other than develop high-quality, innovative, and well-designed products?

- They awarded this brand the name of the winged goddess of victory from the Greek mythology, attendant of Zeus, father of all gods, and Athena's best friend. There aren't many Nike customers who are aware of that.
- They chose an easy symbol to recognize, the Swoosh, which communicates vigor and dynamics, and resembles the "V" sign we all use to indicate something that has been finished success-

fully. (By the way, this symbol was purchased by Nike in 1971, for \$35.)

- Later, in 1988, they added their inspiring slogan, Just Do It!, which encourages a “can do” and determined attitude, counting on gut instincts. This slogan was formulated during a conversation between the advertising guru Dan Wieden and Nike employees, in which he complimented them by saying, “You do not hesitate, you just do it.” So it seems that Nike’s organizational culture authentically supports its “can do” brand concept.
- They got together with sports stars, among which the most outstanding was basketball superstar Michael Jordan. Together they created satellite brands such as Air Jordan. Michael Jordan, by the way, was not born a star, and did not even make it to the basketball team of his high school. He built himself from scratch, and he worked hard doing it. Cyclist Lance Armstrong, with whom the company has cooperated in the past few years, almost died of cancer, but he came back and added to the championships of the Tour de France that he began in 1996—altogether winning an amazing series of seven tours.
- They give out sponsorships and carry out advertising activities which never stop, and which are always consistent in their message.

How is a psychological, added benefit created in this case? How did Nike become a brand (an instrument) with which people can motivate themselves to make extraordinary efforts because they believe that anything is possible? Across all activities, Nike demonstrates to its consumers, using well-known examples from real life and first-rate storytelling, that nothing is beyond desire, and that everything is possible. Nike gives its customers a chance to experience this notion imaginatively, and to tell themselves, “Just do it!” during their inner conversations. They tell themselves and remind themselves of this by wearing Nike.

In addition, with its unique way of conducting business-marketing activities, Nike demonstrates (with only a few flops) the win-win spirit that is focused entirely on initiative and action. Nike innovates constantly, embracing almost every new idea that arises in marketing and branding. They widened the scope of their brand to include sport fashion and accessories for sports activities. They erected shopping palaces under the name Niketown. Their design and development center in Beaverton, Oregon continually emits new products. The goal is to produce new products with more diverse users. Nike makes fashions out of those innovations, using principles of short-term branding, to which you will be introduced in Chapter 15. Recently they launched the NIKEiD, an Internet customization service for shoes and other products. Bottom line: Nike built an instrument consumers can use to attain psychological benefits.

Giant companies such as Nike can do many things involving giant budgets. I want to reassure you that you can also conduct focused activities, which are more workable and less expensive, in order to turn brands into instruments for attaining intangible benefits.

Instruments for Attaining Intangible Benefits

There are ten different methods to create brands that are instruments for attaining intangible benefits. These are essentially ten different extents of branding. They gradually grow more complex with each higher level, and each one includes many options of all the previous ones. As they progress, they go further away from the tangible product, and are more engulfed in enriched reality. Let me elaborate on these ten methods.

1. Creating a perceived connection to a tangible benefit

The most basic branding method is the creation of a perceived connection between a tangible benefit, which is a direct outcome of the product itself or of any other component of its branding mix, and

a brand name and other brand identity factors. In other words, the task of branding means making consumers identify specific tangible benefits with your brand. A tangible benefit is a practical benefit or a sensuous-experiential benefit. Do not underestimate this basic method. Successful brands like Pantene shampoo, which promises to treat the six symptoms of unhealthy looking hair, can attribute their success to this method. The added benefit here is minimal, albeit crucial: helping consumers choose by offering certainty of benefit attainment.

As I have already mentioned, this benefit can also be an experience. In the 1950s, for example, Club Med introduced to the world the “everything-included-high-spirited-active-family-vacation” concept, carried out in specialized resort villages. The Club Med experience is still specific in the minds of millions of consumers around the world, although today the company is struggling to make a comeback after a near collapse in the 1990s. They were cruelly copied, with improved models and lower prices, but they did not fire back and stayed inactive for years.

2. Building mental context—an organizing concept

The next method is based on a brand creating a “mental context,” an organizing concept that clusters together otherwise seemingly unrelated facts and creates a non-obvious connection between them. This gluing idea connects together various facts about the product or marketing activities supporting it, which suddenly fall into some pattern or reflect a hidden purpose behind them. This over-arching significance may be some kind of company policy behind the facts, or a marketing idea that is manifested in them or any other shared quality. The mental context delivers a benefit, which constitutes an intangible added value. The important thing is that the brand’s major benefit is not a direct result of the brand’s tangible facts, but rather of their inferred meaning. Are you confused? The next example will make everything clearer.

If you are in a boutique hotel such as the Hudson or the Royalton in the heart of Manhattan (both belong to Morgans Hotel Group)

without knowing what a “boutique hotel” is or being aware that you are in one, you still enjoy them tremendously because these hotels have many beautiful and entertaining elements. However, being aware that you are in a boutique hotel, your experience is different. A boutique hotel is a concept that is the opposite of the traditional idea of hotel chains such as the Hilton. Hotels belonging to a boutique hotel chain differ from one another. Even the rooms inside differ from one another. This concept of boutique hotel and the mental context it shapes suddenly connects various elements in a new way in your mind, and sends you off on a “find-the-differences” quest.

Branding of this type helps turn a temporary tangible benefit into a conceptual long-term benefit. Remember the Israeli Orange? This brand was a GSM pioneer, and for a short time was the only one offering world-wide roaming with your personal phone. This brand was designed to offer the benefit of a self-image boost as a person who is “citizen of the world.” When building the brand, the temporary technological advantage of free roaming was leveraged for creating a long-term psychological benefit by interpreting it as being just one manifestation of a cosmopolitan lifestyle.

3. Directing experience using expectation

The third branding method actually creates a hypnotic effect. Here, the branding mission is to create an expectation that alters the sensuous experience. The branding creates an instrument for consumers to gain a richer experience than they would have gained from the product alone.

You are probably familiar with this method from the upscale wine industry for gourmet consumers. When a brand of wine is presented compellingly as meritorious, people who drink it tend to experience it as such. If someone tells you, “Notice how the bottom layer tastes like almonds,” I can bet that some of you will taste almonds there. Likewise, I believe that an expectation related to an energy drink like Red Bull will cause a consumer to feel a boost of energy unrelated to the actual physical effect of that drink. This brings us to an important

insight: brands built with this method may have a placebo effect. If you never encountered this term before, a placebo medication refers to the phenomenon where a fake medication achieves the same physical effect as the real one, due to patients' expectations. This phenomenon occurs pretty consistently. We can use it for far-reaching purposes indeed.

4. Creating a means for communicating a message of identity

In the fourth method, branding creates a symbol of a specific identity, to the point where its significance is familiar to all within a consumers' group. This way, anyone can use it to communicate a message of the certain identity. A "symbol of identity" can signify any type of identity. For example, it can attest to personal characteristics such as "gourmet" or "up-to-dateness" (knowing what is considered fashionable or cool); belonging to a certain social group (e.g., enlightened spiritualists); affiliation with a certain stereotype (for instance, intellectual); or a certain socioeconomic status. After branding familiarizes the symbol's meaning, it becomes an instrument by which consumers can characterize themselves. It can help them conduct internal conversations with themselves (in order to strengthen a positive self image) or to convey a message to specific others (in order to create a certain impression) or to an entire social groups (in order to communicate affiliation or status).

Absolut vodka, which I mentioned earlier, turned itself into an instrument for yuppies so they could signal their "yuppiness" to each other and thereby turned the brand into a smashing success. In some cases, you can create a community around brands of this type and facilitate mutual interactions.

5. Creating a means for conveying specific messages

Similarly, in the fifth method, branding also creates a symbol that carries a meaning familiar to all. Therefore, it too can be used as an instrument for conveying specific messages. In this case, however, the

symbol is not about identity. With this method, the symbol enables consumers to communicate a specific message or convey specific emotions to those around them.

In 1948, African diamond mogul Cecil Rhodes created one of the most powerful instruments ever for conveying an interpersonal message. That year, his company De Beers, together with its advertising agency, N. W. Ayer, which had been representing them for over a decade, came up with the idea that a diamond is a symbol of commitment, and above all, marriage. The physical fact that diamonds cannot be destroyed became a symbol of indestructible relationships. Therefore, said De Beers, when you give your loved one diamond jewelry, you declare your eternal love for her. The slogan was, “A diamond is forever.”

After generations of men bought diamonds for their chosen ones, and after women became more independent economically, De Beers identified a new potential. In September 2003, De Beers began creating a new instrument for conveying a message. This time it was for women. The idea: the left hand is reserved for the ring given to you by your lover, and it symbolizes your attachment status. Now, wear a ring on your right hand as a symbol of independence. The Right Hand Ring is a tremendous success story. The company invited jewelry designers to design specialized right hand patterns, and they responded. The advertising campaign cried out for women to raise their right hand. Ads read, “Your left hand says ‘we’, your right hand says ‘me’.” In the U.S., right hand rings became a way for women to signal that they are available. Brilliant!

6. Establishing a source of social-cultural authority

The sixth branding method consists of the creation and establishment of an authoritative voice that can be used by consumers as a road map, helping them understand what is going on in their surroundings while informing them which behaviors are normal, how they should shape their lifestyle, what will make them happy, and so forth.

In the 1980s Apple turned itself into such a source. Remember the mythical commercial “1984”? It is only one example! Apple introduced the personal computer as not only a working tool, but also as an instrument of personal expression and creativity. This was part of a much wider cultural message emphasizing the importance of every human being. This brand is partly responsible for initiating the commercialization of an enormous cultural trend. It is reflected by the wide variety of ways regular people can express themselves. Today, many engage in creative activities not because they have an unusual gift, but because it makes them feel good. Regular people can write blogs, broadcast themselves on YouTube, and otherwise express themselves and document their lives with professional quality equipment. The professional-level equipment for every man’s use is an important part of this trend (e.g., they can also cook with professional kitchenware). This is only the tip of the iceberg of this important trend.

Lifestyle brands use this method often. Contrary to common belief, lifestyle brands are not the ones shown in commercials featuring pretty people jogging on the beach or passing luxury leisure time in fancy swimming pools. Lifestyle brands are instruments with which consumers can take part in specific lifestyles. These brands support desired lifestyles and aid consumers’ participation in them. Creating a public authority or a cultural authority constitutes support of this kind.

Take Vans shoe brand, for example. It built itself around supporting non-institutionalized sports loved by teens, such as skateboarding, surfing, BMX bicycle riding, field motorcycling, and skiing. They built parks for skateboarding. They developed organizations of tournaments, championships, and even musical tours, all the way up to pool parties and other types of events for their brand community. This branding method is also very adaptive to brand communities.

7. Creating the long arm

With the seventh method, branding is about creating an instrument for consumers to act upon objectives that they consider grand or

extremely important, which they cannot affect by themselves. Just as Anton Chekhov, the Russian author and playwright wrote, “Man is what he believes.”

As I mentioned before, The Body Shop turned shopping at its stores and buying its products into a way to contribute to environmental causes, and as a way to support needy people all over the world. Anita Roddick, who founded this chain in 1976, established a strict policy of working only with suppliers who refrain from experiments on animals and who take measures to protect the environment. She donated generously to humane causes, volunteered herself, and single-handedly designed an organizational culture oriented towards volunteer work and donations to worthy causes. Today this chain has more than 2,000 shops in more than 50 countries.

Another impressive example is Mecca Cola. In 2002, a French businessman (Tunisian by origin), named Tawfik Mathlouthi decided to combine a protest against U.S. behavior towards the Arab world, donations to Palestinian children, and good business. He launched a cola brand that is a proclaimed Coca-Cola imitation. This psychological, and perhaps also social instrument allows consumers to contribute to causes they support while they drink their cola. Between 10 to 20 percent of Mecca Cola’s profits are dedicated to these causes. Their slogan: “Don’t drink stupid, drink with commitment.” It is not surprising that this brand became a hit among Arab consumers in Western Europe. By the way, this method is also fit for creating brand communities.

8. Creating an alter ego

With the eighth method, branding creates a means by which consumers can behave, at least at a fantasy level, in a way desired yet repressed. The brand acts in a specific manner and constitutes an “alter ego” for its customers. By buying the brand, consumers can feel as if they realize the specific desired behavior.

One of the most conspicuous brands of this kind is *Playboy*

magazine. Hugh Hefner published the first issue of this magazine in December 1953, with an investment of approximately \$8,000 and with Marilyn Monroe as the first centerfold girl. The magazine carried no date because Hefner did not know whether there would be a second issue. The magazine sold approximately 4,000 copies. As the second issue approached, Arthur Paul, who later became the magazine's graphic editor, designed the famous Playboy bunny logo with his tux and bowtie to represent a cultured man who was interested in sex. The term "playboy" was designed to express outgoing sexuality and hedonism combined with intellectualism.

Today only a few people are aware that Playboy endorsed quite a few of America's biggest artists in its time, and that it also organized jazz festivals, supported stand-up comics like Lenny Bruce who engaged in biting social and political commentary, and stood at the front leading heated social battles for causes such as a woman's right to abortion. The Playboy brand became an instrument for the sophisticated and successful man, with which he could experience saucy mischief that he could not allow himself to experience in his real "respectable" life.

Fashion brand Diesel, led since 1985 by Renzo Rosso, is a more recent example. *Select*, the British music and trends magazine, chose Rosso as one of the one hundred most influential people in the world. Diesel's second name is provocation—endless provocation. Its cynical slogan, which is famous by now, "For successful living," accompanies campaigns in which pigs sit around a dinner table, homosexual sailors kiss, Africa is the world's superpower, and nuns wear jeans. Teens, the brand's enthusiastic consumers, can feel as though they themselves are behaving provocatively every time the brand spawns another one of its juicy and far-reaching campaigns.

9. Building an emotional gym

The ninth method is based on the insight that in our relatively safe and protected, civilized way of life we bypass many of our possibili-

ties as human beings. Originally our body was designed for challenges and risks that our current lifestyles do not demand of us most of the time. As it happens, we do not go out hunting for food often, and do not have to fight for our survival. Likewise, we have been designed to experience feelings and emotions in a range much wider than our lifestyle enables. Thus, we are not able to know the whole range of our possibilities. Our life in the modern world is arranged in such a way that most of us experience acute fear or obsessive desire rarely, if at all.

Of course, this means risking degeneration. So we go to work out at the gym in order to prevent our body from becoming soft and weak. Similarly, we watch movies and television shows in order to “work out” these feelings labeled inappropriate and incorporate them into our lives. The “building an emotional gym” branding method builds opportunities for us to exercise our neglected feelings.

Soap operas and reality TV are good at that. “Television without pity” is the description provided by one website which reviews reality TV. Dozens of such popular programs are broadcast, beginning with the “softer” kind like *American Idol* and its counterparts, in which talented youth compete for the chance of becoming instant music mega-stars. *The Apprentice* has contestants compete for a dream job with Donald Trump. In *Wife Swap*, families exchange women for ten days and see what happens. *The Swan* has contestants undergo plastic surgery and physical as well as mental treatments in order to come closer to the ultimate standard of beauty.

When we watch shows such as these, we become excited like our ancestors in the ancient Roman Coliseums who watched gladiators fight each other or wild beasts to the death. Just as they were aroused by real blood back then, we are excited and aroused by real distress today. We watch people emotionally and physically endure extreme situations and knowing that it is real excites us.

Las Vegas (the city and the brand), a good example of the “experience locations” industry, cuts us off from our regular lives and offers us a chance to encounter our extreme emotions—the dreams, the hopes, the ecstasy and loss of control, and even the fear and anxiety.

10. Fantasy support

Slightly different from the previous method, our tenth branding method creates fantasy catalysts for our consumers. These brands are designed according to people's favorite fantasies, some of which we discussed earlier.

In 1973 the name Timberland, meaning "woodland," was given to products from a shoe factory belonging to the Schwartz family from Boston. This brand was designed as an instrument by which consumers could fantasize daring adventures in the face of natural forces. Timberland shoes' fantastic (although seldom needed) durability was used to create a much wider psychological significance when it was introduced as a means to endure extreme climatic and surface conditions. Alaska starred in this brand's advertising for a long time. Then this fantasy was broadened even further, with campaigns for a variety of fashion products marketed under that brand name.

A different brand altogether, Harley-Davidson, still succeeds today in maintaining up to 50 percent of the global heavy motorcycle market! The average Harley rider is nearing 50 years old. The common profile includes white collar professionals and executives. During weekends they ride their Harleys and know that deep inside their mundane, square, and respectable image—known by everyone in their surroundings—hides a wild brute thirsty for adventure. They fantasize about a different life, much more riotous and tempestuous than the one they have.

Dr. Gian Luigi Longinotti-Buitoni, president and CEO of Ferrari North America, wrote a fascinating book on marketing high-end brands called *Selling Dreams* (Simon & Schuster, June 1999). He says about fantasy supporting brands, "The dream is not to own a crown, it is to be a king!"

The common approach of MBA clones is to pile together all these very different types of brands, labeling them with a different trendy term every time, such as added value brands, emotional brands, or Lovemarks. Usually they make a fine salad out of brands that carry experiential-sensuous benefits, tossing them together with brands

that carry experiential—emotional, psychological, interpersonal, and social benefits. They make an erroneous distinction between “rational” brands and “emotional” brands. This is as discerning as making a distinction between cheese from cow’s milk and goat cheese. In fact, it is even more idiotic than that because there is no such thing as “rational” brands. By this mistaken term they refer to brands whose purchase is characterized by thoughtfulness. However, this contemplation is in fact only one step of the way leading towards imagination and emotion, as explained earlier. This happens because they are very often clueless when it comes to knowing how brands become incorporated into consumers’ worlds.

Understanding the various types of added benefits, or intangible instrumentality, as well as understanding ways in which these brands benefit consumers and turn into ways by which they can achieve their goals, makes all the difference in the world between creating brands professionally and creating pseudo-brands amateurishly.