

THE POWER OF THE DARK SIDE

MOTIVATION, POSITIONING AND THE SEVEN DEADLY SINS

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INTRODUCTION

The dark side of human motivation is explored in this paper, which postulates that the most powerful drivers are primeval human passions. Brands that understand and position themselves sharply on these are able to influence and connect strongly with consumers. The assumption that in the "Seven Deadly Sins" lie primeval forces powerful enough to drive behavior is addressed in this paper, and used to build a construct to understand motivation and brand positioning.

THE CONTEXT: BEHAVIORAL MODELS FROM THE ANCIENT WORLD

Ancient cultures/religions regarded the human being as driven essentially by desires and passions over which he strove to maintain control.

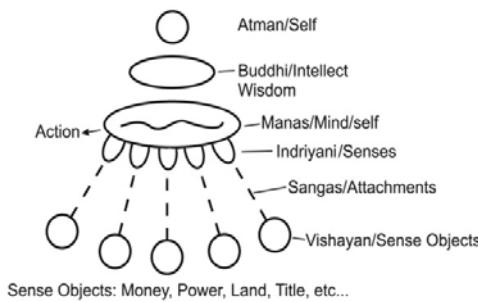
Hindu philosophy: "The Enjoyer"

Hindu mythology provides us with a powerful metaphoric image of a Charioteer steering a fleet of horses with his Passenger behind him.

*"Know thou the soul (atman) as riding in a chariot,
The body is the chariot,
Know thou the intellect as the chariot-driver,
And the mind as the reins,
The senses, they say, are the horses
The objects of sense, what they range over
The self combined with senses and mind
Wise men call 'the enjoyer'." Katha Upanishad*

FIGURE 1. THE ENJOYER

The Hierarchy of the Mind's Components

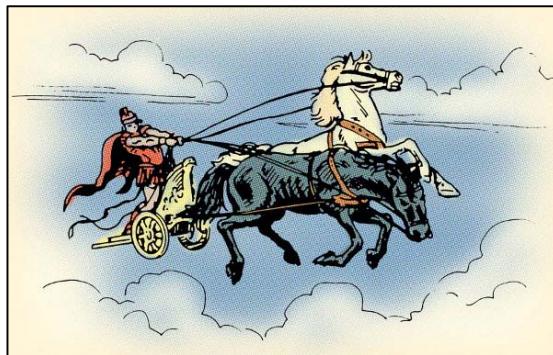


The Intellect, the Charioteer, acts as the force of reason, controlling the horses and guiding the chariot skillfully along a smooth and rational road.

Plato's allegory of the chariot

In the *Phaedrus*, Plato uses the allegory of the chariot to explain the tripartite nature of the human soul or psyche. He describes a chariot pulled by a pair of winged horses- a dark horse and a white horse. The chariot is the soul, the charioteer Knowledge or Reason, and white and dark horses symbolize Pleasure and Honor respectively. The White Horse wishes to rise towards heaven, but the Dark Horse attempts to pull the chariot back towards the earth.

FIGURE 2. PLATO'S CHARIOT ALLEGORY



The Charioteer achieves harmony by channeling the energies within both horses towards his goals. The White Horse, Plato believed, was the Charioteer's friend who helped him to rein in the Dark Horse, which was more recalcitrant, and potentially more powerful.

The Seven Deadly Sins

The Catholic Church describes "Seven Cardinal Sins" used by Dante in his work, described as "*flaws in the soul's inherent capacity for goodness as made in the Divine Image, yet perverted by the Fall: Lust, Greed, Sloth, Pride, Envy, Wrath and Gluttony.*" Man is in a constant state of struggle to control or subdue these powerful passions so that he can live his life in a controlled and rational manner.

These represent, possibly, some of the earliest models of human motivation, which focus on the interplay or conflict between the "noble" and "animal" or baser nature of man.

Modern theories

Our modern theories of aspiration and attainment use slightly different perspectives from those of the ancient world. At the base of modern theories is the idea of the "Rational Man"- *Homo Economicus* - who acts rationally out of self-interest and the desire for wealth, given a condition of complete knowledge. The concept of the 'Rational Man' came in for criticism as the condition of complete knowledge is unrealistic. Herbert A Simons, more recently, in *Models of Man*, introduced the idea of Bounded Rationality, in which he pointed out that most people are only partly rational, and are emotional/ irrational in the remaining part of their actions. Even here, there is an implicit assumption that this person is self-aware and understands what his needs are and how they can be satisfied.

Maslow's Hierarchy of Needs, for instance, shows a man who is driven in a measured and rational manner, first to satisfy his basic physiological needs, then to gain respectability in the eyes of society, before he finally turns his attention to his ego needs and ultimately follows his dreams, seeking self-actualisation.

However, there appears to be much whimsicality in decision making which rational theories are unable to fully explain. The question that arises is whether we have paid too much attention to the "Rationality" and too little to the "Animal" aspect of the "Rational Animal". Is man, in fact, more a 'Rationalizing', than a 'Rational' Animal? Can it be that we can trace most human behavior to one or the other of the primeval passions labeled as "sins" by some of our cultures?

CONTEXT OF THIS PAPER

Hypotheses

The hypotheses that we have worked with for this paper are the following:

1. Human behavior tends to be powered by primeval passions. (The framework of the Seven Deadly Sins has been used).
2. Brands and communication work best when they directly address these primeval drives and passions.

The objectives

This paper addresses the following:

1. Exploratory work to create a construct based on the Seven Primeval Passions and build a framework that can be used for understanding motivation and for brand positioning.
2. Examine the positioning and communication semiotics of different successful brands using this perspective, through the lens of this construct
3. Develop a qualitative technique that can be used to identify the underlying passion that drives a brand or category in an efficient and interesting manner.

This has been envisaged as a preliminary, exploratory study towards these ends, which could find ratification at a later stage through quantitative and other methodologies.

The methodology and process

The study has progressed in stages:

Stage 1: Literature survey with regard to theories of motivation, emotional contexts to motivation, studies conducted on the different passions in terms of their impact on behavior.

Stage 2: Discussions with industry practitioners in the area of marketing and advertising. The practitioners chosen are eminent in their fields, with experience ranging from 15 – 25 years each in Indian and international contexts. The objective here was to obtain their interpretations, perspectives and help build nuances into the theory as it evolved. Towards the end of this stage, a “Passion Wheel” was evolved as a potential theoretical framework based on the “Seven Sins”.

Stage 3: Primary research through in depth interviews. These were conducted with 20 working men and women from SEC A1 in the age band of 22-30 years, drawn from the cities of Mumbai and Delhi. The objective of this exercise was to obtain an understanding of whether the drivers towards categories and brands that respondents felt most strongly about, could be effectively mapped on the Passion Wheel. The interviews also were a preliminary attempt to create a methodology that could be used to carry out such a mapping process, which could be evolved into a full-fledged methodology if successful.

Stage 4: Mapping of brands and categories. At around the same time, brands and categories have been mapped on this grid based on an analysis of the communication and positioning, and from brand equity studies conducted over the last decade. This is a subjective analysis, and in some cases varying interpretations on the positioning or success drivers are possible.

The last two stages have been used to fine-tune the construct.

THE FINDINGS

We would take you through the thought process as it evolved through these stages, as follows:

- Assessing the cultural significance of this concept: Is the concept limited to certain cultures or is it applicable across?
- Assessing the behavioral significance of this concept (definition, assessment of each “sin” in the context of the consumer)
- Evolution of the Passion Wheel
- Findings from primary research
- Future indications
- Conclusions

Assessing the cultural significance of this concept: Is the concept limited to certain cultures or is it applicable across?

“Five enemies of peace inhabit with us- avarice, ambition, envy, anger and pride; if these were to be banished, we should infallibly enjoy perpetual peace” Petrarch

The concept of the seven sins as we know them, first made their appearance in the works of Evagrius Pontius, a 4th century monk, who listed the following: Gluttony, Prostitution/ fornication, Avarice, Hubris, Sadness at another's good fortune, wrath, boasting and Dejection (original word “acedia”). It was Pope Gregory I who revised the list to the form that Dante later adopted in his work, and which the Catholic Church today uses: *“superbia, avaritia, invidia, ira, luxuria, gula, pigritia, seu acedia”*, or “pride, avarice, envy, wrath, lust, gluttony, and sloth/acedia”. These are called “capital sins” as they

are believed to be the origins of other sins. The Catholic Church also has seven virtues that correspond to the seven sins - humility, charity, kindness, patience, chastity, temperance and diligence.

Do equivalent concepts exist in other cultures as well, or is this concept confined solely to the Christian world? It was interesting to find that there were echoes of the same thoughts in other cultures as well.

- In the Buddhist Mahayana tradition is the concept of "kleshas". In his book *Going on Being: Buddhism and the Way of Change, a Positive Psychology for the West*, Mark Epstein describes Kleshas as "*passions / afflictions or conflicting emotions / disturbing conceptions (the word is difficult to translate) that are so intense that they propel us mindlessly into actions.*" The five kleshas / five poisons are listed as *Moha/avidya* or delusion/ ignorance, *Raga* or desire/ attachment, *Dvesha* or anger, hatred, *Mana* or arrogance/ conceit, and *Irshya* or Envy.
- Hindu theology describes six passions – the *Arishadvarga* - that are believed to lead men away from spirituality. These are Lust (*kama*), Anger (*krodha*), Greed (*lobh*), Ego (*ahamkar*), Attachment (*moha*) and Envy or Jealousy (*matsarya*). Interestingly, these six passions are said to be the primary drivers of the Kali Yuga - the era that we currently live in - an era characterized by materialism. In the Sikh tradition, Lust, Greed, Rage, Attachment and Ego are five weaknesses of the human personality described as Five Evils, or Five Thieves.
- The seven sins in the Islamic faith do not coincide with those in the Christian faith. However, many of the Catholic sins find censure in the Quran. For example, on Pride, the Quran says: "Do not die in a state of pride, greed and arrogance," and on envy, "Beware of envy because indeed envy destroys good deeds in the same manner as fire destroys wood".

There is, therefore, broad recognition across cultures of the existence and potency of these core passions to direct behavior. In fact, only the Catholic faith actually categorizes them as "sins". Other religions and cultures view them as powerful and potentially destructive passions if not kept under check.

Assessing the behavioral significance of this concept

Sins, or natural drives and passions?

Michael E Soule, the eminent US biologist, had this to say on the seven sins: "*Sin is about the most primitive elements of survival and reproduction. If you look at the seven deadly sins, you see that each of them concerns a major composition of fitness - how we survive, and how we succeed in courtship and reproduction ... you have the ancient visceral impulses, which arise from the animal need to sleep, eat and mate. Gluttony is just the inherited desire to eat when food is available ... sloth is the desire to rest.*" Anger, he believes, arose from competition for meager resources and helped fight competitors.

Dr. Soule says that the sins of lust, sloth, gluttony/greed and anger are in the limbic system, and are primitive. Interestingly, these correspond with Freud's concept of Id, which is the part of the personality structure that contains a human's basic and instinctual drives, and operates to seek pleasure and minimize pain. It is the source of our bodily desires and motivates the tendency to seek instant gratification. "*We are hardwired to behave in self-biased ways*". Michael Soule says that the two remaining sins of Envy and Pride, which he describes as "nearly uniquely human," are located in the young neocortex, and can exist only in highly social animals. These "sins" require a social context.

It is interesting to read the views of Adam Smith, who, in his *Theory of Moral Sentiments* has a chapter entitled "Of the degrees of which different passions are consistent with propriety". He distinguishes between five types of passions:

- Passions which take their origins from the body - "appetites which take their origin in the body" such as excessive eating or sex which appear repulsive to a viewer (which correspond to Lust and Gluttony)
- Passions which take their origins from a particular turn or habit of the imagination - which he describes as "happy passions" such as dreaming of love (love as such is discounted by the seven sins construct, and even Adam Smith had no respect for this emotion)
- Unsocial passions - hatred and resentment, the expression of which is improper in the presence of others as the "immediate effects are disagreeable" (Anger)
- Social passions - "generosity, humanity, kindness, compassion, mutual friendship and esteem" which he describes as "benevolent passions"
- Selfish passions - grief and joy, since they may provoke envy and jealousy in others, or induce depreciation.

We could classify Lust, Gluttony and Sloth, and even Anger, therefore, into a category of physiological “sins” falling into a more primeval, Id space. Passions such as Greed, Envy and Pride could be classified as “Social Sins” as they have social dimensions, arising from self-perception and self-esteem, relative to others.

There is a temptation to organize these passions into a hierarchy similar to that of Maslow, as illustrated in figure 3.

FIGURE 3. A HIERARCHY OF SINS



However this construct is fallacious, as there appears to be no strong sense of satiation of desires and resultant progression amongst the ‘sins’. There may, however, be variations with regard to the kind of drivers at play at different stages of Maslow’s Need Hierarchy.

How can the “seven sins” be defined?

How do we define the Seven Sins? At a cursory level, we could classify the seven sins as “emotional drivers” or simply “emotions”. The role of emotion in decision-making has been the subject of many studies. Emotions are believed to arise when events or outcomes are relevant for one’s concerns or preferences, and they prioritise behavior that acts in service of these concerns. Emotions can be understood as “programs for intuitive decision making” (Zeelenberg et al).

A survey of studies on emotions shows the following:

- Pride, envy, anger and lust have been researched quite extensively, and fall into conventional paradigms of affect, emotion or mood. Pride is, however, listed as a positive emotion, and its more malign form as ‘hubris’ or ‘arrogance’ does not appear. Lust appears in some lists of emotions and tends to be clubbed with ‘love’, which robs the passion of its edge (Laros & Steenkamp, Zeelenberg et al, Romani et al).
- ‘Gluttony’ and ‘sloth’ rarely find a place in lists of emotions. The explanation could be that gluttony and sloth are descriptive of physiological rather than psychological/ emotional states of being. This does not explain, however, why ‘active’ and ‘relaxed’ make the cut. Some of the emotions listed, taken together, could come close to the gluttonous or the slothful state, but fail to adequately capture the passion contained in the words.
- Greed is also not listed often amongst emotions studied. A reason for this could be that, in a capitalist society, greed powers all economic behavior to some degree, and therefore is not clearly spelt out as either a driving or a resultant emotion with regard to brands and products.

In this paper, we would refer to the seven sins as “passions” rather than as emotions, or emotional drivers.

It was also interesting to find that “shame” and “guilt”, referred to as “moral emotions”, have been established through numerous studies to be strong drivers for behavior. The two emotions differ in that shame stems from a goal not reached, while guilt arises from an exceeded boundary (Wicker, Payne, and Morgan 1983). The studies show that the presence of guilt will induce behaviors to balance out the act that induced guilt in the first place (Ghingold, 1981).

The importance of shame and guilt as drivers suggests the existence of a moral framework used by people to guide their behavior, not very different from perspectives in ancient times.

Analysing the “sins”/ passions and their use in positioning/ communication

Luke Skywalker: Is the dark side stronger?

Yoda: No, no, no. Quicker, easier, more seductive. Star Wars Episode V: The Empire Strikes Back

The following is an analysis of each of the seven ‘sins’ or passions based on a literature survey and observations based on primary qualitative research studies conducted over the last decade in a variety of categories.

1. Envy

Success makes so many people hate you. I wish it wasn't that way. It would be wonderful to enjoy success without seeing envy in the eyes of those around you. Marilyn Monroe

Aristotle describes envy as the pain caused by the good fortune of others. Envy implies the existence of a rough social equivalence where comparisons can be made. “*Envy is ever joined by comparing of a man's self: and where there is no comparison, no envy. And therefore kings are not envied except by other kings*” (Bacon). The higher the importance given to social and relative status in a society is, the greater would the impact of envy on behavior be.

In his highly informative treatise on envy, *The Bright Side of a Deadly Sin: The Psychology of Envy*, Niels Van Den Ven points out that of all the deadly sins, envy is the only one that is no fun. Envy is an experience that is more frustrating to the envier than to the envied.

There are two forms of envy: malignant and benign (Niels Van Den Ven).

- Malignant envy carries overt ill will towards the envied and may prevent one being envied from striving for excellence. This may arise from circumstances where the envier may find it difficult to narrow the gap due to constraints.
- Benign envy contains less ill will towards the envied, and triggers positive action towards narrowing the gap due to feelings of inadequacy on the part of the envier. It is a strong motivator to change.
- “Benign envy” is different from “admiration”. Admiration carries positive emotions of esteem, awe, appreciation and respect and causes no change in behavior. It is important, for upward mobility or change to take place, for some negative content to be present in the emotion.

The conditions that evoke malignant and benign envy and admiration are not very clear as of now, but appear to be as follows:

- Malignant envy is directed at a person whose superior status is believed not to be deserved, or if the envier feels helpless and unable to achieve the superior status
- Benign envy is directed at a person whose superior status may or may not be deserved, but where the envier perceives the superior status to be attainable
- Admiration takes place for one whose superior status is believed to be deserved, and where the superior status may not be within reach

Upward mobility and aspiration are driven largely by envy, a need to ‘keep up with the joneses’ and to narrow the gap to soothe the acidity triggered by being worse off than peers.

Advertisers and marketers have recognized and used envy effectively in communication. Every luxury product that flaunts its features and expensive tag arouses envy and covetousness in those who do not possess it. Envy is directly related to the price of the product/ brand, and the higher the price, the higher the envy.

However the most powerful ads/ brands have been those who have used this emotion in an unapologetic and ‘unadulterated’ form. In 1982 Indian television viewers were shocked out of their seats by a commercial for a new brand of television that showed a TV screen being shattered by a stone thrown by an envious neighbour, followed by the appearance of a Devil, complete with horns and a tail, who hissed, “Don't just envy the Onida TV. Buy it”. The brand's baseline: “Neighbor's Envy. Owner's Pride.” Needless to say the commercial was highly memorable, and the brand stayed prominent in the Indian market for many years after, commanding a premium. It is interesting that the advertising showed a destructive, malignant form of envy, implying that communication could project the more provocative malignant form of envy with good result.

This case also brings out the close relationship between the emotions of envy and pride/ hubris. The more malignant form of envy could hike the sense of value and unattainability of the object of envy, raising the level of pride associated with it.

Envy in the benign form has also been powerful when used in a direct and straightforward manner. A long running campaign for Rin, a brand of detergent soap in India in the 1980s, showed a woman comparing her own clothes to those of a passing lady and wondering, “How are her clothes so much whiter than mine?” This campaign performed extremely

well sustaining the brand at very high levels of sales. Here the entire coding of the ad was of the benign form of envy, as there was no animosity on display between the envier and the envied.

Young & Rubicam, the advertising agency, in their publication *All you need is Envy* have specified four measures to judge the envy levels of a brand:

"Envy is maximized when a brand...

- *Gets noticed by everyone*
- *Is not an everyday item*
- *Is polarizing*
- *Still has an air of mystery about it"*

As per their analysis, Coca Cola is strong on all four measures, and therefore is low on envy, while a brand such as Louis Vuitton, with high levels of differentiation and esteem but low levels of relevance and knowledge, can “provoke serious amounts of envy.” The Y&R “Powergrid” maps brands on Brand Strength (Differentiation & Relevance) against Brand Stature (Esteem & Knowledge) where high Strength/ Stature brands would inhabit the “Envy Zone”.

What this implies is that preservation of envy is an on-going process, and a matter of strategy (pricing policies, brand architecture), as a brand could naturally slide down an envy scale as it gains market share and ubiquity, losing some of the original mystique.

In modern times, technology products are strong sources of envy as through constant upgradation, they are able to keep the differentiation alive. Technology already contains some inherent degree of mystique.

2. Pride

"I love what I do. I take great pride in what I do. And I can't do something halfway, three-quarters, nine-tenths. If I'm going to do something, I go all the way." Tom Cruise

We need to distinguish the word “pride” which is today used in a positive sense, from the word “hubris” which is what was originally designated as a sin. Aristotle defined hubris as the shaming of a victim purely for one’s pleasure.

Pride today is divided into “hubristic pride” and “authentic pride”.

- Hubristic pride approximates (but does not quite mirror) the original concept of “hubris”, denoting overconfident pride and arrogance, lack of humility, and is edgy and provocative. In Hubristic Pride, success is attributed to one’s own stable, innate ability and is associated with extreme self-love and narcissism. It is tied to global beliefs about ability and would give rise to statements such as “I am the best” or “I am naturally talented” which sound conceited. Hubristic pride derives from a sense of power over others, and a recognition of this aspect by others is what has the ability to make it sting.
- “Authentic Pride” is characterized as “accomplished” and “confident” and is focused more on the means to achieve goals, deriving from specific achievements and goal attainments.

People use brands and products to build their self-image, boost their confidence and repair holes in self-esteem. As a driver, pride is strong and well recognized by marketers.

“Pride of ownership” is a state that many marketers wish their brands to achieve. Many take the route of Authentic Pride in their communication, where they bolster claims with Reasons To Believe (RTBs). This is a route preferred when the company does not believe that an unsupported claim of superiority would be credible with their audience.

Onida, from the previous example, launched with a position of hubristic pride (“Neighbor’s envy, owner’s pride”). With the entry of Japanese and Korean brands, Onida lost the technology edge and did not feel able to carry off the earlier stance, hence shifted to a position of authentic pride supporting their claims with RTBs.

There are many examples of successful brands using hubristic pride:

- Brands, such as Harley Davidson, are noticed and envied, the arrogance evident in every line and accessory of the brand.
- The Eliminator, a cruiser launched by Bajaj Auto, was positioned with the tagline, “Feel Like God”.

- Apple rarely advertised, and this in itself seemed to project the arrogance of the brand. “*Apple really beats to a different drummer. I used to say that Apple should be the Sony of this business, but in reality, I think Apple should be the Apple of this business.*” Steve Jobs

Extreme forms of narcissism and self-love also fall into the zone of hubristic pride. Mohammad Ali was a strong symbol of hubristic pride, as is Shah Rukh Khan of Indian cinema. A deeper analysis of the “Do the Dew” campaign from Mountain Dew shows the high degree of hubristic pride coded into the daredevil personality of the brand that the campaign projected. Activities such as bodybuilding are narcissistic.

Sugar free products find the narcissistic proposition of weight control (therefore a beautiful figure) to be more powerful than appealing to people’s sense of control from a health point of view.

Hubristic pride generates feelings of veneration and adulation. This stance polarizes audiences into those that love and worship, and those that are disgusted by the tone and hate. But the stance is always provocative. It works best when there is natural rock strong credibility, and a fall from grace can be very steep.

Lance Armstrong is an example where loss of credibility has transformed feelings of adulation to feelings of disgust and aversion.

3. Greed

“There is a sufficiency in the world for man’s need but not for man’s greed.” Mahatma Gandhi

Greed is defined as “an intense and selfish desire for something, esp. wealth, power, or food.”

Capitalism and what we call ‘rational behaviour’ are built around self-interest and maximizing of “personal satisfaction”. When we talk of man’s insatiable needs, we are finally talking of man’s greed, his need for more, and his inability to stay satisfied with what he has. This restless, seeking nature of man is what drives activity to develop new products, to innovate, to produce more goods and to intensify the enjoyment of life in a hundred minor ways. The character Gordon Gekko in the 1987 film *Wall Street* put it thus: *“Greed, for lack of a better word, is good. Greed is right; greed works. Greed clarifies, cuts through, and captures the essence of the evolutionary spirit. Greed, in all of its forms: greed for life, for money, for knowledge has marked the upward surge of mankind.”*

Yet, most people react sharply to the idea that they are “greedy” though they accept that they always do “want more”. In the Multiple Aspiration and Poverty Lines (MAPL) theory, it was shown that as people climb a ladder of affluence, they readjust their concept of ‘minimum needs’ and develop a new set of material goals. Given this construct, most people believe that they are simply satisfying their needs, and not being “greedy”.

So what then is the “greed” that the ancients wanted us to guard against? It is avarice, a concept defined by Merriam and Webster as an “excessive or reprehensible acquisitiveness.” Avarice is an aggressive act of grabbing more than one’s share, and in the process, depriving others of their rightful share. Avarice is the extreme or malignant form of greed-reprehensible, disturbing and provocative. Avarice calls to mind the marauding hordes of robbers, and has a construct of aggressor and victim.

Is avarice a core driver, and if it is, can it be openly displayed in communication and in the marketplace?

The slash and grab version of Avarice is rarely visible in the communication for brands, but is certainly the trigger, that marketers aim for, with their “buy one get one free schemes” and half price sales. These trigger behavior towards excess, and arouse a primeval instinct to pillage and plunder and come away with spoils, with a distinct sense of victory and unholy glee. There is energy and aggression on display in this type of greed and an implication that the object of greed is worth fighting for. Thus display of avarice may reflect poorly on the person, but does no harm to the perception of the object of greed.

Avarice implies personal aggrandizement at the cost of others and this is where avarice, as a ‘sin’ seems to differ from gluttony, lust and sloth, which do not have a social context. The need not to be left behind, not to be the loser but to be part of the winning, marauding gang, is what triggers action.

4. Anger

“Anger is a killing thing: it kills the man who angers, for each rage leaves him less than he had been before – it takes something from him.” Louis L’Amour

Anger is described as “despicable temporary madness”. It is an emotion that arouses feelings of aggression, and in its pure, uncontrolled form is condemned as destructive both to the angered as well as the object of anger. Buddha is reported to have said on anger, *“A man conquered by anger is in a mass of darkness. He takes pleasure in bad deeds as if they were good, but later, when his anger is gone, he suffers as if burned with fire. He is spoiled, blotted out, like fire enveloped in smoke.”* Hinduism regards anger as arising from frustration of worldly desire.

Yet, certain types of anger are seen as justified. Christians, for instance, believe in God’s anger at the sight of evil. Aristotle saw value in anger if used to fight for justice. Across cultures, anger for a just cause is seen as positive. In Indian mythology, there have been powerful female characters who have embodied the burning anger of the wronged. Draupadi, in the Indian epic, the Mahabharata, took a vow of vengeance against the Kauravas who tried to rob her of her virtue, saying that she would leave her hair untended till she had their blood to dress her hair with. Amitabh Bachchan, the Indian actor, played the Angry Young Man in many successful films through the 70s, acting out the character of Vijay who fought the establishment to secure justice for the downtrodden.

How powerful a driver is anger? In research, anger emerges as one of the most prominent and powerful negative emotions driving behaviour. The desire to gain revenge on, or get back at an instigator is also defined as anger (Averill, 1983). Anger is also a qualitatively different emotion from dissatisfaction. Angry customers report feelings of finding the situation unfair, and violence and actually act by venting their feelings verbally, at the very least. Dissatisfied customers feel unfulfilled but do not act, preferring to seek reasons or trying to fix responsibility for their feelings (Bougie, Pieters & Zeelenberg, 2003)

It appears that anger is a strong trigger for change where it comes to post product experience and service. To what extent can it be a positioning stance for a brand, or a communication device?

Amongst the different communication examined, the feeling of righteous wrath and justified violence has been used effectively by brands in categories that involve germ kill or pesticides. The aggression, use of weaponry, technology and then dead bodies of mosquitoes or cockroaches or other bugs, all reflect the anger and violence in a just cause- protection of humanity against an alien species. The trigger for this type of anger is fear. As Yoda pointed out to Anakin Skywalker, *“Fear is the path to the dark side. Fear leads to anger. Anger leads to hate. Hate leads to suffering.”*

The concept of “a woman wronged” was visible in a highly successful campaign for the Unilever brand Wheel showing an angry housewife lashing out at her earlier detergent, flinging it away, saying, *“Get out of my sight. I wanted whiteness from you but you gave me blistered/burning hands.”* This was directed against the brand Nirma, which had sneaked up on the leading brands to capture sizeable market share, but which also had a reputation for being poor in quality.

Wrath in a just cause was a theme in a campaign for Tata Tea in India (Jaago Re) that gave the base position of “awakening” a moral nuance, converting it into a call to rise against corruption.

The rawness and energy of anger is provocative, serving to arouse, and instigate a need to act. Destruction, shattering, and so on are anger codes, as is rebellion and uprising.

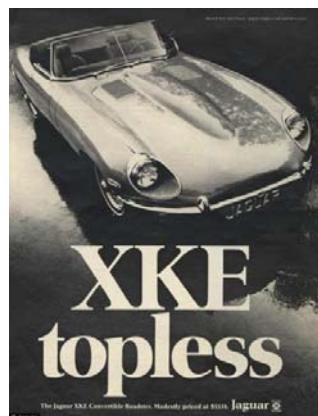
5. Lust

“Lust’s passion will be served; it demands, it militates, it tyrannizes.” Marquis de Sade

Of the seven sins, lust is probably the most widely used in communication. We need to make a difference between the words ‘sex’ and ‘lust’. Lust is an overwhelming desire to possess that verges on the obsessive, and goes far beyond sex. The emotion of lust has a structure of its own - there is a period of longing, of coveting or craving, and then of winning the object of lust, of possessing and then of entering into an intense relationship. There is no logic or rationality about desire, just a primeval and instinctual response.

In work done on the motorcycle, the Royal Enfield Bullet, we found that a Bullet owner has desired or coveted (lusted after) the Bullet for a long period before he bought it. He has worshipped it from afar, imagined himself riding it, flirted with it, and finally, the moment when he could afford one, has bought it. His relationship with the Bullet is deep and almost organic. People lust after shoes, or bags, or automobiles.

Communication can project the emotion of lust in many different ways. One of the most impactful early ads on lust was the Jaguar ads of the early 1960s which openly peddled the sex appeal of the car.

FIGURE 4**FIGURE 5**

The symbolism of the half eaten apple on Macintosh products is believed by many to be the ultimate symbol of lust. Even in cultures where the apple does not symbolize temptation, the clean lines and smooth aesthetics of Apple products have been described as "sexy" and the brand, "desirable". In an article published in *The Independent*, "Paul Vallely: How Steve Jobs reinvented desire" (October 2011), the author plays back some of statements Apple owners make about their products: "*Owning an iPad makes me feel sexy.*" "*I bought it because I love the way the keys sound when I hit them.*" "*I just woke up this morning and felt like I needed one.*" A woman described the iPad as "*a sexy piece of kit: slender to hold and so beautiful to look at you would catch yourself open-mouthed and salivating*". "*Another object of male desire.*"

The Axe Effect campaign has a far more direct take on lust. The commercials place lust at centre-stage, simply suggesting that using the product would make the user extremely desirable and irresistible to women. The campaign was highly impactful across the world, even in conservative India.

Lust and sex have been used to sell a variety of products beyond these, including chocolates, ice cream, deodorants, perfumes, cosmetics, in fact the list is endless.

6. Gluttony

"For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe [a man] with rags." Proverbs 23:21

St. Thomas Aquinas lists five ways in which one can be gluttonous:

- Eating food that is too luxurious or expensive
- Eating food that is in excess of need
- Eating food that is too elaborately prepared
- Eating too soon
- Eating too eagerly

Going by this list it would appear that we live in a very gluttonous era indeed. Loss of control, and indulging in excess, is an important code in gluttony. But this is not the only side of gluttony- there is also the highly materialistic man with excessive appetite for life, and who does not shy away from indulging his taste. While this emotion applies strongly to food, it applies equally to all other categories that are experiential. One could be a glutton for music, or art.

The line between greed and gluttony is very fine and the two may not be easily distinguishable from each other. However, as pointed out earlier, greed has a social context, while gluttony is individualistic, and deals with over-indulgence of one's appetite, though not necessarily at the cost of others.

Gluttony, like lust, works better as a communication theme or device, than as a positioning stance. Viewers of this kind of communication connect with the sense of giving in to the delights of the table and view the object of gluttony as being desirable. Gluttony has a certain childlike simplicity and ease of giving in to temptation which can be easy to connect with.

The communication that projects this clearly is that for Cadbury's Gems, where the protagonist cannot resist pulling out a Gem from a carefully assembled sculpture made of Gems, bringing the entire sculpture down. This invites censure from the attendant and the protagonist feels childish and ashamed of his little act of gluttony.

The other aspect of gluttony is a wholehearted embracing of the epicurean lifestyle. McDonalds tagline "I'm loving it" expresses unapologetic enjoyment of food. In this form, gluttony is equal to a large and well-indulged appetite for material pleasure.

7. Sloth

The devil tempts all other men, but slothful men tempt the devil. Proverb

The mentally lazy, the shiftless, the lethargic are committing the sin of 'sloth'. Sloth can be defined as letting go - of responsibility and of action - to retreat into a world of total aimlessness and listlessness.

Larissa Archer is a blogger from New York and, in an interesting entry titled "In Defense of Sloth" had the following to say: "*No other city in the world is quite as unforgiving towards sloth as New York ... In New York, even leisure is never lazy.*" So is sloth the real sin of our times? So it would appear.

Activity is in. Today's executives have to be seen as always on the move, working hard, eager and ambitious. Health consciousness takes the form of keeping fit and active, which means to hit the gym, go for daily walks, run marathons. Adventure holidays filled with climbing and trekking or diving, lists of things to do or places to see are seen as better than unstructured lazy holidays. Leisure industry advertising is filled with promise of "active holidays" rather than focusing single mindedly on lazing and letting the world go.

All labor saving appliances are ultimately geared to provide rest, indirectly aimed at sloth, and may be the reason that they generated the level of guilt women felt when these products were first introduced. Advertising for these products talk more about efficiency and technology, trying to raise pride rather than allow the woman to feel slothful and unproductive. Frozen or instant foods also try to address the fear of being perceived as 'slothful' by talking of the great taste of the foods, or of the efficiency and 'smartness' of the user in opting for these.

But this pressure to be ever active and to achieve is what creates a strong and opposite desire to let go. Jughead, the embodiment of sloth and gluttony, is one of the most liked and memorable characters in the Archie Comics. Larissa Archer goes on to say in her blog entry, "*Yet within each New Yorker is a "Secret Sloth"... who would rather call in sick and spend the day sitting on the couch watching sitcom reruns and slurping Cup O'Noodles.*"

Some marketers have understood this, and have been able to position brands directly on sloth, quite successfully. A recent commercial for Cadbury's Five Star, suggesting that the great taste of Five Star would send the consumer into a zone of total forgetfulness and senselessness, has been able to establish the great taste of Five Star unequivocally and the empathy with the commercial was very high.

Saffola Gold, a "heart healthy" brand of cooking oil, positioned their brand to families with middle-aged men who tended to procrastinate when it came to exercising. Consumers connected very positively to the protagonist in the commercial and the campaign brought the brand out of a problem solution space into a more lifestyle/ stay healthy space.

Passion codes and structures

Therefore, each passion has a clearly identifiable personality, structure and associated myth.

The Passion	The pattern/ code
Lust	Period of intense yearning and covetousness, followed by joyous engagement and possession, thereafter forging of a deep and worshipful relationship. Lust is enslavement of the spirit.
Greed	Aggression, plunder, a voracious appetite and victory to garner spoils
Sloth	Renunciation of responsibility and reality, retreat into a state of virtual un-being, of thoughtlessness and listlessness
Anger	Aggressive and open, taking the form of either righteous internal wrath or fierce battle against invaders, emerging victorious after a burst of violence
Gluttony	Joyous and unapologetic indulgence in material excess, childlike and insatiable- excessive celebration, gorging, verging on obscene
Envy	A burning emotion filled with feelings of violence against someone who does better than oneself
Pride	Filled with self-love and narcissism, unshaken in self-belief and open in displaying this feeling, generating the emotion of envy

Do these passions drive all behaviour?

We analyzed two categories in which image and motivational research has been done over the last decade:

- Foods
- Financial products

Foods

Lust	Gluttony	Sloth	Anger	Greed	Envy	Pride
<ul style="list-style-type: none"> • Pure chocolate • High end chocolate based biscuits, rich cakes • Soft drinks • Alcoholic drinks such as wine, vodka 	<ul style="list-style-type: none"> • Chips, potato wafers, street foods • Soft drinks • Tasty indulgence foods • Beer • Tea, coffee (interpreted as compulsive consumption) 	<ul style="list-style-type: none"> • Potato wafers, ready to eat, instant foods • Soft drinks • Beer • Chocolate 	<ul style="list-style-type: none"> • Alcoholic beverages • Indulgence foods (rebellious eating) • Tea, coffee, (interpreted as rebellious, anti establishment) 	<ul style="list-style-type: none"> • All tasty indulgence foods across price ranges 	<ul style="list-style-type: none"> • High end brands of all foods • Expensive variants of foods, expensive foods 	<ul style="list-style-type: none"> • High end brands of all foods • Expensive variants of foods, expensive foods • Health/ good for me foods, healthy eating habits • Diet products • Whisky, vodka, wine • Tea, coffee

- *Lust*: Products such as chocolates, highly creamy, rich sweet foods with softer flowing textures fitted well with the lust category, as did alcoholic beverages such as wine, brands of vodka and liqueurs. There is a flowing sweet, dark and heady quality to lust brought out by the tastes and textures. Advertising for these always showed close ups of the products in slow paced frames.
- *Gluttony*: The gluttony category consisted of products that were mid / low priced, very tasty, could be sweet/ salty, easy to acquire- such as chips, wafers, street food. They also tended to be low on health values, were mood uppers, sociable and sharable, easy going. Tea and coffee have also been included for some consumers are ‘chain consumers’, and savor the taste of these products. Gluttons are connoisseurs, and indulge in guilt free eating. Childlike behavior, e.g. stuffing oneself, stealing, and so on due to lack of self-control would fit into this as well. Larger than life eating occasions, feasts would fit into the gluttony space.
- *Greed*: All cheap, easily available and tasty foods were driven by greed. In the area of foods, the concept of greed is overcome by the concept of gluttony since food, in a sense, is gluttony’s home ground.
- *Sloth*: All ready-to-eat, instant and convenience foods fall into the sloth category, as these are the real, unstated reasons for consumption. Frozen foods also fall into this category. Due to guilt (sloth is not socially acceptable) many consumers of these products refuse to admit to the slothful reason for consumption. Further, experiential foods that could induce one to sink into moments of timelessness such as alcohol, or chocolates, could also be classified into sloth. These allow consumers to momentarily let go of their hold on reality and responsibility and even retreat into idiocy and childishness.

- *Envy*: High priced foods and beverages, whether sweet or not, fell into the envy zone. This also included basic categories such as food grains, vegetables and spices if they were visible to their peers who could not afford them.
- *Pride*: Pride was a strong driver for all foods and beverages that were mid to high priced. This included all health foods that created a heightened self-esteem: “I care for myself, my family, I do the best I can do”. While hubristic pride was associated with the high-end brands, authentic pride was clearly visible in all other categories. Pride was not an association with what is designated as street or indulgence foods as a category, though consumption of well-known brands created authentic pride. Diet foods, sugar free foods were associated with good looks, hence appealed to narcissism and vanity.

Anger was not a driver in its pure form, unless melodramatic taking to alcohol to get back at the world could qualify. However, some traces of rebellion could be seen in children drinking colas. Tea and coffee, seen as addictive beverages, therefore frowned upon in some circles, could barely qualify here.

In the case of health foods, while pride is certainly a driver, or an outcome of consumption, other drivers were at play such as the need for self-control.

Financial products

Lust	Gluttony	Sloth	Anger	Greed	Envy	Pride
Gold, jewelry investments, precious metals	Chit funds, Speculative behaviors- Speculation in stocks and shares, speculation in real estate	Savings accounts, long term fixed deposits	Gold, jewelry investments, precious metals	Chit funds, Speculative behaviors- Speculation in stocks and shares, speculation in real estate	Savings accounts, long term fixed deposits	Gold, jewelry investments, precious metals

Unlike in the case of foods, where there were extraneous drivers beyond the seven passions, financial products were completely driven by the seven passions.

- Greed was a sort of mother driver for the entire category, with the possible exception of the savings account (if the savings rate was lower than rate of inflation) since every category provided some basic minimum return on investment.
- Gluttony includes all speculative behavior where extreme greed can blind the investor to risks. Gluttony possibly drove the crash of 2008 rather than just greed.
- Lust is the driver for the precious metals category. For women in India, the lust for gold is a well-known emotion, with demand fluctuating only marginally in response to gold prices at any given point in time. This goes for other precious metals as well, though not perhaps to the same degree.
- Sloth plays a role in savings accounts and long-term deposits, where the consumer does not wish to exert himself to move with the market, think, take risks, etc. Sloth also plays a role in life insurance investments, if the consumer allows an agent to do the calculations, regarding it more as a savings product than an investment product.
- Authentic Pride is also a driver in the life insurance category and all savings categories, where the investor feels in charge, responsible and empowered.
- Anger is not a driver in this category.

The above analysis shows that it is possible to map complete categories across these seven passions as core driving forces.

However, we found that there are some shortcomings to this analysis, as follows.

Gaps in the construct

An analysis of advertising and positioning across many successful brands shows that there appear to be equally strong propositions located at, in fact, the other end of the spectrum from the seven sins. The following are some of the examples that we have come across:

- Nike is positioned on the proposition of “Just Do it.” The brand codes suggest that the brand is based on hubristic pride, but the line itself suggests alacrity as well.
- The Indian cellphone network Airtel is positioned on connectivity and sharing, and projects generosity - quite at the other end of the spectrum from pride and greed.
- The ‘Dirt is good’ campaign run by Surf, which shows a boy getting dirty (in a good cause) and projecting Surf as the mother who understands and efficiently washes the dirt off. The commercial can be partially but not entirely explained in terms of the seven sins.
- While a whole range of diet and health foods can be explained in terms of pride, there are other drivers, such as a genuine need for self-control.
- There are many ‘feel good’ ads that are also noticed and create a strong bonding for the brand. These are not positioned on any of the seven sins, but use themes such as happiness or kindness, which are able to touch the hearts of audiences and trigger purchase. How do we reconcile these impulses with the seven passions discussed so far?

Guilt, expiation and the angel behaviors

The ancient world had a strong moral and ethical perspective on life, seeing behaviors as “good” or “bad”, “right” or “wrong” and had punishments and penances to encourage good behavior. To what extent do we carry such concepts in our modern world?

In a recent study, one of our respondents, when discussing her health regimen, mentioned that whenever she ate an extra chocolate, she did three extra rounds of walking in her daily routine. In effect, she indulged in a “bad behavior” and then either balanced it out with “good behavior” or expiated her ‘sin’ through her good behavior. We have found the idea of “balance” across categories across studies.

- In the foods category, we have found that the consumer seeks to achieve balance through her choice of products and behaviors across a day, or even a week. She would choose a combination of indulgence foods and health foods so that over a period they even out and keep her in equilibrium. She has sets of expiatory behaviors also in place in case she steps out of line and ‘sins’ too much.
- In the financial category, a typical portfolio would be balanced between “greed” products such as stocks, shares and mutual funds, and “self-control” savings products such as fixed deposits and life insurance.
- In the beauty space, most behaviors and activities actually tend towards narcissism. But within this, the woman balances instant gratification products such as cosmetics vs. long-term skin care products that involve patience and self-restraint.

We seem to be balancing our “good” and “bad” impulses through our choice of products and behaviors. As mentioned earlier, the emotion of “guilt” has been shown, over studies, to be a powerful driver in behavior.

“Guilt refers to the painful experience of regret, remorse, self blame, and self-punishment experienced upon committing or contemplating committing a transgression (Izard 1977; Mosher 1980). While guilt weighs heavily on one’s mind, it also stimulates one’s preoccupation with the transgression and with schemes for setting things right. Upon experiencing guilt, one also experiences the need to make retributions in order to reduce guilt to a tolerable level” (Wolman 1973; Izard 1977; Ghingold 1981).

Guilt drives us to strive for balance, to nullify bad behaviors by indulging in good ones. This suggests that for each sinful product there is a space for a balancing product at the other end of the spectrum, for each positioning proposition based on sin, there is an equal and opposite positioning available on the side of goodness, and for every sinful behavior, there is expiatory behavior. For every Dark Horse in Plato’s allegory, there is a White Horse. For every Devil, there is an Angel.

If we were to list the side of the Angel along with the side of the Devil, we come up with the following list:

Devil	Angel
Pride	Humility
Envy	Compassion
Anger	Peace/ humour
Lust	Chastity/ asceticism
Gluttony	Abstinence/ restraint
Sloth	Alacrity/ Diligence
Devil	Angel

Angel behavior represents the ‘higher self’; an idealized version of what one ought to be. This self is ‘parental’ and prescriptive, while the other side is childlike, spontaneous, and altogether more fun. But in each category, there is possibly a slot for both extremes.

EVOLUTION OF THE PASSION WHEEL

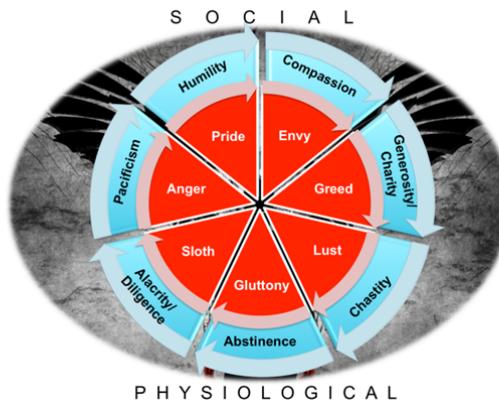
The Passion Wheel

We would like to put forth the following:

- Across categories and behaviors, we are driven by the seven passions, which are strong, attractive and spontaneous, driven by “want to do”.
- We balance these behaviors through opposite behaviors driven by “ought to do”
- Every product or behavior has to stand for one or the other - either the passion or the expiation - in order to engage us.

Based on these thoughts we evolved the Passion Wheel.

FIGURE 6, THE PASSION WHEEL



The inner ring of the wheel represents the core passions or “sins” while the outer ring shows the other end of the spectrum, or the “angel behaviors”.

Some observations that appear to fit in with this theory are:

- Nike’s line “Just Do It” could be interpreted as a call to break out of the slothful state. It also layers on a promise of adventure, winning and growth of pride. (One of the experts I interviewed for this paper suggested that perhaps, in that case, there was a slot for a “lazy shoe” - one that was so comfortable that one would just not want to take it off.)
- Airtel, the cellphone network, stands for sharing and generosity. At the other end of the spectrum, Vodafone is highly ego focused, standing for satisfaction of the users every whim - a clear position of “pride”.

- Facebook is the ultimately narcissistic social networking site, allowing an individual to project a desired image of himself to an audience of his choosing, and inviting his audience to ‘like’ what he posts. The use of the word “share” puts a different slant on the activity, ascribing generosity as a palliative.
- The Mastercard commercial that states, “There are some things money can’t buy. For everything else, there’s Mastercard” subtly combines elements of Humility and Hubristic Pride.
- The old Avis ad that stated that they were No. 2 but tried harder combined Humility with Diligence/ Alacrity.

This line of thinking opens up many more positioning slots in each category, located at opposite ends of the spectrum - the side of the Devil, or the side of the Angel.

FINDINGS FROM PRIMARY RESEARCH

The next step was to do a short road test of the theory. The hypotheses taken into this exercise were as follows:

1. Drivers to categories and brands that consumers feel an emotional attachment to can be traced back to one or the other element of the Passion Wheel.
2. It is possible to uncover these emotions through a simple metaphor based exercise involving the following steps
 - o One on one sessions with consumers
 - o A brief warm up where the respondent talked about him/herself, goals, aspirations
 - o Respondent is asked to pick a product category that he/she feels close to, and talk (free flow) about contained feelings for the category. Respondents were asked to use pictures (from pictures available on the net) to explain through the use of metaphors what they felt about the category. The probing was minimal and geared to help the respondent express him/herself.
 - o Then within the category respondents were asked to pick a brand that they felt very close to, and describe emotions felt towards the brand in a similar manner.
 - o Respondents were then given a set of statements and asked which they associated with the category and the brand that they had picked, and probed for reasons.

Target respondents

- Working males & females
- SEC A1
- Aged 22-30 years
- Mumbai and Delhi

The idea was to keep the sample composition tight and homogenous. From our experience, we knew that the young SEC A1 working segment is fairly homogenous in terms of attitude and value systems.

We ensured a spread across professions and our sample consisted of chartered accountants, corporate executives engaged in finance, marketing, technology and services.

Sample size

	Mumbai		Delhi		Total
	22-25 yrs	26-30 yrs	22-25 yrs	26-30 yrs	
Males	1	4	1	3	9
Females	5	2	2	2	11
Total	12		8		20

Key learnings

What categories were the young professionals passionate about?

Mobile phone handsets, automobiles, clothes and accessories, books/ reading, and even unexpected categories such as a backpack, toothpaste, alarm clocks, stationery, and even bread.

Did the drivers fall within the elements of the Passion Wheel?

Spontaneous descriptions of feelings for categories and brands were easily classifiable into the passion spaces defined on the wheel. Also, when provided with the statements, none of the respondents had any difficulty in associating one or more

statements with their categories/ brands. It would appear from this that these passions are indeed strong root drivers in the case of categories and brands that consumers feel strongly connected with.

What emotions from the Passion Wheel have figured as drivers?

An important learning from this exercise was that each category or brand did not stand for a single but multiple passions. Also there was a difference between what the category stood for and what the brand stood for. While the brand and category stood for roughly the same passions in clothes/ cosmetics/ accessories, they were different in other categories.

Interestingly, Hubristic or Authentic Pride with undercurrents of Envy were drivers in at a brand level in all cases, and additionally Lust in some cases.

The drivers at category level varied.

And equally interesting was the fact that most brand and category drivers fell into the Devil / Sin Zone, very few in the Angel Zone.

1. Automobiles

Interestingly, the automobile category is driven by a combination of sloth (the pleasure of letting go, escaping, following a long and endless road leading nowhere in particular- "I think of rainy days, cool winds, racing long roads where the road has no end") and pride – "a car makes me feel like I am a king in my space, I am in control".

The brands were connected with lust, envy and hubristic pride.

"Yamaha is the best brand in the category - I want a Yamaha sport bike with a single seat and I don't want to share it with anyone ... people will feel envy that they don't own a bike like mine" - Hubristic pride, lust, envy

"Audi is like a beautiful girl. Anyone who saw her just once would definitely look at her again. . ." - Lust

"...it is open, clear, not crowded, gives a feeling of royalty, living life in a kingly way... a majestic life" - Hubristic pride

2. Cellphones

The category drivers emerged to be a combination of the following:

- Feeling connected to a larger network, feel part of a larger identity. *"My phone always keeps me in touch and updated on status, whether at work or in my personal life."*
- Authentic Pride: *"Using a phone makes me feel proud because it means that I am not less than anybody else."* *"If somebody who is at a lower level of status than me has one, I should definitely own one."* *"Your phone makes people understand how smart and updated you are."*
- Staying in control of life - loss of the phone would signify loss of control resulting in chaos.
- Alacrity/ diligence - *"I cannot work without my phone"*,

The brand codes hovered purely around hubristic and authentic pride, and in the case of the iPhone, a combination of hubristic pride and lust.

- *"No one can defeat Nokia"* (hubristic pride)
- *"I craved an iPhone ever since I first saw it in the showroom."* *"Only an iPhone can replace an iPhone"* (Lust, Hubristic Pride)
- *"Using a Nokia Lumia makes me proud as it means I have the latest Windows 8 features that not everybody has"* (Authentic Pride)

3. Clothes and accessories, cosmetics

These categories had strong narcissistic overtones, with respondents pulling out pictures of glamorous girls, "centre stage" pictures and so on to describe what the categories meant to them. *"When I wear good clothes, other people look at me and it makes me feel good... I feel confident"*.

One woman who was passionate about shoes described her desire to reach a figure of 100 pairs (gluttony), and her pride in each and every pair, and her anticipation of arousing envy in others. *"I feel like a queen when I buy a pair of really fashionable stilettos."*

A man who picked hair gel as a category he felt strongly about admitted to a deeper coding of lust in the category. “*Christiano Ronaldo has been ranked 2 or 3 for well-maintained hair even while playing sports. Girls are crazy for him!!*”

Where it came to the brand, again hubristic pride played a strong role in the equation:

“Catwalk (a brand) makes me feel like a million bucks”

“Louis Phillippe makes me feel proud”

“L’Oreal is expensive... not many men spend as much as I do on grooming”

One of the women who picked Fab India, a brand of ethnic Indian clothing, said that the brand made her feel humble- “*I am following rich Indian history and tradition- when you follow tradition you feel very humble.*” Yet the pride in her choice was evident in her next words, “*Fab India is a class apart.*”

4. Other categories

- A backpack symbolized unique identity to one of our respondents - also an interesting combination of alacrity and sloth- of adventure and letting go of the real world. These same emotions applied to Victorinox, the brand he aspired to, as well. He coveted the Victorinox and hoped to buy when his income increased - the faintest trace of lust.
- For another, the alarm clock was the catalyst into action, a symbol of alacrity that helped cure a childhood habit of snoozing 15 extra minutes every morning. It symbolized self-control and discipline. The brand Orpat selected symbolized humility and simplicity, a reminder to stay grounded and alert.
- Another respondent picked the toothpaste for the confidence it gave him. For the brand, Colgate, he picked bloodthirsty pictures of germs being murdered - Colgate symbolized the battle against germs and victory to bolster a sense of confidence.
- A woman picked the fountain pen, which kept her always busy, always creative, always learning, safe from sloth, a part of her core identity. The Mont Blanc brand that she picked symbolized ‘regality’ and ‘classiness’ enlarged her identity and brought out for the world to see and respect, building her pride in herself.

What we took out from this exercise

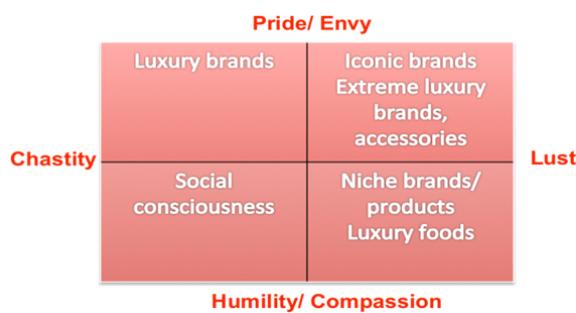
- The Passion Wheel could potentially be used as a tool to understand brands, categories and emotional spaces.
- Any one category/ brand could fit into multiple spaces or a combination of spaces.
- A combination of physiological and social passions may provide emotionally engrossing brands. For instance, in the case of the iPhone, a combination of Lust and Hubristic Pride created a strong connection with the brand leading to a statement such as “only an iPhone can replace an iPhone”. This opens up many more positioning slots in combinations.

FUTURE INDICATIONS

“*Social networks do best when they tap into one of the seven deadly sins. Facebook is ego. Zynga is sloth. LinkedIn is greed.*” Reid Hoffman

Taking on from this analysis, the following are possible combinations of “physiological” and “social” passions to arrive at different positioning spaces for different brands. We have generated three possible matrices, but believe that many more are possible.

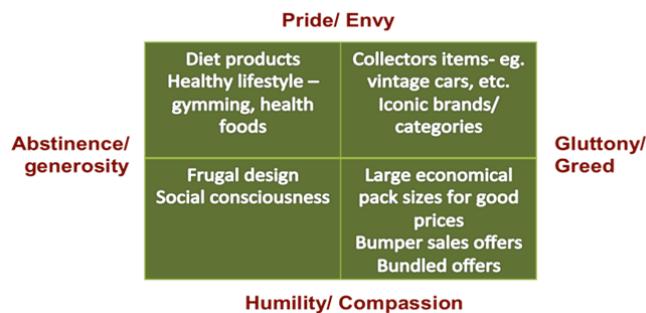
In figure 7, iconic brands are those which evoke feelings of lust and pride, generating envy. Those that do not generate the same level of lust may need to be positioned more on Authentic than on hubristic pride. A strategic decision could be taken however to deliberately increase the hubristic or lust tonality in the brand to create an aura around the brand.

FIGURE 7. ICONGRID

Similarly, mapping Pride/ Envy against Sloth/Diligence (figure 8) gives us different spaces such as leisure/ luxury, adventure/ daring/ sporty and even zones such as efficiency/ workman.

FIGURE 8. LUXURY GRID

Mapping pride/ envy vs. gluttony and / or greed give us an additional set of spaces with different values (figure 9).

FIGURE 9. HOARDERGRID

These are multiple positioning possibilities using the Passions and development of these could form the subject of future exploratory work in this space.

Passion archotyping

Based on the above, it is possible to create archetypes for every one of the fourteen passions of the Passion Wheel through a further study. Peter Binsfield, a 16th century educator, associated different demons with each passion.

Passion	Demon (archaic)
Pride/ Hubris	Lucifer
Greed	Mammon
Lust	Asmodeus
Envy	Leviathan
Gluttony	Beelzebub
Wrath	Satan
Sloth	Belphegor

Other religions provide us with demigods as well who could be associated with each passion, through Indian or Greek/Roman mythology. Contemporary real and fictional characters can also fit each concept. Jughead, for instance, would form a good archetype for Sloth. Mohammad Ali could form a good representation of Hubristic Pride.

The semiotics of each passion would vary by culture.

CONCLUSIONS

"What are we, anyway? Most of what we think we are is just a collection of likes and dislikes, habits, patterns. At the core of what we are is our values, and what decisions and actions we make reflect those values." Steve Jobs, Playboy interview, 1985.

We are accustomed to understanding motivation largely in terms of aspiration and upward mobility. The Passions Construct helps us perceive and define a deeper story of greed, pride and envy, of excess and expiation that are part of the human "pursuit of happiness."

This study has shown us that the seven sins or passions are indeed fundamental drivers to behavior. Just as the cardinal sins are regarded as the generator of other sins, we could regard these as "cardinal motivations" that are at the root of all motivations in product and lifestyle choice. The study suggests that Guilt causes the search for 'angel' behaviors to balance 'devilish' excess. This creates strong positions at polarized opposite ends of each Passion.

The Passion Wheel can be used to identify the core primeval drivers that the category addresses and to craft brand propositions in this context. The most powerful platforms and communications are those that are able to touch the consumer at a primeval level and tell the naked truth- no matter how shocking.

The approach is able to provide multiple positioning slots in each category and can be a powerful tool in brand architecture and brand portfolio creation, used to create/ identify sub brands that address different core drivers.

This has been a preliminary enquiry, and the concepts in this paper need to be ratified through further research, to fine tune Passion Archetypes and semiotic codes for each culture, making it an all-round tool for marketers.

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