

Transcendental Marketing: A Conceptual Framework and Empirical Examples

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Abstract

Purpose: To conceptualise, discuss and evaluate an emergent marketing philosophy, “transcendental marketing”, and its application in practice.

Design/methodology/approach: A conceptual framework is grounded in the literatures of marketing practice and leadership styles, and refined by reference to two case examples.

Findings: There is scope, limited at present but promising in the longer term, for moving marketing strategy onwards from the relational and transactional models to one in which the

focus is on exchange of values beyond self-interest between “transcendent marketers” and consumers motivated by “self-transcendence”.

Research Implications: Since this article is only a first attempt to develop an understanding of this alternative approach to marketing, social and cultural trends in society provide a strong impetus for the further conceptual development of the transcendental marketing concept and assessment of its use and usefulness in the real world.

Practical implications: The proposed conceptual framework provides marketing strategists with a template for a radically different approach to marketing management, which offers the potential for enduring customer loyalty.

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Introduction

A number of different approaches to marketing have emerged over the past few decades, in practice and in academic texts. Arguably one of the most noteworthy changes has been a move away from a transactional approach, where the customer's purchasing behaviour is influenced through various marketing tools and products are pushed to relatively passive customers, to a relational approach, where trust, knowledge-sharing and mutual gains are emphasized: see, for example, Grönroos (1994) and O'Malley and Prothero (2004). It is frequently posited that this latter template for marketing practice will result in more loyal customers, decreased price sensitivity, and the creation of opportunities for up-selling and cross-selling (Dwyer *et al.* 1987; Grönroos 1994). In other words, it is seen as a more efficient and effective approach to marketing strategy than the alternatives (Boulding *et al.*, 2005; O'Malley and Prothero, 2004).

Tynan (1997) has argued, however, that relational marketing is not particularly useful in mass markets, in which low prices are vital to many customers. Indeed, O'Malley and Prothero (2004) have argued that, while practitioners may emphasise its managerial effectiveness, consumers increasingly view the so-called relationship marketing as yet another superficial marketing tool to "sell relationships". Rowe and Barnes (1998) had earlier described it as a way to "lock in" customers. In particular, loyalty programmes aimed at stimulating repeat purchasing without encouraging

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affective responses and commitment among consumers can at best lead to a short-lived “spurious loyalty” (Dick and Basu, 1994). They should therefore be labelled sales promotion rather than relationship marketing, according to O'Malley and Tynan (2000), who further argue that tangible benefits, such as discounts and club membership, are not enough to create a genuinely enduring relationship with customers, unless accompanied by engagement at the affective level. Contemporary consumers, it is argued, are knowledgeable and critical, requiring that their suppliers are honest and authentic in their behaviour and communication (Bass and Steidlmeier, 1999).

The purpose of this article is to conceptualise a new approach to strategy and practice, “transcendental marketing”, a key characteristic of which is that it focuses on values other than those more directly connected to the product. That strategic focus is not in itself new to marketing, but what is new here is that transcendental marketers aim to provide value to their customers by connecting with their own and their customers’ *transcendental* motives, as opposed to only focusing on “extrinsic” and “intrinsic” motives only. Extrinsic motivation would be typified by the perception of financial advantage deliverable by the act of purchase, and the intrinsic variant by the expectation of personal pleasure, or some other sort of satisfaction. Transcendental motives, on the other hand, are more altruistic: concerned with, according to Koltko-Rivera (2006), serving some selfless greater purpose. These are the so called *higher-order* values that transcend self-interest.

The impetus for the formal conceptualisation of this new approach emerged from a research project focusing on marketing strategy and business development in the furniture industry. Some respondents described of marketing strategies and

procedures which did not fit with the marketing approaches described in the literature. Nor did their descriptions fit with those deriving from other firms participating in the project. Hence, the genesis of this article was the formalisation of those different and original approaches to marketing strategy.

The resulting notion of transcendental marketing draws on three theoretical constructs, “transcendent motivation”, “self-transcendence” and “transcendental leadership”, all three of which are explained and discussed in the next section. The special contribution of this article is that it focuses explicitly on conceptualisation of the transcendental marketing *approach* to the formulation and implementation of marketing strategy, and compares it with extant marketing approaches.

Defining transcendental marketing

Transcendental marketing is fundamentally different from prevailing approaches to marketing in several ways. It is a logical extension of transcendental *leadership* which, according to Cardona (2000), is “a contribution-based exchange relationship” where “the leader promotes unity by providing fair extrinsic rewards, appealing to the intrinsic motivation of the collaborators, and developing their transcendent motivation”.

Drawing on the work of Kant (1997), Sanders et al. (2003, p.22) define the adjective “transcendent” as describing “whatever an individual’s mental and spiritual nature conceives as above experience or beyond ego”. The concept of transcendent motivation can be traced to Maslow’s later development of his celebrated hierarchy of human needs, which added “self-transcendence” at the top of the original pyramid, above self-actualization (Maslow, 1962; 1964; 1969; 1971). Smith and Schwartz

(1997, p.86) conceptualise self-transcendence as the expression of values related to universalism (such as understanding, tolerance, and protection for the welfare of humanity and nature) and to benevolence (such as the preservation and enhancement of the welfare of people to whom one is close). Koltko-Rivera (2006) explains this ultimate level of motivation in terms of the recognition and internalisation of something greater than one's own interests, often expressed as engagement in voluntary provision of services to others.

Drawing these theoretical threads together, it can be suggested that one of the most fundamental characteristics of transcendental *marketing* is that it will put relatively strong emphasis on offering customers alternatives through which they can realise self-transcendence. Transcendental marketers (in common with transformational and transcendental leaders more generally) thus seek to develop their customers and support their advancement towards this highest level of the extended Maslow hierarchy, but only under the condition that this development is aligned with a customer's existing intrinsic motivations.

Because of their fundamental concern for transcendental motivations and self-transcendence, transcendental marketers will always look after the interest of their customers, based on the desire to serve. If the strategic aim is not customer benefit and the delivery of an opportunity for transcendent satisfactions, but rather the benefit of the product or service provider itself, transcendental marketers become manipulators (cf. Cardona, 2000) and its implementation will be interpreted as unethical (Gustavsson, 2005). In contrast to "transformational" marketing (after the pattern of transformational leadership), transcendental marketing is thus more explicitly concerned with intrinsic motivations of customers, and in particular with

altruistic motivations that transcend their self-interest (Cardona, 2000), of which the customer may or may not be aware. Because of this concern, the transcendental marketing approach carries with it a lower risk that customers feel fooled into consuming (Rowe and Barnes, 1998; O'Malley and Prothero, 2004). Indeed, it has the potential to create a sense of “unity” (Cardona 2000) between provider and customer, which can confer competitive advantage.

Transcendental marketing seeks to follow the behavioural lead of such authentic transformational leaders as, for example, Nelson Mandela, in offering customers moral benefits in line with the company’ own values and vision (Cardona, 2000). As Bass (1990) puts it, central to the transcendental leadership philosophy is the aim of inspiring, energizing and intellectually stimulating the customer, and in the process doing good business. Thus, in common with other marketing approaches, the transcendental marketer seeks to educate customers, for instance about the products or services on offer. What is distinct about it is that, in so doing, transcendental marketers envisage the higher-order values that might be related to their products and services, seeking to cultivate their customers’ transcendent motivation, as defined here, by communicating the role of their offerings in a broader context. That might be, according to Maslow (1971) by showing how they relate to such values as the aesthetic or spiritual qualities of the environment. Reflecting the service-dominant logic of modern marketing (Vargo and Lusch, 2004), products and services can thus be interpreted as platforms for satisfying higher-order needs (Rifkin, 2000), or as distribution mechanisms that assist in the satisfying such needs (Gutman, 1982).

Values of any kind have been defined as “enduring beliefs that a specific mode of conduct is personally or socially preferable to an opposite or converse mode of

conduct or end-state of existence” (Rokeach 1973, p. 5). In other words, people tend to stay loyal to values they believe in. The higher-order values on which transcendental marketers focus, such as concern for the environment, therefore have the potential to contribute to a relatively sustainable competitive advantage. Since they are normally quite stable, they can also function as shock absorbers against technological change and trends in the marketplace.

Though some research studies have discussed the influence of different kinds of personal values on a firm’s adoption of marketing orientation (for instance, Gao and Bradley, 2007) or on consumers’ purchasing behaviour (for instance, Follows and Jobber, 2000), the special contribution of this article is its much more explicit focus on self-transcendent consumer motivation, and its conceptualisation of a transcendental marketing *approach*, to be compared with extant managerial alternatives.

Comparison with other approaches

Expanding the discussion of transcendental marketing to make comparisons with two of the most prominent approaches to marketing – transactional and relational marketing – both similarities and differences can be discerned.

Transcendental versus relational and transactional

The transcendental approach shares a long-term focus with “relationship marketing” (e.g. Berry, 1983; Grönroos, 1994; Gummesson 1997). Christopher et al. (1991), for instance, define relationship marketing as an approach that emphasizes customer retention and which thus has a relatively long time-scale. Similarly, Ravald and

Grönroos (1996) place customer loyalty, and frequent interactions that lead to stable

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and mutually profitable long-term relationships, at the heart of relationship marketing. For transcendental marketers, however, the longer perspective is not concerned directly with the interactions and relationships established between buyer and seller, but rather with the relationship between the provider and beneficiary of the higher-order values on offer. In fact, firms that have adopted the transcendental marketing approach may well exhibit a short-term orientation in their marketing operations, as do those taking a transactional marketing approach, with each customer interaction being short-lived and seldom repeated. However, transcendental marketers embed their focus on the near horizon in a longer view, taking in the development of self-transcendent values: a concern shared by both parties to the transaction. This may lead to a kind of “unity” (Cardona, 2000) or longer-term *indirect* relationship, but the transcendental approach does not accentuate its potential for competitive advantage in the same way as it is in relationship marketing.

Moreover, since transcendental marketing is founded on the offering of certain higher-order values as consumer benefits, it is in a sense an “inside-out” approach. Firms that adopt it, often build their business mission and marketing strategy around certain internal corporate values, such as, for instance, concern for the environment. Though those may be shared with their customers, they can be described as “standardized” values, since they are not adjusted for individual customers. Transcendental marketing is thus ideological; like most ideologues, its practitioners work from the inside outwards. For instance, they may first create a product or service based on their own priorities, then present it to potential customers, who will choose whether to accept or reject it (Becker, 1978). To encourage the positive response, transcendental marketers work to spread understanding of the values inherent in their offerings, and seek to develop their customers’ insight in relation to those values.

In a sense, transcendental marketing may also resemble transactional marketing, which stresses the individual sale and seeks short-term gains (Brodie *et al.*, 1997), based on advantages related to the offering and the marketing mix. On the other hand, relationship marketing is more customer-driven, more “outside-in” than “inside-out” (Gruen, 1997), seeking to solve customers’ individual problems and to build functional quality, as opposed to technical quality, by increased producer-consumer interaction (Grönroos, 1991, 1994). This influential author also asserts that an advantage of the relational approach is that its focus on the relationship and functional quality generates less price-sensitive customers. Transcendental marketing shares this potential benefit, except that the value is in its case self-transcendent rather than functional.

Other approaches

Certain other approaches to marketing deserve brief mention, in that they are all parts of the general pattern of development into which transcendental marketing fits.

“Social marketing” (Kotler and Zaltman, 1971) is intended to increase the acceptability of a social idea or practice among a target group, such as responsible drinking or safe driving (Kotler, 1975). “Cause-related marketing” (File and Prince 1998; Varadarajan 1988) has the similar ambition of generating support for a specific cause via revenue from sales of a particular product or service. “Enviropreneurial marketing” (Menon and Menon, 1997) is solely oriented towards environmental issues. All three take into account values of various kinds, as the transcendental model does, but its altogether broader scope embraces any kind of self-transcendent values, including such abstract examples as minimalism or beauty. Transcendental marketing seeks to create an intrinsic satisfaction through a developed identity among buyers

and an increased consciousness of various existential issues that transcend self-interest. Those may well include the environmental and social issues with which social marketing, cause-related marketing and enviropreneurial marketing are concerned, but the difference is that transcendental marketing management does not focus to the same extent on short-term outcomes.

The profit motive

It is lastly worth noting that, although many of the central tenets of transcendental marketing are of a humanistic kind, neither the philosophy nor the approach rejects capitalist ideas or the drive to achieve an optimum financial return. Its aims may indeed be to build a profitable business and sell as many products or services as possible, just as in conventional marketing. Transcendental marketers will pursue these aims, however, only on condition that achievement does not in the process violate their core values. Most important for transcendental marketers is their inner belief in higher-order values that transcend self-interest. To plan and execute strategy in line with this value system is more central than earning as much money as possible.

Two case examples of transcendental marketing in practice

Two brief case histories follow, drawn from different industries and representing two countries. The data were collected by personal interviews and from secondary sources. The experiences of both companies served as an inspiration for the previous sections of this article, and illustrate the main features of transcendental marketing in practice. They are also the foundation for the summarising, detailed conceptualization of transcendental marketing presented in the final two sections.

Norrgavel

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This small Swedish furniture manufacturer has become known in its sector for its environmental concern and its foundation in ethical values. It was founded in 1993 by Nirvan Richter, who functions as CEO, designer, and spiritual leader. Norrgavel was the first furniture manufacturer in Sweden to be approved for the “Swan” eco-label. The firm’s mission is not to sell furniture but rather a perspective on interior décor specifically and on life in general. Their perspective contains three tenets: *humanism* – simple, practical and beautiful furniture, with the customer as a co-creator; *ecology* – durable furniture, with the highest environmental standards; and *existentialism* – functional, timeless, and durable furniture, made and bought to last, not to create a short-term impact.

Through its furniture, Norrgavel spreads a message concerning a perspective on life that goes beyond household furnishing. More important than selling furniture, even as the medium of communication of those values, is to persist with their promulgation, according to Richter. A minimalist approach to life and consumption is sought and taught. Limited consumption of furniture and other goods favours careful selection of high-quality goods, “made with love”.

The Yogi Tea Company

This American producer and seller of organic teas was founded by Yogi Bhan, while he was teaching Kundalini Yoga in America during the nineteen-sixties, sharing the ancient wisdom of Ayurveda. Literally, “the science of life”, this is a system of medicine, exercise and diet, which has been disseminated throughout the world from its original home in India, as a recognised form of complementary or alternative medicine. The teas that Bhan blended and served during his classes were highly sought after, in due course appeared on the menu at a number of vegetarian

restaurants in Europe and the USA. Strong demand encouraged the restaurants to package and sell the teas to local natural food stores, an enterprise that developed into the Yogi Tea Company, now distributing more than 50 blends of organic herbal and green tea blends. Flavours have such names as “bright mood” or “bedtime”.

Their product is firmly grounded in Ayurvedic principles and a simple, natural lifestyle. The company is committed to providing the highest quality ingredients while also protecting and sustaining Earth’s natural resources. Each tea box carries not only a summary of the ingredients of the specific blend but also the story behind it, a statement of the Ayurvedic philosophy, and a short meditation exercise.

Discussion

The transcendental approach to marketing will now be summarised and conceptualised in the form of a number of relatively concrete “distinguishing characteristics” and “contextual influences” drawn from the empirical case examples and the preceding theoretical discussion. The intention is to characterize transcendental marketing as clearly as possible and by doing this building a starting point for further research.

Distinguishing characteristics

A feature that both case examples have in common is their *inside-out* approach, manifested in their ambition to *enlighten* their customers’ regarding certain existential issues and to help them to connect with their conscious or unconscious transcendent motivations (Cardona, 2000). At Norrgavel, ideas about existential issues were disseminated to their customers by the medium of brochures, the internet, newspaper reports, and personal meetings in their stores. The CEO described his approach as

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being “about offering an alternative, to enable people to get in touch with sides of themselves that they perhaps are not completely aware of”. In the case of Yogi Tea, the Ayurvedic philosophy is communicated via the web site, and also in the form of short messages on every tea bag, which relate it to the company’s own philosophy in such aphorisms as: “Wisdom becomes knowledge when it becomes your personal experience”.

Whereas contemporary marketing practice is mainly concerned with understanding, meeting and satisfying customers’ more or less clearly articulated needs, transcendental marketing moves internal higher-order values outwards to the potentially self-transcendentally motivated consumer. Its inside-out orientation clearly distinguishes it from relationship marketing, characterised by an *outside-in* mode. By the same token, it has something in common with the *inside-out* paradigm of transactional marketing, but the starting point in that approach is concrete benefits deliverable by the product or service, rather than abstract values. A first distinguishing characteristic can thus be summed up as follows:

DC₁: As the marketing approach develops towards transcendental, it will increasingly embody active attempts to engage customers with higher-order values that transcend self-interest.

Both the case examples are profit-making enterprises, but apparently under the overarching condition that they preserve their cultural, ethical and ecological values. As the CEO of Norrgavel expressed it: “This is an efficient company and we run it in order to be profitable. But there is also another aspect to it; I usually call it an artistic approach, which means not doing anything unless you really have an authentic desire to express something. That is the highest goal”. What is distinctive here is that

transcendental marketers are driven by their belief in certain higher-order values that transcend their self-interest, such as minimalism or concern for the environment, and want to express something above and beyond the physical qualities of the products or services offered.

Another common characteristic is the presence in both companies of a leader who has no evident desire to manipulate others but inspires a sense of shared community and a focus on such ultimate ethical values as integrity, independence and justice: a “spiritual leader” (Fairholm, 1996). In the case of Norrgavel, the CEO obviously fulfils that role, while the Yogi Bhajan is the apparent source of inspirational leadership at the Yogi Tea Company. Their leadership reaches out to customers as well as to employees. Its idealistic nature, and the emphasis on authenticity and values that exceed self-interest, would seem to make the presence of such a leader more crucial in transcendental marketing than in the traditional approaches. The transactional marketing approach, for instance, with its more accentuated preference for purer and more impersonal economical values, seems to call for a more traditional corporate leader. Thus:

DC₂: As the marketing approach develops towards transcendental, it is increasingly likely that a spiritual leader will be a central focus for the firm and its customers.

A third significant feature of transcendental marketing is its long-term perspective. Norrgavel’s fundamental higher-order values, such as minimalism, and the Ayurvedic philosophy in the case of Yogi Tea are constant foci, rather than mere short-term strategy. Given the relatively enduring nature of values (Rokeach, 1973, p. 5), this characteristic has the potential to attract customers over longer periods, without the

potential drawback cited in the relationship marketing literature: that they may feel locked-in. Thus, the third of three key distinguishing characteristics may be stated as follows:

DC₃: Transcendental marketing pursues a long-term focus on higher-order values, which has the indirect potential to create long-term customer relationships and generate more stable revenue-streams.

Contextual influences on applicability

Both case examples are firms marketing consumer goods, and business-to-business (or “industrial”) marketing differs from consumer marketing in several ways. For instance, the marketing process is normally more complex, involving many actors from both sides of the buyer-seller relationship, at different hierarchical levels and from different functions in the organisations. Jackson and Cooper (1988) point out that business purchasers are typically trained professionals, which can make the purchasing procedure more formal. Moreover, offerings to business customers often need to be customised to their relatively complex organisational needs (Jackson *et al.*, 1995). It follows that relational marketing will normally be better suited to this context than transcendental marketing, because it is the more customer-driven approach. However, it rests on the premise that a relationship can be built through a series of high-involvement interactions between individuals or organizations, one which may not always be tenable in consumer markets (O'Malley and Tynan, 2000). Transcendental marketing, with its focus on transcendental motivation would seem to be more feasible when purchasing behaviour is led by personal and intrinsic motivations, rather than the corporate strategies and policies that dominate

professional buying (even if personal values such as aesthetics may sometimes be a secondary influence). A first contextual influence can therefore be stated as:

CI₁: Transcendental marketing is more likely to be found in consumer markets than in business markets.

It could also be argued that the transcendental marketing approach is more likely among family-owned firms, not quoted on the stock exchange, which are not constrained by the demands of external shareholders. According to Schultze et al. (2001), it is more likely that family-controlled companies will pursue aims other than profit-maximization, which could include those relating to ideological motivations (cf. Clark Muntean, 2008). Thus, companies such as Norrgavel, where the CEO is both owner and founder, are often more altruistic, and may take a more relaxed attitude to profitability and growth. It is not that the transcendental approach in itself is in conflict with the goal of achieving a profitable business, but its focus on values above and beyond self-interest may logically put a limit on possible paths towards growth, and it is likely that investors in publicly traded firms would react against such a limitation, and shift to more attractive investments (Miles and White, 1998). Thus:

CI₂: Transcendental marketing is most likely to be found among family-owned companies not publicly traded on the stock exchange.

Looking to the future, social change and the increasing interest in values other than the technical and functional, may lead to aspects of transcendental marketing being increasingly encountered in companies of all kinds and sizes.

Summary and conclusions

The aim of this article has been to transfer the transcendental perspective on leadership (Cardona, 2000; Sanders *et al.*, 2003) into the marketing realm, bringing with it a focus on the exchange of higher-order values beyond ego and self-interest on both sides. It thereby connects marketing with the generally overlooked ultimate motivation that Maslow (1969, 1971) added to his celebrated “hierarchy of human needs”: namely self-transcendence. The outcome is a new perspective on the concept, theory and practice of marketing, summarised in Table I, which lists its *distinguishing characteristics* and the *contextual influences* on its implementation, and compares those with the same dimensions of its “relational” and “transactional” counterparts.

Take in Table I about here

Transactional marketing pictures the marketing strategist as “economic man” (or woman), who pursues uniformity by providing extrinsic rewards via product benefits to anonymous customers, and ignores their broader social values, needs or motivations. In the relational marketing model, marketers are instead listeners or consultants, who seek to understand the problems and needs of specific customers, build relationships with them, and thereby deliver added value. The transcendental approach takes one step further. Individually or collectively, transcendental marketers function as “spiritual leaders” (Fairholm, 1996), inspiring their colleagues and their customers by virtue of a clear focus on timeless higher-order values and spiritual matters beyond the self, as far removed from “normal” marketing concerns as the ultimate nature and purpose of human kind. They do this without explicit ambitions to build close relationships and frequent interactions with actual and potential customers,

but a kind of indirect psychological bond can nevertheless be created indirectly, through a common motivation to achieve those more transcendental satisfactions.

It is to be accepted that transcendental marketing will be by no means applicable to every market situation or every marketing organisation, but marketing strategists and other business leaders will hopefully find some inspiration in this account of its merits, and duly consider if and how their business model could be adapted to re-direct their marketing policy and practice in this direction. For instance, would it be useful to identify and express the kind of higher-order values that might be internalised by present customers and thereby reinforce their loyalty?

Table I also suggests the kinds of company in which transcendental, transactional and relational marketing models are most likely to predominate, implicitly identifying a competitive advantage for smaller, owner-managed small firms with an entrepreneurial turn of mind. This should not be taken as a limit on the applicability of the transcendental approach, however, at least in the longer time horizon. The leaders of the marketing operations of such firms need to take careful note of the “inside-out” strategic imperative: building the new model on the foundations of their own philosophy and modus operandi, instead of seeking business opportunities within the boundaries of known consumer needs and expectations. The transcendental marketing approach is founded on authenticity, and is doomed to failure if the values communicated to customers are not deeply ingrained in the organizational culture and staff behaviour. Here lies a great opportunity as well as a significant challenge. The challenge for a larger would-be adopter of this radical marketing philosophy is to maintain the values that lie at its heart, throughout the whole organisation including its marketing channels.

The concept of transcendental marketing is aligned with more general developments in society: a growing interest in spirituality (see, for example: Tischler, 1999; Steingard 2005; Pandey and Gupta, 2008), other post-materialist values, such as friendliness and aesthetics (Inglehart, 1990, p. 75), concern for the environment (Menon and Menon, 1997) and corporate social responsibility (for instance: Feldman, 1971; Maignan and Ferrell, 2004). Since this article is only a first attempt to develop an understanding of this alternative approach to marketing, such social and cultural trends provide a strong impetus for the further conceptual development of the transcendental marketing concept and assessment of its use and usefulness in the real world.

In particular, much more empirical research is essential, if progress is to continue. For instance, in-depth case studies of its implementation and practical implications could be a fruitful first track, showing concrete examples of how practising managers are applying the concept and analysing the outcomes. Quantitative testing could be an achievable second step, investigating for instance customer responses to implemented transcendental marketing. In the process, cross-comparisons across countries and industries would be an interesting research issue, following the lead of Hofstede (1983) in comparing the likely rate of adoption in collectivist societies such as India versus more individualist countries such as the United States, with Europe somewhere in between.

At all costs, let the momentum to a richer understanding of transcendental marketing be maintained.

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Figure 1.

Transcendental marketing compared with other prominent approaches

Marketing approach	Transactional	Relational	Transcendental
Modus operandi (cf. DC₁)	Inside-out	Outside-in	Inside-out
Focus (cf. DC₁)	Product benefits	Customer value	Higher-order values
Type of leader (cf. DC₂)	Economic man	Listener, consultant	Spiritual leader
Time perspective (cf. DC₃)	Short	Long	Short and long
Type of market (cf. CI₁ and CI₂)	Consumer	Business	Consumer (primarily in family-owned companies not listed at the stock exchange)