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Strategic Communication: Does Client Advocate Mean Consumer Adversary?

By the end of this chapter, you should be familiar with:

- how new technologies raise old ethical questions.
- the balance and cognitive dissonance persuasion theories and their role in persuasion.
- the amplified TARES test for evaluating the ethics of individual messages.
- why the relationship between the media and public relations is both symbiotic and strained.

REACH OUT AND TOUCH SOMEONE

Most of the readers of this book are in their early 20s, and are most often seeking *someone* in addition to the *something* of a college education. Many of you will conduct your search for friends and life partners online—and increasingly on sites such as eHarmony. Visitors to that site and others like it pay a subscription fee, complete various sorts of profiles and are linked with possible matches. The non-virtual world and that human thing called chemistry seem to take it from there.

Not much of an ethical issue involved—that is, until you learn how such Web sites really make their money. They do it not exclusively through the matching service they advertise, but more predominantly by attaching cookies to subscribers' computers, and then selling that information—willingly provided in the form of the profile—to marketers who seek a specific demographic, for example people of a certain age, or a certain income, and with specific likes and dislikes. Those electronic lists the Web sites sell—a process you must agree to in order to use the matching service—then allow marketers to push specific sorts of messages at you electronically and at times of their choosing, employing what the industry now terms behavioral marketing.

In addition to the technology of the cookie—which you can find and delete from your computer—marketers also are increasingly placing Web beacons—which can be neither spotted nor deleted by the average user—on your machine as part of the tracking process. While the marketers never know your specific identify—in other words your name—they know enough about you for selling purposes, right down to the fact that you like terrier dogs but not cats and that your favorite group is the Kings of Leon.

It's all part of the brave new world of strategic communication, or the seamless connections between what professionals used to refer to as advertising and public relations. And strategic communication, just like news, is facing a new economic reality: a business model that is no longer successful. What used to be the case, that entertainment or news content on either television or in a print medium was designed to deliver an audience to advertisers, is now increasingly problematic because people are finding ways to dodge persuasive messages as never before. Whether it's TiVo and skipping through commercials or getting news "for free" on the Web, strategic communication professionals are being forced to find novel ways to get their messages to "eyeballs"—or people acting in their roles as consumers.

These novel approaches can raise serious individual ethical issues—issues that once seemed more the realm of the journalist. Students who once said, "I went into advertising because I don't feel comfortable forcing people to talk to me and I don't have to think about invading people's privacy," are now facing decisions about whether and how to use computer-based technologies to do precisely these things—only this time to promote sales of various products and lifestyles as opposed to civil discourse or political involvement.

These facts of new media life also do not blunt some of the deepest continuing criticisms of persuasion, that the nature of the persuasive message itself—short, highly visual and intentionally vague—is overly reliant on stereotypes, spins the truth, glorifies consumerism at the expense of community and as an institution warps non-persuasive content in significant ways. The ease of bypassing persuasive messages also challenges one of the most significant justifications for advertising: that without the funding it provides, broad-ranging political discourse would not be possible in developed democracies such as the United States. These new economic realities have heightened the need for clear ethical thinking for those entering the persuasive end of the business.

TECHNOLOGY: A ROOM OF REQUIREMENT OR A SYSTEM OF VALUES?

Many of the issues raised by activities such as behavioral marketing or data mining for selling purposes arise because technology makes certain activities possible. Such activities, which most often require the enormous data processing capacities of the computer, also present professionals with two different ways of thinking about technology itself.

The first approach equates technology with efficiency. Those who subscribe to this school of thought assert that technology itself raises no ethical issues, but rather the ethical issues arise in how the technology is put to use. Think of the

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room of requirement in Harry Potter. In book five of the series, *The Order of the Phoenix*, Harry and his friends stumble on the room of requirement when they need a place to practice magic—specifically defense against the dark arts. (Professor Dumbledore apparently “found” the room during his student days when he was in desperate need of a “chamber pot.”) The room of requirement is always equipped to fulfill the seeker’s needs. Both Dumbledore’s and later Harry’s use of the room are done for “good” purposes.

Yet, in book six, *Harry Potter and the Half-Blood Prince*, the room of requirement serves an evil purpose. Malfoy uses the room to repair the connecting closet that allows the death eaters to enter Hogwarts and kill Dumbledore. Same room—but in book six its use results in great evil. The room itself is not to blame; it is merely an efficient way of serving the needs of those who use it. It is in the intent of the user—not the existence of the room itself—that the capacity for ethical choice lies.

The second approach asserts that any technology is embedded with values. Think of the technology you are using right now: the written word and the printing press. What does writing value? A specific definition of truth, as reviewed in Chapter 2 of this book. A specific standard of evidence, for example written documents and sources for them are important. Some specific ways of organizing human community and of placing economic value on some activities. The act of writing and the technology of the printing press have made much of contemporary human community possible—but those communities privilege some values while minimizing others.

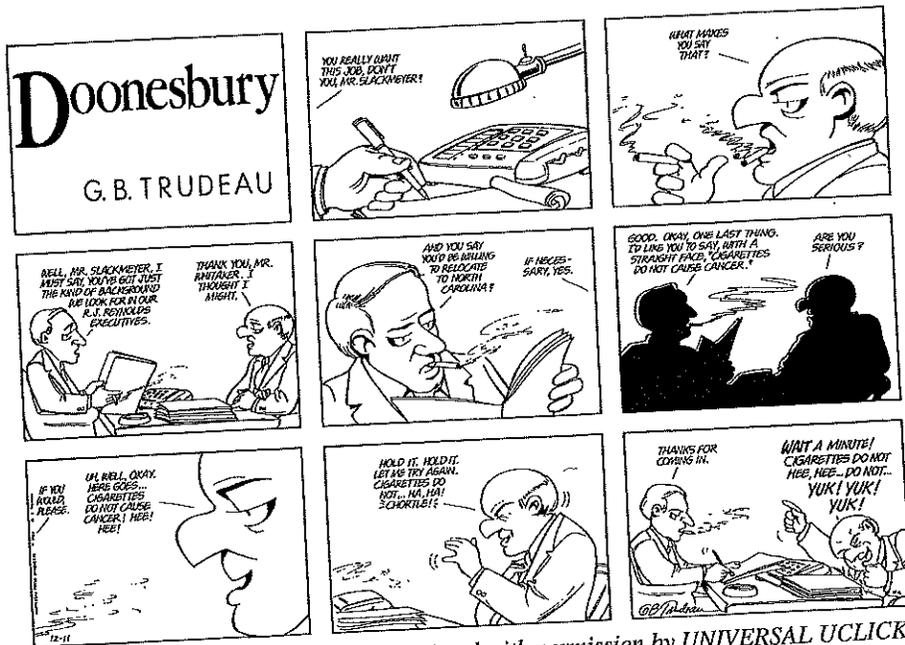
In this view, articulated by French theologian Jacques Ellul, technology is at core a system of values that must be understood before any decision to adopt a technology can be made. Failure to understand the values embedded in a technology can have many unintended consequences, some of them quite horrible.

Being a competent and ethical professional does not require you to resolve this deeply philosophical debate. But, it does require you to acknowledge that it exists, and to think clearly about whether, in the process of claiming efficiency, you have overlooked important questions of values.

THINKING ABOUT THE AUDIENCE: FROM PERSUASION THEORY TO PHILOSOPHICAL ANTHROPOLOGY

Psychologists first began to try to understand persuasion by working with a stimulus-response model. This early behaviorist approach led many to believe that the media could act as a “hypodermic needle” or a “magic bullet,” sending a stimulus/message to an unresisting audience. These researchers, called “powerful effects theorists,” found examples to support their theory in the public panic after Orson Welles’s *War of the Worlds* broadcast on Oct. 30, 1938, and in the success of propaganda during both world wars.

But, the stimulus-response model proved a poor predictor of much human behavior. Later, communication theorists focused on cognitive psychology. Rather than analyzing persuasion as a simple behavioral reaction to a sufficient stimulus, these scholars theorized that how people think and what they brought to the persuasive situation helped to explain persuasion. According to these theories, people



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strain toward cognitive balance. Simply put, we are most comfortable when all of our beliefs, actions, attitudes and relationships are in harmony, a state theorists called “symmetry.”

Such theories have become known as “balance theories,” since they stress the tendency of people to strive for cognitive balance in their lives. A person achieves balance only when his or her attitudes, information and actions are in harmony. Leon Festinger (1957) coined the term *cognitive dissonance* to describe the state where a message and an action give conflicting and uncomfortable signals. Think of it as knowing the hazards of smoking but choosing to smoke anyway, setting up a classic brain/action dissonance. The desire to eliminate that dissonance is a strong one, sometimes strong enough to influence purchasing behavior and voting habits—at least some of the time.

Advertisers use this theory. Knock a consumer off balance early in the commercial and to promise restoration of that balance through the purchase of a product. For instance, the opening scene of a commercial might suggest that your dandruff is making you a social outcast, and the subsequent copy promises you social approval if you use the correct shampoo.

Balance theories also explained why persuasive messages were sometimes quite effective while at other times inconsequential. No consequences to the problem, no lack of balance and subsequently no sale. This individually focused approach also provided the ultimate practical justification for advertising, the ancient Roman phrase *caveat emptor*, “Let the buyer beware.” The creators of the ads were willing to assume little responsibility for the impact of their work, and academic studies

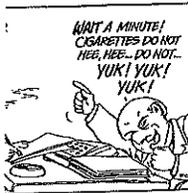
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gave them partial cover: if you can't prove that something's been effective, then it's unreasonable to suggest you take some responsibility for it. Even the FTC allows "puffery in advertising but not deception"—but they never tell you where they plan to draw the line.

Anthropologists assert that human rationality exists on equal footing with daily experience, language and symbols. Culture and our personal experience balance rationality (Wilkins and Christians 2001). If philosophical anthropology is correct, then ethical analysis of advertising founded in "Let the buyer beware" is morally unsustainable.

Instead, the ethical goal of advertising should be the empowerment of multiple stakeholders—from those who need to buy, those who need to sell, those who live in a community fueled by commerce and tax dollars and finally those who depend on advertising-supported news to be participatory citizens in a democracy.

If the concept of human being as creator of culture and then a dynamic user of symbols becomes an ethical foundation for thinking about the audience, advertising practitioners should be expected to operate within the following framework:

- Clients and the public need information that gives them "a good reason to adopt a course of action" (Koehn 1998, 106). The reason needs to be nonarbitrary and capable of helping people support one action instead of others.
- Rather than offering only expert opinion, advertising should foster ongoing discussion so that people can explore when options are sound and when practical knowledge (common sense) is superior.
- Advertising, just like news, can help foster reflective community, including the community of consumers. Just like the Super Bowl results are discussed at work the next day, often the creative ads that supported it are part of the social experience as well.
- Advertising needs to take seriously the role of culture in our lives. That means that advertising must authentically reflect the diverse voices that comprise our culture.
- Advertising will speak to the role of organizations in our lives. Questions of history and background can be conveyed in ads, but that must be done accurately and in context.

Given these general guidelines, let's explore a specific framework that puts ads to an ethical test.

THINKING ABOUT THE MESSAGE: A SYSTEMATIC TEST

The original TARES test is a checklist of questions the creators of every persuasive message should ask themselves to determine the ethical worthiness of the message (Baker and Martinson 2001). While the TARES test takes its inspiration from the "symbol formation" function of both advertising and news, public relations practitioners have added the significant element of advocacy to an ethical evaluation of public relations messages. Advocacy means "understanding and valuing the perception of publics inside and outside organizations" (Grunig, Toth and Hon 2000).

Advocacy also means communicating those perceptions to other publics, an effort that has become more complex because it involves relationships with multiple stakeholders “in a world of increasingly diverse and more active publics who are empowered by and connected through the Internet” (Fitzpatrick 2006, x).

Those who support the advocacy model argue that any misleading information put out by strategic communications professionals will be somehow “self-corrected” by the gatekeepers of the media or by the self-righting “marketplace of ideas.” Those who reject the advocacy model do so on two grounds. First, they assert that advocacy too easily morphs into distortion and lies. Second, they argue that the long-term health of many enterprises, from business to government programs, is ill-served by “spin” and better served by honest, timely communication—even at the expense of short-term losses.

Of course, public relations professionals do not enjoy the special status of the “Fourth Estate.” Indeed, as representatives of *special* interests—as compared to the *public* interest—they and their clients and employers may have less protection from judicial forays into questions of ethics. Public relations professionals must consider both whether the special obligations associated with the freedom to communicate are being met and whether, in the absence of effective *self-regulation*, the government might step in to hold practitioners accountable for irresponsible behavior.” (Fitzpatrick 2006, 16) [*italics in the original*]

To help you think through the ethical issues that persuasion raises—particularly in the world of strategic communication where most professionals will be asked to meld traditional advertising and public relations, we have connected the approaches in both fields through a single, ethically based test of specific messages.

The first element of the test—**T**—stands for **truthfulness**. Are the claims, both verbal and visual, truthful? If the message communicates only part of the truth (and many ads do this), are the omissions deceptive? Conversely, a message would pass the test if it meets a genuine human need to provide truthful information, even if some facts are omitted. Does the technology used to convey the message obscure or help to reveal the truth about the claims? In addition, practitioners should be able to verify with clients the truthfulness of client claims, and they should provide information to their audiences that will allow them to verify the truthfulness of claims in messages aimed at the public.

The Cheerios television ads that emphasize eating Cheerios as part of a heart-healthy lifestyle could easily pass the first element of the TARES test. People do have to eat, and the ads provide needed information. The ads also omit some

The Amplified TARES Test of Ethical Persuasion

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| T Are the ad claims Truthful ? | E Is there Equity between the sender and the receiver? |
| A Is the claim an Authentic one? | S Is the ad Socially responsible? |
| R Does the ad treat the receiver with Respect ? | |

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information—for example, the other components of a heart-healthy lifestyle or the fact that other breakfast cereals also meet these requirements. But the omitted information does not lead the mature consumer to make false assumptions and bad choices.

In addition, telling the truth in times of crisis, such as becoming an advocate rather than an adversary in the long-term healthcare of a particular client, tests the foremost professional principles for public relations practitioners. The history of the field would suggest that businesses and agencies whose actions demonstrate that public health and safety are more important than short-term profits—telling the truth even when it hurts—are quite likely to profit and survive in the long term.

Step two in the amplified TARES test—**A** for **authenticity**—is closely linked to step one. Authenticity suggests that it's important not only to do the right thing, but also "to do it with the right attitude" (Pojman 1998, 158). We link this notion to the concept of sincerity. First, is there a sincere need for this product within the range of products and services available? Second, are the reasons given to the consumer purchasing the product presented in such a way that they also would motivate the person who developed and wrote the message? Simply put: would you buy your own reasoning about the uses and quality of the product advertised?

Authenticity, used in this way, is closely linked to disclosure, an important standard for public relations messages. The ethical end of disclosure is the generation of trust among and between various publics. "Ethical public relations professionals are forthright and honest and counsel clients and employers to adopt responsible communication policies built on principles of openness and transparency" (Fitzpatrick 2006, 13). Disclosure also demands providing information about who is paying for the message and who stands to profit from its success. Direct advertising of pharmaceuticals to consumers—once banned by law—often fail this part of the test.

Let's take a set of strategic communication messages about products designed to help elderly or infirm people live more independently. Although some of these products—for example, devices that turn on lights in response to a hand clap—may seem little more than high-tech toys, anyone with a grandparent in a wheelchair, a sibling crippled by an illness like rheumatoid arthritis or even a young person suffering from the imposed immobility of a broken leg can readily understand the need for such devices.

Others, such as advertisements for extended care facilities or supplements to existing insurance plans, attempt to focus on the human desire of independent living. But in making this point, if the messages stereotype elderly people as frail, helpless, weak or easily panicked, or if they knock otherwise healthy individuals off balance to sell a product based on fear, they do not authentically reflect the reality of life beyond age 65. The ad lacks authenticity based on an unrealistic stereotype of the early retiree. The TARES test would require rethinking the specific appeal in the ad to one that scares and stereotypes less and informs more. For creative people, such a switch is readily accomplished if they think about it. Just as important, a fresher approach might well sell more.

The **R** in the test stands for **respect**, in this case, respect for the person who will receive the persuasive message. However, as a shorthand way of thinking through

this element of the test, it might be appropriate for advertising practitioners to ask themselves, "Am I willing to take full, open and personal responsibility for the content of this ad?"

Take the recent anti-texting-while-driving public service campaign that began with an ad of an actual car crash filmed from inside the car and its devastating aftermath. Even though the ad itself, which originated with a European government and went viral through YouTube, was filmed as a documentary, the campaign was criticized for its "scare" tactics. However, while the campaign relied on fear as a primary emotional tactic, it also provided rational reasons to not text and drive. Even though it was created by a government agency, the ad and its emotional appeal provide evidence of respect for human life.

The **E** in the amplified TARES test stands for **equity**. We conceptualize equity as follows: is the recipient of the message on the same level playing field as the ad's creator? Or, to correctly interpret the ad, must that person be abnormally well informed, unusually bright or quick-witted and completely without prejudice? Equity is linked to **access** for public relations professionals, and it takes its ethical power from the role of free speech in a democratic society. Free people are the autonomous moral actors that philosophers have long insisted must be the foundation of ethical choice and access to information equalizes an individual's ability to participate in the marketplace of ideas.

Think about this corporate image ad for Mobil Oil—the one with the pristine scenery, glorious sunset and an oil tanker. The ad claims that Mobil has the best interest of the environment at heart by building tankers with double hulls. While Mobil's claim—that it builds double-hulled tankers—is literally true, correctly interpreting the ad requires a recall of recent history. Mobil, and all other oil companies, were required by Congress to build double-hulled tankers after the single-hulled tanker, the *Exxon Valdez*, ran aground and spilled an enormous amount of oil in Alaska, an environmental disaster of the first magnitude. (See the Exxon case on the Web site for this book.) For the image ad to work, it counts on the average person not knowing—or not being able to connect—legal requirements with corporate behavior. The ad assumes (and actually depends on) an imbalance between the knowledge of the person who created the ad and the consumer. It flunks the concept of equity. Similarly, an airline company that brags about a point of customer service that has actually been codified by the Congressionally mandated passenger Bill of Rights, is relying on customer ignorance or forgetfulness to score points for behavior required by law.

Finally, the **S** in the amplified TARES test: Is the ad **socially responsible**? This is perhaps the most difficult element of the test for the simple reason that advertising practitioners have duties to many groups, among them their clients, the agencies for which they work, consumers, people exposed to the ad whether they buy or not and society at large.

Because this text emphasizes social ethics, we suggest interpreting this portion of the TARES test in the following fashion:

- If everyone financially able to purchase this product or service did so and used it, would society as a whole be improved, keeping in mind that recreation and self-improvement are worthy societal goals?

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- If there are some groups in society that would benefit from using this product as advertised, are there others that could be significantly harmed by it? Are there ways to protect them?
- Does this ad increase or decrease the trust the average person has for persuasive messages?
- Does this ad take the notion of corporate responsibility, both to make money and to improve human life and welfare, seriously and truthfully?

For public relations practitioners, social responsibility also may be defined as **process**, whether public relations advocacy impedes or contributes to the robust functioning of the marketplace of ideas. An evenhanded process encourages both the journalists who use PR-generated information for news stories and various audiences who must rely on those stories as part of their decision making to use the information provided.

Using this concept of social responsibility should enable you to think ethically about television's decisions to air condom advertising. MTV, the network targeted at teenagers, chose to air such ads in 2000. More traditional network television outlets still do not. Which decision do you believe is more ethically justified? Why? Does the notion of social responsibility, and the process of democratic functioning, have any place in your analysis?

Or try this dilemma. With all the talk about global warming, there is one organism that thrives in a warmer subtropic environment—the mosquito that perpetuates dengue fever, a painful disease totally preventable by mosquito control. Does the “first world” have a right to advertise the comforts of energy consumption when a single degree's change in the world's climate allows more latitudes for the disease-bearing mosquito?

The amplified TARES test is a demanding one. But asking these questions, particularly during the process of creating an ad, can also be a spur to better, more creative execution and can be rewarded in the capitalistic marketplace. The TARES test may help advertising practitioners warn their corporate clients about the kind of advertising that could do them, as well as society at large, great long-term harm.

ADVERTISING'S SPECIAL PROBLEMS: VULNERABLE AUDIENCES

Advertising in a mass medium reaches large, heterogeneous audiences. Often, advertising intended for one group is seen by another. Sometimes the results are humorous, and maybe even a little embarrassing, as when ads for contraception or personal hygiene products make their way into prime-time programming.

However, in the case of Camel cigarettes' “Joe Camel” ads, this “confusion” of intended audience with actual recipients appeared quite deliberate. A few years ago, the Camel company agreed to withdraw the cartoon spokesperson “Joe Camel” from magazines and billboards after internal documents revealed the industry targeted underage smokers and sales figures bore out its success.

In other cases—for example, the beer industry—no such ban exists. Advertising intended for adults is often seen by those who cannot legally drink but do

remember the catchy commercials and the presentation of drinking as something connected with fun and good times. Even young children remembered the recently used Budweiser talking bullfrogs and other creative beer ads. These ads air in a society when most adult alcoholics report having had their first drink when they were underage.

Are there certain types of audiences that deserve special protection from advertising messages? U.S. law says yes, particularly in the case of children. Legal restrictions on advertising targeted at children cover everything from Saturday-morning television programming to types of products and the characters that advertisers may employ. Children, unlike adults, are not assumed to be autonomous moral actors. They reason about advertising imperfectly, and in an attempt to protect them, American society has accepted some regulation of commercial speech.

However, the issue gets murkier when the target audience is formed of subgroups of adults—for example, ethnic consumers. Exactly when advertisers began to actively court ethnic consumers is uncertain. Brooks (1992) quotes a 1940 *BusinessWeek* article that reported an organization was established in Los Angeles to help guide advertisers who wished to garner the patronage of African-American consumers. Amazingly, the businesses were cautioned against using such words as “boss,” “boy,” and “darkey” in their ads. Instead, the advertisers were urged to refer to African-American consumers as “Negroes” who want the same things as other shoppers.

America is on its way to being a nation with no ethnic majority and the real attempt to court ethnic audiences began when those audiences acquired buying power. Hispanics are now the largest minority in the United States. The buying power of African-American consumers now tops more than \$300 billion. The Asian-American market has also increased substantially.

Yet, a relative handful of advertisements reflect this emerging demographic reality, and commercials designed to appeal to this market segment sometimes employ troubling stereotypes or encounter other difficulties. For example, R. J. Reynolds Tobacco Company spent millions developing a cigarette aimed at African-Americans and put billboards in African-American neighborhoods to announce it, only to pull the product when consumer outrage caught up to Reynolds' plan.

Magazines pointed at teenage girls seldom reflect the reality of teenage bodies. Studies have shown that women who are exposed to such advertising images find their own bodies less acceptable. The same goes for facial features. Scholars have noted that the ideal image of beauty, even in magazines targeted at African-Americans, is a Caucasian one of small noses, thin lips and lighter skin tones. African-American women simply don't see themselves in these advertisements. Scholars in cultural studies argue that the impact of these repeated images is “cumulative.” Ultimately, culture comes to accept without question what is nothing more than a gender or a racial stereotype and ultimately the stereotype becomes a “truism.”

Few scholars have suggested that adults who are minorities need special protection from advertising. What they have noted is that ads that abuse the trust between consumer and advertiser have consequences. In the short term, products may not sell or may find themselves the target of regulation. In the long term, cynicism

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and societal distrust increases. People sense they are being used, even if they can't explain precisely how. The buyer may resort to avoiding advertising itself rather than to using advertising to help make better decisions.

JOURNALISM AND PUBLIC RELATIONS: THE QUINTESSENTIAL STRUGGLE

Public relations began as a profession in the late 19th century when newsmakers sought to find a way to get past journalism's gatekeepers to get their stories told from simple press releases to elaborate publicity stunts (such as the "torches of freedom" march for women smokers envisioned by Edward L. Bernays in the early years of the 20th century). For the client, PR practitioners offered free access to the audience; for the newspapers, they offered "free" news to publishers.

Despite the occasional animosity between journalists and public relations practitioners, the relationship is truly symbiotic—they simply could not live without each other. No news organization is large enough to gather all the day's news without several public relations sources. Business pages are full of press releases on earnings, new product lines and personnel changes, all supplied by writers not paid by the media. Travel, entertainment and food sections of newspapers would be virtually nonexistent if not for press releases. On the other hand, media outlets provide the all-important audience for an institution wanting the publicity.

With this common need, why are the two professions sometimes at odds? Much of the problem stems from how each of the two professions defines news. To the public relations professional, the lack of breaking news is newsworthy. Plants that operate safely and are not laying off any employees, nonprofit organizations that operate within budget and provide needed services, companies that pay a dividend for the 15th consecutive quarter are all signs that things are operating smoothly and make for a story that the public should hear. To the journalist, the opposite is true. Plants only make news when they endanger the public safety. Employees are at their most newsworthy when they bring a gun to work, not when they show up every day for 30 years.

The average news consumer rarely observes this constant struggle for control, yet he or she is affected by it. How should we evaluate a profession with the goal of persuading in a manner that does not look like traditional persuasion or the goal of preventing the dissemination of information that might harm the illusion that has been created? By undermining the concept of independent and authentic news messages accepted as credible by the public, are strategic communication practitioners undermining the central content vehicle for their messages? Doesn't persuasion need the contrast of news to succeed?

More recently, the focus of animosity has centered on the concept of "synergy," or the notion that consumers should receive multiple messages for distinct sources, thereby increasing sales or public perception of particular issues. At the ethical core of synergy is the concept of independence—for the journalists who report on the news and for the consumers of both news and persuasive messages who need to

make independent decisions about them. The current economic pressures on both strategic communication and journalism have intensified this tug-of-war over independence. Contemporary research suggests that synergistic concerns, particularly for those corporations that own both news and entertainment properties, is having an impact on soft-news program content (Hendrickson and Wilkins 2009).

PERSUASION AND RESPONSIBILITY

Hodges (1986) says that the notion of professional responsibility can be summed up in a single question: To what am I prepared to respond ably? In other words, what have my education and my experience equipped me to do and to assume responsibility for? Ask a strategic communications practitioner, "To what are you ably equipped to respond?" and he or she might answer, "To respond to a crisis for a client" or "To generate favorable media attention for a client" or "To generate increased sales for my client." However, there are greater responsibilities.

Hodges further states that responsibilities come from three sources. First, there are those that are *assigned*, such as employee to employer. Second, there are those that are *contracted*, where each party agrees to assume responsibilities and fulfill them. Third, there are the *self-imposed* responsibilities, where the individual moral actor takes on responsibilities for reasons indigenous to each individual. It is our contention that public relations, practiced ethically, will not only fulfill the assigned or contracted responsibilities with the employer or the paying client but also take on the greater calling of self-imposed responsibilities. These self-imposed responsibilities could include such constructs as duty to the truth and fidelity to the public good. The more self-imposed responsibilities the strategic professional assumes the more ethical the profession will become as practitioners see their personal good as being synonymous with the public good.

Suggested Readings

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