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Integrated Marketing Communication (IMC) and Ethnic Target Marketing: A Communitarian Ethical Framework in Action

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INTEGRATED MARKETING COMMUNICATION (IMC) AND
ETHNIC TARGET MARKETING: A COMMUNITARIAN ETHICAL
FRAMEWORK IN ACTION

A Dissertation

Submitted to the McAnulty College and Graduate School of Liberal Arts

Duquesne University

In partial fulfillment of the requirements for
the degree of Doctor of Philosophy

By

Denise C. Murphy Gerber

December 2012

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Denise C. Murphy Gerber

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ABSTRACT

INTEGRATED MARKETING COMMUNICATION (IMC) AND ETHNIC TARGET MARKETING: A COMMUNITARIAN ETHICAL FRAMEWORK IN ACTION

By

Denise C. Murphy Gerber

December 2012

Dissertation Supervised by Dr. Kathleen Glenister-Roberts

This research project will be designed such that the philosophical metaphors of community, culture and responsibility will be analyzed as they pertain to integrated marketing research. These metaphors will then be placed on top of a theoretical foundation based in communitarian ethics in order to provide a more culturally relevant framework for marketing to United States Hispanics. Lastly, a pedagogy for teaching this framework will be included as an application of the theory.

Specifically, in the Introduction, the topic, research questions, arguments and thesis will be introduced. Introductory observations will be made on the size and importance of the Hispanic market to

marketers, the historical evolution of the Hispanic market in the United States, today's Hispanic consumer, the Hispanic marketplace, the

importance of Hispanic culture and la familia, the departure from marketing driven target marketing practices to a more IMC driven approach that privileges responsibility, relationship, community, and trust and then a proposal of the research to follow.

DEDICATION

This dissertation is dedicated to my Mom, Dianalee McClimans Murphy who supported me in every step of this doctoral program but didn't live to see its completion. Her undying support for all of my endeavors will never be forgotten. Mom – thank you so much for my Duquesne “Red Ring.” Every time I wear it, I will wear it with pride and I will think of you . . .

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Chapter 1

Introduction to the Problem and the Project

1.1 Chapter Outline and Research Proposed

In Chapter 1 communitarian ethics will be historically situated through a literature review of social ethics that connects the social realm of communication ethics to the common good in the communitarian orientation.

In Chapter 2 the metaphor of community will be reviewed as a worldview through the lens of relationship, la familia, the community and the individual.

In Chapter 3 I will be introducing communitarian ethics as an equal participant to both social ethics and communication ethics as related to ethnic marketing practices.

Chapter 4 will provide a background, definition and grounding of current day practices for ethnic marketing, utilizing target marketing and promotion practices and to offer a proposal for a new type of marketing philosophy using a communitarian approach.

In Chapter 5, I will provide an ethical theoretical framework for Hispanic marketing using Communitarian Ethics as a foundation for a social ethic grounded in community, responsibility and relationship that prove more effective than the dominant target marketing foundation used today. I will apply a communitarian ethic as a framework for community based social marketing which is heavily grounded in relationship marketing.

This new communitarian marketing philosophy will be discussed as an alternative to current day target marketing practices. I will look at the Hispanic community in the United States as a case study determining how IMC can offer opportunities for marketing to the Hispanic community through this alternative lens of communitarian and ethical thinking. A review will take place of the current state of Hispanic marketing in the United States using target marketing and relationship selling approaches. I will determine how marketers identify with their target consumer group taking cultural sensitivity and trust into account and will look at how current integrated marketing communication professionals target the Hispanic market determining the points of identification.

I will also discuss the opportunities availed to marketers and IMC practitioners at-large as well as to business students endeavoring to master the discipline of ethnic marketing in their professions and/or in their college coursework. Last, I will propose a pedagogical application

for teaching a communitarian-based ethic for IMC in the classroom and in the industry at-large using an integrative learning/teaching model that focuses on the social or the community as individuals in relation to each other rather than on the individual (or on an organization's financial goals.)

Specific research questions are as follows:

1. Does Communitarian Ethics exist now as a framework for Integrated Marketing Communications and ethnic target marketing? If so, is it culturally universal or culturally specific?
2. Does a framework based on community, responsibility, and relationship; prove more effective than the current dominant target marketing practices?
3. Once this community privileged framework has been posed as a foundation for ethnic integrated marketing communications campaigns, how can we, as educators, teach this framework to marketing students as an alternative to historical target marketing practices that focus on the individual rather than on the social or the community in relation to each other and to the corporate community?

Using this proposed layout of chapters, this project will first discuss the historical and philosophical metaphors of ethics and community. The project will then present communitarian ethics and marketing as separate but transforming elements that when combined with a community worldview, will enable the building of a case for

communitarian marketing based on community, responsibility, relationship, and la familia as threads in an ethical framework for integrated marketing communication campaigns used in ethnic target marketing.

1.2 Introduction to the Project

In order to properly introduce the project as summarized in the abstract above, it is necessary to understand the size and importance of the Hispanic market to marketers today, to ground the material historically through a look at the evolution of the Hispanic market, to understand how important the metaphors of culture and “la familia” play in the consumer buying behavior of the Hispanic market, and to understand how marketers have misunderstood these metaphors by trying to use target marketing practices that were based in Modernity rather than a more contemporary or Postmodern praxis.

1.3 Size and Importance of the Hispanic Market to Marketers

The Hispanic community is growing in the United States and now represents greater than 16% of the U.S. population (Census 2010) up from 14.4% of the U.S. population in the last U.S. Census (Census 2000). This represents an increase from 35.3 million in the year 2000 to 50.5 million in the year 2010 (out of 308.7 million Americans) making them the largest minority group in the United States. The United States Census Bureau figures show that the 50.5 million Hispanics in the

United States make the Hispanic market in the U.S. the second largest [purchasing power] market in the world (Korzenny 19).

The purchasing power of U.S. Hispanics in 2004 was estimated at \$700 billion and the purchasing power today is conservatively estimated at over \$1 trillion (Selig Center for Economic Growth). Hispanics are a younger overall market segment with a median age of 28 (versus 34 for the rest of the population) and this segment is growing at six times the rate of other populations combined (Faura 5). By 2025, the Hispanic population in the United States is expected to increase to over 18 percent (Pires 13).

This population segment will continue to increase with the steady stream of Hispanic immigration occurring along with the high rate of reproduction among the Hispanic population (Gracia viii). Hispanics are a highly attractive group for business marketers because a company can market to 50% of the Hispanic consumers in 10 Hispanic markets due to their tight geographical dispersion (Faura 5). Minorities (African, Asian, Hispanic and Native American ancestry) make up 25% of the U.S. population and are a majority in one of every six cities in the United States comprising up to 70% of the population in some of the nation's largest markets such as New York, Washington, and Atlanta (McDermott 26). This new and growing Hispanic market has caused marketers to pause and realize that they must find approaches to this new and growing market opportunity. Before delving into the approaches

necessary for a more informed treatment of the Hispanic market, an understanding of its evolution is important.

1.4 Evolution of the Hispanic Market

The consumer and the marketplace have changed dramatically in the past few years. Hispanic consumers of the past were often recent immigrants. Without global mass media, these consumers typically were unaware of products in the United States (Faura 1 and Korzenny 31). Prior to the 1980's, being Hispanic was typically not discussed in public as discrimination was a part of day-to-day life for many Hispanics in the U.S. (Korzenny 113). The U.S. Census Bureau did not keep statistics on the Hispanic market until 1980 when it counted Hispanics as a category for the first time. The 1980 Census established Hispanics as an important segment in the United States with an approximate population of 10 million (Korzenny 291). Along with the U.S. Census, a second important event occurred in the 1980's: the Spanish International Network (SIN) sponsored the Yankelovich study. Yankelovich was the first major market research project performed that studied the Hispanic market with the intention to understand the nuances of the market as well as how to enter this new market (Korzenny 291).

The 1990's brought sophistication to the U.S. Hispanic market. As companies began understanding Hispanic markets including the realization that the market was a growing market viable for their marketing dollars, they began investing in Hispanic markets. By the end

of the decade, the Association of Hispanic Advertising Agencies (AHAA) was formed with the mission to create standards, focus, professionalism and ethics for Hispanic marketing firms (Korzenny 293).

The 2000's became known as the "Latin Boom" due to the 2000 U.S. Census where Census figures showed the Hispanic category as the largest minority group in the United States. These figures spurred organizations to a realization that the Hispanic market is a viable segmentable population for their marketing efforts (Korzenny 294). Segmentable can be described as "divisible" through a means of selecting segments of the population or groups based on similar or "like" traits.

Marketers recognized that the Hispanic segment is rich in culture and that culture should play an important part in how companies should market to the Hispanic consumer. In the recent past, companies sought to market to this diverse consumer using a mixture of English and Spanish, and identifying with general Hispanic religious and cultural traditions. Marketers have used three main criteria to help them prepare their marketing plans: generalizations about the market, the U.S. Census data, and the English-Spanish language debate (Faura x). For example, Hispanics in the U.S. were considered a general market, mainly of Mexican heritage, where companies could market to them using three general criteria: census data, using generalizations about the market

that include things like Hispanic's preference for freshness in products, and lastly the Spanish language (Faura x).

Presently, the Hispanic market is changing in the United States and these three general criteria are no longer sufficient. Marketers must use a more informed approach when targeting Hispanics for their marketing efforts, especially if they truly want to understand the culture and how it can help them target their marketing communications. Marketers must further their research with respect to today's Hispanic consumer in order to better know how they should respond to them.

1.5 Today's Hispanic Consumer

Today's Hispanic consumer is proud to be Hispanic in the U.S. (Korzenny 112 and 294). Today's Hispanic consumer is an educated, even sophisticated consumer and IMC marketers can expect diverse responses to consumer buying decisions based on cultural and ethnic nuance. As mentioned before, marketers are interested in the buying power of the Hispanic market but only recently have become interested in understanding this vast market. It wasn't always this way.

Prior to the 1980's, very little was known about the Hispanic market and organizations were reluctant to invest precious budget dollars in an area that they knew little about (or had stereotypical information on the Hispanic market which was incorrect) (Korzenny 292-293). Faura describes stereotyping as exaggerations and generalizations of true aspects of a culture, a belief or ethnic value (10). For example,

there was a general belief by auto industry officials (based on the absence of data), that Hispanics only buy used cars and do not have enough money to buy new cars (Korzenny 293). Automotive companies lost early opportunities with the Hispanic market due to these kinds of stereotyping or overgeneralizations of the market. I believe that this type of generalization of the market (in the early days) led advertisers to incorrectly use Hispanic depiction in their marketing messages.

For example, in the 1960s and 1970s corporations used advertising campaigns that depicted Hispanic culture negatively. Two examples include the “Fritos Bandito” (a “shoot-em-up” rough and dirty train robber type thief) and a lazy, dirty, siesta-sleeping man in an Arrid deodorant commercial. In the 1980s and 1990s advertisers deemed Hispanics as very homogeneous. Their messages contained broad, general stereotypes with depictions of Catholicism, the Spanish language, and general likings toward products that are fresh and nutritious, for example. Faura (2004) states that the “general” Hispanic market no longer exists and that in today’s market, multiculturalism has become a reality (xi).

1.6 The Hispanic Marketplace

As the Hispanic market has grown and has been studied more closely in recent years, it has become obvious that the Hispanic market is very diverse and not as homogeneous as previously thought by marketers. Due to this diversity, marketing companies have found it

challenging to develop common message strategies in their marketing campaigns. Common message strategies allow marketers to save millions in marketing dollars if they can generalize the market in key areas in order to create marketing messages that cover a wide array of consumers. Korzenny states that, as in the past, marketers are still using two unifying aspects of the Hispanic community: the Spanish language and the Catholic faith (20-23). Additionally, many multicultural marketing firms are still trying to oversimplify and generalize the marketplace in more areas than just these two.

Faura believes that many of these Hispanic ad and marketing firms perpetuate generalizations about the market in their business dealings and that they do this in the name of self-preservation so that they are still relevant as experts in Hispanic marketing (10). Faura states that “by maintaining a static cultural model, these agencies seek to ensure their place as the experts. The perception is that if the U.S. Hispanic consumer is seen as being as evolved as the U.S. general market consumer, it would mean a significant erosion of the value that multicultural agencies bring to the party” (10).

Additionally, the prevailing marketing theory and practice was based on the siloed approach of the strategic marketing mix known as the 4 P’s (product, price, place, and promotion) where businesses could enjoy prosperous growth if they were able to master a mix of each of these four areas (Schultz and Schultz 4-5). This 4-P theoretical approach

along with generalizations about the consumer market propagated a product focus rather than a customer focused marketing concept. IMC as an integrated approach to customer focused marketing communications keeps the advertisers from being the “experts” and allows the corporation itself to understand their consumer base in a deeper and more knowledgeable way. IMC is a core business strategy that works to integrate and measure all company to customer interactions and seeks to understand differing consumer markets rather than trying to simplify them and therefore find the things about the markets that make them similar.

Ed Arce, Director of Multicultural Business for Nike, Inc., states that “the industry continues to try to oversimplify a marketplace that is dynamic, accessible, and user friendly” (Faura xi). As ethnic markets continue to become more complex, more and more issues have arisen with respect to the lack of homogeneity. For example, some Hispanics prefer to be marketed to in English and others in Spanish, some in a mixture or Spanglish. Also, Hispanic groups come from many different countries, which have recently caused marketing companies to privilege a culturally relevant message strategy over the common language factor.

More recent advertising practices have used popular singers and actors such as Selma Hayek, Christina Aguilera, and Ricky Martin in the hopes that the Hispanic consumers will identify with these pop icons (Korzenny 147). Also, more and more Hispanic women are starting their

own businesses and are moving into the workplace in order to help out their families financially. These same women have a culturally rich perspective, enjoy taking care of their families and now have to balance work and family.

Marketers are starting to target these women for their differing style, career and family choices rather than the stereotypical ways of the past. If marketers can no longer use stereotypical target marketing practices of the past due to the increasingly complex and diverse ethnic market, then a new theory for marketing is appropriate. This new theory for marketing should not only negate cultural stereotyping; but should be looked at through the lens of intercultural communication ethics and IMC in order to ensure that consumers are communicated to in the best way that satisfies their wants and needs.

1.7 Marketing and IMC

One aspect of IMC is that it is an integration of all corporate communication resources (sales, promotion, advertising, marketing, public relations, etc.) in order to communicate with a unified, holistic approach to a company's many publics. Schultz and Schultz describe IMC as "a process through which companies accelerate returns by aligning communication objectives with corporate goals" (3).

The goal of IMC is more than just an integration of an organization's marketing messages into a consistent and effective message but to also focus on a customer's total experience such as the

deliverance of excellent customer service, the performance of the product or service in the marketplace and the building of the relationship between the organization and the consumer (Schultz and Schultz 55). Additionally, IMC is a strategic process that is used to plan, develop, execute and evaluate coordinated brand communication programs that are measurable and persuasive over time with targeted internal and external audiences (Schultz and Schultz 21).

The core principle of IMC is that the strength of a product (in the eyes of the consumer) is the confidence that the consumer feels with their use of the product (Schultz and Schultz 192). Since consumers may have similar feelings about competing products, the IMC marketer must develop a relationship with the consumer in order to continually foster product confidences (192). This relationship is established through communication activities with the consumer using dialogue, empathy, and rapport that separates the IMC marketer from other would-be marketers who rely mainly on advertising for their marketing messages (192). The difference is that IMC relationship building activities are situated in the consumer's point of view from beginning to end and it is in this relationship-building where IMC marketers learn about their customer's wants and needs and gain important insights on consumer behavior.

As IMC marketers ask the important questions that allow them to understand individual customers, the marketer becomes more relevant

to the customer. In this project, I am arguing that the IMC marketer must not only start by knowing the customer in order to develop effective messages but they also must understand the customer's community and the impact that culture and community have on the individual as well as on the organization and its messages. Additionally, I am arguing that IMC theories, which are more concerned with understanding consumer needs and consumer buying behavior based on those needs, are a more customer centric and innovative alternative to the target marketing efforts of the past (which are more concerned with a pigeon-hole approach that segregates faceless consumers into "like" groups based on demographics.) IMC tries to gather the best information about individual consumers in order to predict behavior. IMC does not segment populations based on demographics. Unfortunately, many non-IMC marketers talk about what they know (which is their brands and products), rather than focusing on the customer.

In the past, prevailing marketing theories employed a very specific segmentation effort to break down the whole market for a product into identifiable segments based largely on demographics and geographics, (and to a lesser extent, psychographics), which allows marketers to then target specific sub-groups for their marketing, advertising and promotion efforts. These segmentation efforts based mostly on demographics and geographics, do not take marketing-focused ethnographic research nor the impact of community or "la familia" into consideration. Market

research focused on ethnography and community intends to provide a culturally relevant, community ethic and trusting environment from which consumers can respond to product offerings.

Today, along with the marketing theory that foundationally uses target market research, marketers recognize the need for relationship building and have been moving from a product-driven marketing concept to a relationship-driven marketing concept. Although this practice is yielding much better results than efforts in the past, it is still individualistic in its approach and is not based on postmodern emphases such as: interactivity, multiplicity, engagement, evolution and change. Marketing efforts in modernity also laid their foundation on a product based “business” ethic rather than a more customer driven ethical framework. An IMC marketing effort that is framed through a communitarian ethic, for example, is a responsive marketing approach that is focused on family, belonging and community. An IMC marketing effort will yield better customer-focused marketing efforts that rely on an ethical and relational model (a phenomenological shift) rather than an individualistic target market approach that relies on an outdated model based on the physical product at its center.

The Hispanic community in the United States is a very strong ethnic and social community whose basis for purchasing decisions is made in many cases through their strong belief system which is grounded in the community with which each family resides. The

community is an integral part of the Hispanic family or la familia. Therefore, the Hispanic market is the best (preferred) case study for studying this new and innovative ethical concept of integrated marketing; which I have termed (for purposes of this study) as communitarian marketing.

Additionally, I am concerned by some of the problems associated with the lack of transition that many marketers have made between modernity and postmodernity when communicating with the Hispanic consumer. Using a modern framework in a postmodern world where issues arise in the community such as postmodern generalities, the contemporary rupture of the social self, and the declination of the public sphere added to specific modern marketing behaviors such as homogeneity create cultural mistakes when marketing to the Hispanic demographic. Communitarian Ethics using an integrated (IMC) approach can inform marketers on how to communicate to the Hispanic market through an ethical lens that privileges community, responsibility, truth and relationships. Communitarian ethics can also elevate marketing to a status that privileges “la familia” or the connectedness and importance that a Hispanic family feels for one other.

1.8 Importance of Hispanic Culture and La Familia

Cancela (2007) describes the Hispanic consumer as a community that identifies with their culture through the Spanish language; that Hispanics “feel community in their hearts and sing their culture through

their language” (xxi). The Spanish language connects Hispanics but it connects them in a way that is more than a mere language, they truly do “feel” through their language. The Hispanic culture is steeped in family connectedness and family values. Family comes first and mothers are typically the decision makers with respect to the family (Cancela xxi). Hispanics understand the importance of community and identify with community influences. The Hispanic “community” is so strong that even when immigrating to the United States, an Anglo-Protestant mainstream culture, the Hispanic-Catholic culture has remained relatively unchanged and unassimilated (Huntington 241-242).

Terms describing this immigrant cultural identity within a mainstream culture have been termed “Hispanation or Latinidad.” These terms have arisen as signifying the “Latinization” or “Hispanization” of communities in the United States that are heavily influenced by their Hispanic members. Frances R. Aparicio describes these terms as meaning “everything that is Latino but not necessarily United Statesian” (Embry 188). These terms define a community of Hispanics living in the United States and everything that the term implies from cultural and ethnic views to religious and language views. These views make up the Hispanic identity as a distinct set of communities in the U.S. which are based on the country of origin and the ancestral heritage.

It is imperative that professionals in integrated marketing communication pay attention to differing aspects of community in the

Latin American demographic. However, they must not make the mistake of assuming that the Spanish language and the Catholic religion are the only connectors that make the community strong. La familia is much more than these two ethnic connectors.

For example, IMC campaigns are driven by community and ethnographic research that uncovers consumer behavioral patterns in an inductive and holistic way (Inglessis, 2006 Quirk's Marketing Research). IMC-focused ethnographic research allows companies to determine consumers' motives, values, attitudes, beliefs and behaviors which then can be used throughout the marketing campaign (Inglessis, 2006 Quirk's Marketing Research).

As with communitarian ethics, when marketers know the communal, they know the persons to whom they are marketing. IMC campaigns can create a communal narrative which constructs a reality. Questions we might ask ourselves when analyzing an advertising campaign might include: How does this ad ring true for me or for my community values? Does it make an image true? Does the campaign promote a relationship based on truth and responsibility and does it speak to the connectedness that individuals in relation to others feel (the notion of "la familia.")

This process may become clear with an example. The "Yo Quiero Taco Bell" commercials that were shown between the years of 1997 – 2000, depicted "Dinky" (and later "Gidget") the cute, Spanish-speaking

Chihuahua. Although Taco Bell had successfully aired the set of commercials with numerous focus groups from diverse populations and none of these groups provided negative feedback, there were others who felt the ads portrayed “immigrant bashing” as well as “negative images or stereotypes about Mexican culture – personifying Mexicans as animals . . . that have to scamper for their food” (Patterson, Media Ethics: Cases 171-172).

Others felt these ads were fun, the Chihuahua personified pop culture, and even “portrayed a sort-of quasi-Mexican heritage that is cool and hip” (Patterson, Media Ethics: Cases 171). Note the difference in how Hispanic groups perceived the Taco Bell ads. Perception is defined as “the interpretation of a message or idea while adding sensory input” (Korzenny 7). Differing perceptions of the ad were caused by differing sensitivities (the sensory input that each consumer added to the message) that Hispanic consumers experienced while viewing the ad.

This example illustrates the sensitivity that many Hispanic consumers have to U.S. marketers. This type of sensitivity sometimes comes from a lack of trust associated with institutions (Korzenny 35). Many Hispanics come from Latin American countries where the socioeconomic climate of the country of origin is “riddled with corruption and instability” which means that “the threshold of trust is much lower than that of your average American when it comes to certain things” like the use of telemarketing campaigns, or even answering marketing survey

questions (Faura 46). This lack of trust lends credence to marketing theories that are based on relationship building activities where responsibility and community are privileged.

1.9 Project Thesis

This project is interested in how marketers identify with their target consumer group (taking cultural sensitivity and trust into account) and how current IMC professionals target the Hispanic market, determining the points of identification through relationship and community building activities. As mentioned above, when looking at past scholarship on these topics, many would say that language and/or Catholicism were the main points of identification (Korzenny 23 and Nevaer 21, 33). However, these points of identification only scratch the surface and they are not always applicable in the current postmodern environment of multiplicity and competing narratives. Language and values do matter – just not always as a “rule” anymore.

This research would seek to find and review the differing points of identification and then determine how IMC marketers can communicate to ethnic consumers using a lens of communitarian marketing which privileges responsibility and relationship. Specifically, if the research suggests that a framework based on community, responsibility and relationship will prove more effective than the current and dominant target marketing practices, I would then apply communitarian marketing as the ethical frame for ethnic target marketing practices and explore the

definitions of Hispanic culture in a community to that end. I would like to propose an alternative method to the current product-driven segmentation and target marketing practices.

Currently, marketers target “ethnic groups” on a demographic basis. Ironically, although they purport to approach whole groups of people with this strategy, demographic segmentation yields messages that risk being individualistic or “anti-community.” There are no relationship building activities nor is there cultural understanding and sensitivity that occurs in segmentation and target marketing.

My suggestions move toward a communitarian approach to Integrated Marketing Communication. Lastly, I would like to create a pedagogy for teaching this communitarian ethic in integrated marketing communication as an alternative to current day target marketing. A communitarian marketing approach must be taught to two separate audiences: the IMC marketer currently working in the industry and would-be marketers such as undergraduate students. This pedagogy will, at a minimum, help students of IMC marketing understand the role that culture and community plays in understanding the ethnic consumer.

In advance of this project, two short discussions need to be made to ground the topics and develop the material that has brought us to the issues at hand. First, as mentioned in the section on “Marketing and IMC” above, there has been a phenomenological shift from the traditional approach of marketing as a business function whose practices included

the product focused mass communication of the 1960's and 1970's and the strategic marketing model of segmentation, target marketing and positioning (using the 4-P's) of the 1980's and 1990's to a new paradigm that includes interactive and engaging marketing tactics (Shiffman 9).

This new paradigm is a more dialectical, engaging form of communication that allows the IMC marketer to be more relevant in today's multidimensional marketplace (Grooms 4-5). For example, the internet company, Amazon.com tracks the products that consumers search for on their website (such as books) and then upon returning to the website, suggestions are made to the customer based on their preferences of the past. T-Mobile created an ad campaign that included web-only advertisements during the holiday shopping season that involved real shoppers at malls who stopped what they were doing to enjoy holiday singing provided by hundreds of singers in hot pink as well as the T-Mobile "girl in hot pink". The T-Mobile video ads went viral logging hundreds of thousands of viewers not only at the original viewing sites but also on YouTube.com.

Other companies have used social media and the web to apologize to customers, to ask for additional information about customers, listen to blogs about their products and services, and to track consumer buying behavior. All of these methods are examples of a two-way communication plan rich with ideas on how to interact (communicate)

with customers. These examples are the beginning of a new era of marketing to the individual but on a broad scale (Shiffman 9).

Along with this discussion on how the current market landscape has changed, and how IMC is a privileged endeavor over traditional marketing tactics, is a second discussion with respect to communicating in an ethical manner. I am interested in a specific type of communication ethic called communitarian ethics. In order to develop and ground the idea of communitarian marketing as enveloped in communication ethics, connections will be made between communication ethics used in news reporting and IMC. One of the mainstream ways that marketers communicate with their target markets is through mass communication whether utilizing broadcast, print or web. Many of the same principles and ethical frameworks that are used for news reporting can also be used for marketing campaigns as both disciplines use mass communication avenues to reach their respective audiences. The main difference between IMC and journalism (from an ethical framework perspective) is that one sells news (a product and a service) while the other sells ideas in the form of products and services.

With respect to the phenomenological shift mentioned above, we find ourselves in a world of change and ambiguity where marketing efforts of the past are no longer relevant. This phenomenological shift is what Shiffman calls the “age of engage”; a socio-cultural movement where people want to be engaged by the Others in the marketplace (4).

The shift moves us away from the one-way generic messages of the past as well as away from the target marketing messages that are based on demographics alone. Gone are the days where a company can create a product, launch it and then take customer orders (Shiffman 4). The shift is toward a customer focused, more dialectic and engaging model for marketing using an IMC approach that emphasizes the audience or community utilizing a two-way, engaging model of communication.

The marketplace rules have changed. It can be successfully argued that postmodernity has laid the foundation for a more integrative approach to this new connected, collaborative and hyperinteractive culture (Shiffman 4). IMC marketers must engage the marketplace and in so doing, continue to keep the two-way lines of communication open using a number of communication avenues. Integrative customer communication as found in the IMC model, commits to accountability and ethics and this places the role of the consumer in a position that drives marketing success (Grooms 10).

IMC solutions come with a price tag in the form of a marketing budget and companies do not have carte blanche spending with respect to their marketing efforts due to financial constraints imposed by most organizations. Although the communitarian marketing approach that I will be suggesting is a more IMC focused and customer centric approach than the current segmentation and target marketing approach, it still will be implemented (not unlike news reporting) communicating to the

various publics (communities) in a responsive, engaging and responsible way to an oversaturated marketplace. IMC marketers have a responsibility not only to engage individuals in two-way meaningful communications but also to the communities from which they interrelate with.

For example, Rivers, Schramm and Christians discuss the responsibility that news agency communicators have to their publics when communicating. Their book, Responsibility in Mass Communication introduces the topic of responsibility to the “masses” [the public] that newspapers and other journalists should have, but lack. The authors discuss ownership of the news from a hermeneutic of the reader vs. the editor. They ask, “Who should own the news?” This text reminds us that “thanks to the First Amendment” there is no law that holds that an editor has to publish any specific piece of news. Yet shouldn’t the public have the right to hear the brutal truth, not the editor’s version?

The authors argue that the news belongs to the reader and the editorial column belongs to the editor but that in reality that is not what happens. An example was given that any given candidate for President may or may not get press based on the decision of the newspaper’s editor. In the past, the newspaper was the place for the public to create and involve themselves in a marketplace of ideas – each person contributing differing and challenging ideas (Rivers 5). These issues in

news reporting connect to marketing in various ways including the ability for a company to communicate in the marketplace of ideas and how they perform these communications ethically.

Another connection between news reporting and marketing lies in the fact that companies are budget driven rather than relationship driven. Today, with the number of newspaper firms being owned by large conglomerates with huge circulation numbers and large news collection, distribution and advertising costs, these firms are budget driven rather than readership driven. This causes a one-way reporting rather than the original Libertarian ideals where “every man would speak and write his own ideas.” Therefore, it is unlikely today that there can be a free marketplace of ideas any longer. Unfortunately, without this freedom of readership [or community] voice, Christians feels that today’s editors have the authority to do anything they want with any part of their paper. Some marketing firms use this same type of authority to run any kind of marketing campaign they want over their consumer base.

To correct this situation, Christians proposes that news needs to be owned by the reader, not the editor/newspaper and that it should be presented fairly, adequately, impartially and that mass communication should always work in the public interest (Rivers 5-6). There is a connection here to IMC in that marketers should also have a responsibility to the public and that a community voice is imperative for marketers to practice relationship marketing and that communication

through marketing should be presented fairly, adequately and impartially.

As print forms of communication to the public (newspapers and magazines) have been supplemented with media outlets such as television, radio, and the Internet, it has become obvious that the chief functions of mass communication:

“helps us to watch the horizon, helps us to correlate our response to challenges and opportunities which appear on the horizon, to reach consensus on social actions, helps us to transmit the culture of our society to new members, helps to entertain us, and helps us sell goods and services” (Rivers 17-18).

This selling of goods and services is the primary function of the mass communication that integrated marketing communicators use with varying levels of the other functions taking a second seat. Christians believes that without mass communication, the economic system could not survive. Through the reading of ads in newspapers, magazines and the Internet, and through messages on television and radio, we see much of the world through mass communication.

Innis, McLuhan, and Theall (1980), suggest that we see the world through different senses depending upon the type of communication used (Rivers 18). For example, by “seeing” print

ads, the printed language acts as a “filter for reality” (Rivers 18). The authors feel that the most important role for the media is to feed the ground that constitutes this “filter for reality” named above. That the media must “deposit layers of information, day by day, hour by hour, so that a base is laid for the knowledge on which we walk.”

By using mass communication media in an ethical and responsible way, the authors attempt to give us a potential system to build this information base (Rivers 29). Marketing communicators, like the media, also deposit layers of information through their marketing campaigns, advertisements and direct sales promotions which in turn build an information base about their products, their companies and their corporate culture.

Responsibility in Mass Communication lists three forces that encourage responsible performance by the mass media: the government, the media itself, and the general public (Rivers 269). Although the government tries to stay out of mass media issues, there are times where areas of the government, such as the Federal Trade Commission and the Supreme Court have had to rule on media centered issues in order to encourage responsibility. However, quite frankly, due to the First Amendment, the responsibility of the government falls short – they must keep their hands off the media (Rivers 269).

Second, the media itself tries to amass a sense of control through self-regulation and through a sense of professionalism. Professionalism emphasizes the individual's sense of responsibility – the responsibility of the communicator as a professional, as a person whose work contains a broad and deep world view and as a public servant (Rivers 277). Marketing advertisers and executives are especially noted as professionals who should be able to “perform at the level of the angels” (Rivers 278) with regards to their responsibility toward their consumers.

Third, the authors note that the last force at work to encourage responsible performance by the media, is the public. The “listening, viewing, reading public underestimates its power with respect to the media communicators and the messages they communicate. With the merging of many media outlets to a few large conglomerates, the readership for an outlet now has a huge voice – if they would use it. Unfortunately, the public is seen by the mass communicators as an anonymous audience known as a program rating or percentage. In many marketers' eyes, these audiences are made up solely of demographics.

The public needs to escalate its power from anonymous to personality so that the media outlets feel a sense of responsibility toward a personalized community – or even an individualistic personified self. Many community members are easily intimidated

by the media communicators and do not exercise their influence. The community needs to become an “alert, discriminating audience” who participates in the communication process making their views known through dialogic communication and/or feedback (in the form of individual letters and individual contacts back to the communicating organization), rather than allowing the communicators the power of one-way communication with messages directed from the communicator to the anonymous audience member (Rivers 286).

To summarize this section, Rivers, Schramm and Christians argue for social responsibility in order to serve the public through principles of truth, fairness and impartiality. Recommendations are made to promote responsibility in mass media communication through three sources: the government, the media itself, and the public. I feel that responsibility is a key metaphor for the work that needs to be done by marketers in their integrated marketing communications. Another key criterion that should be considered in IMC campaigns (in order to base marketing communications on relationship building with the community) is truth and fairness.

In Moral Engagement in Public Life, Bracci and Christians discuss the fact that ethical communication patterns sustain relationships and build communities; that through language perceptions are created as humans interact and that it is through

mediated communication that community comes into its own (Bracci 2).

Christians and Traber discuss how communications without truth and justice promote the ideology of success, money and immediate results and that a mediated ideology such as this leads a company to a very limiting short term success rather than a long term and profitable relationship driven model (Communication Ethics and Universal Values 167). Without ethical and truthful IMC campaigns in mass media; language, meaning and relationships break down. Trust between the marketer and the community becomes non-existent. As communicators, it is imperative that truth and responsibility are sustained through communication ethics. An ethic grounded in a responsibility to the community is imperative in order to build trust.

1.10 Summary

Today's consumers do not trust advertisers and marketers. Due to years of profit-driven advertising and capitalistic, budget-driven demands on corporate earnings, consumers are wisely skeptical. Companies have resorted to hard selling and untruthful gimmicks in advertising. Companies have focused on market share as the key to future profits, trying to dominate markets by pushing out competitors and by controlling customer choices rather than on understanding their customers' needs (Schultz 5).

Although some companies are starting to engage today's connected, hyper-interactive culture, there are still thousands of companies holding on to yesterday's tactics and few engage culture and community as an integral part of their programs.

For these reasons and the reasons mentioned above, I propose a new ethical framework for IMC campaigns that is grounded in a Communitarian Ethic framed in responsibility, truth and relationship.

The research for this project will be limited to Hispanics living and working in the United States. Although the United States is called home to numerous individual Hispanic cultural groups (e.g. Dominican, Mexican, Cuban, Puerto Rican, Spanish, etc.), I will look at the marketing practices as they are focused on the Hispanic population at large, not on any individual subculture. I feel this research is significant due to a number of factors that include: the large proportions of marketing budgets currently being spent on American Hispanic marketing campaigns, the recent move of this target marketing group from being the largest minority group in the U.S. to soon becoming the majority group (affects a large and influential population), and the change in marketing practices in the last 30 years to practices that are less advertising driven and more relationship driven through Integrated Marketing Communication. I will also look for relevance in context of current scholarly literature.

1.11 Definitions

Before exploring the research posed above, it is necessary to define certain terms for purposes of this paper.

Marketing – The Chartered Institute of Marketing describes marketing as “the management process responsible for identifying, anticipating and satisfying consumers’ requirements profitably.” Felipe Korzenny describes marketing as “the science of making others fall in love with your products, services, and ideas.” Historically, Korzenny adds that marketing practices included persuasion tactics, however over time, marketing has evolved to “become the art of establishing relationships with consumers” (11). Establishing relationships is truly an art and is at the forefront of the dilemma that current day marketers have when marketing to the Hispanic community. For purposes of this study, I would like to add the word “value” into the definition. Marketing in its most ethical and relationship driven sense – is a value that the marketer creates and then posits to a consumer which in turn creates a value (income) for the company.

This ethical definition of marketing as “building a profitable, value laden exchange relationship with customers” (Kotler & Armstrong 7) is the definition that I will seek to discover throughout this project. Although many definitions define marketing as merely selling with advertising, it is imperative for this researcher to capture the significance of ethical marketing, responsibility and even truth as they apply to

integrated marketing communication, communication ethics, and the Hispanic consumer.

Hispanic – a common heritage and culture including shared beliefs, religion, values, perceptions, orientations and most importantly, the Spanish language. Many marketers incorrectly define Hispanic as a race. Hispanics are not a single race, but are multiple races such as African black, Asian, Caucasian and Mestizos (mixture of Spaniard and Native American) (Korzenny 20). For purposes of this study, the term “Hispanic” will be used for all persons who trace their ancestry to a Spanish-speaking country. This term will be used over the popular term “Latino” simply because it is more inclusive and is a more recognized term due to the use of the term “Hispanic” by both the U.S. Census Bureau for statistical gathering and analysis and by the Library of Congress as the recognized search term used for research in all of their databases. Also, Juan Faura states that not only is the term “Hispanic” a more widely used term, it also is the term that most persons of Spanish speaking ancestry prefer and more readily self-identify with (9-10).

Identity – “the knowledge of fundamental belonging – to be.” A definition of who we are, which community we associate with – not inherited characteristics, but a confirmation and shaping of oneself through the lived experience in a community with similar values and attitudes. (Fox 2-3).

Identity is also defined by Hilde Lindemann as “a social construct, and as relational (your identity is connected to other identities in a social web) and is narratively constituted, meaning that identity is a series of stories that represent who the person is over time” (Lindemann 43). James Taylor discusses how identity emerges through and in communication (Anderson xvii.)

Cultural Identity – Cultural identity crosses over into ethnicity as it encompasses self-perceived inclusion based on a common set of traditions, religious beliefs and practices, language, and a sense of historical continuity or place of origin or ancestry. Cultural identity contains three parts: present-oriented concept of membership which would include membership in an organization of employment, future-oriented concept which might include membership in a “universal group: such as a religious or political group, and lastly, a past-oriented concept which is a person’s ethnic identity including ancestry and origin (Romanucci-Ross and De Vos 18).

Another definition of cultural identity is “the cultural group that individuals use in specific circumstances for selecting courses of action or evaluating ideas or objects” (Korzenny 62). Cultural identity is important in marketing as the cultural identity for an individual can help an individual decide what product to use or to buy based on that individual’s cultural beliefs and values.

Chapter 2

Social Ethics: History, Business and Communication Ethics

The subject [of ethics/moral philosophy] “deals with no small matter, but how we ought to live” Socrates

2.1 Introduction

This chapter will historically situate communitarian ethics by first defining ethics and then reviewing the origins and movement of social ethics as it has moved from ancient virtue ethics to today’s postmodern ethics, calling particular attention to moral philosophers whose ethical theories contained roots of modern day communitarian thinking. A brief history of communitarian ethical thought will be woven through the discussion. Second, communication ethics and business ethics will be discussed as sub-fields of the larger term “social ethics” in order to provide the reader with a sense of the two areas within general social ethics that impact the field of Integrated Marketing Communication (IMC). Third, communitarian ethics will be introduced as an ethic that combines both communication ethics and business ethics into an ethic that is situated in the community or the social realm connecting the field

of communitarian ethics or the “common good” with integrated marketing communication.

This type of communitarian ethic will be positioned as an ethical responsibility in social communication; communitarian ethics form the heart of this dissertation. I will argue in chapter 3 that communitarian ethics form a better, more ethical way to communicate with and market to customers through IMC campaigns. Communitarian ethics also point toward a way to transform society into a more participatory structure that begins to reunite civic responsibility with corporate responsibility and ultimately privileges community over individuals.

A short literature review will be included in this chapter in order to situate communication ethics and business ethics within the larger metaphor of “general” ethics. This literature review will ground communitarian ethics as both a social system and an ethical foundation that has developed out of communication and business ethics. Included in the literature review will be definitions of ethics from scholars that were selected based upon their work as it provides a lineage from general ethics to communitarian ethics. This will not be an exhaustive list. Instead, I have selected scholars based on their interest in the connections between ancient social ethics and the problems facing today’s social ethics.

It is important to draw a notable difference between the term “morals” which is what we humans’ value or hold in high esteem, versus

“ethics” which is how we treat each other. For purposes of this study, I will be discussing “ethics.” Particularly, ethics in the social realm as one is in communication or in community with another. Ethics can be defined as the discipline that analyzes the philosophical grounds for analyzing and thinking about ethical decisions with respect to the actions of persons in communication with others (Neher and Sandin xv).

Ethics has also been described as having four broad categories as follows: “the systems of value and custom instantiated in the lives of particular groups of human beings which are described as the ethics of these groups”, as a term referring to a particular system such as “morality involving [for example] notions such as rightness and wrongness, guilt and shame”, etc., as “a system of morality referring to actual moral principles” and lastly, as an “area of philosophy concerned with the study of ethics in its other senses” meaning as it relates to other philosophical areas such as aesthetics, pragmatism, law, situation ethics, relativism, free will, etc. (Crisp 256-257).

Alasdair MacIntyre generally defines ethics as the discipline “concerned with human actions” (85). Philosophers such as Paul Ricoeur define ethics as the pursuit for a good life with and for the others in our lives (Ricoeur 172). Ethics in an organizational sense is concerned with both individual human actions as well as how we interact with each other in the sense that ethics gets focused into general principles that govern the conduct of people as they work with each other and as they

work for the organization. Unfortunately, in workplace ethics, many managers have taken the approach that if the decision does not violate any laws, then the action is ethical.

Ethical decision making situations for IMC marketers need to move beyond the mere level of lawfulness and instead must travel a much more challenging path. This path must place the customer in a central position and embrace behaviors of fairness, truth telling, the building of trust and the value placed on the action by the court of public opinion (the customer.) Marketers must attempt to analyze the situation and consider which decision is the appropriate decision. This decision must involve the consumer not only from a customer service perspective but also from a perspective of doing the right thing in order to preserve the organization's integrity and reputation with the community and the marketplace (Harris 23.) The centrality of the customer in the ethical decision making process is not a new concept but it is a concept that some organizations tend to ignore. The next sections of this chapter will ground the current challenges in the ethical decision making process by providing a short literature review that places social ethics in the history of communication ethics. We will start with ancient ethics and move forward through to communication and business ethics.

2.2 Ancient Ethics

Aristotle's thoughts and writings on ethics had a profound impact on the development of ethics that is still generally accepted (Kolak 273).

Ethics, as defined in the ancient Greek language means, “matters concerned with character” (Aristotle, xiii). *Ethikos* is the root of the Greek work for ethics and its definition is likened to “ethos”, meaning “rooted in community and transmitted through customs” (Eberly 129). Like Socrates (quoted above), Aristotle felt that ethics was a central tenet in what constitutes a good human life (Aristotle xiii) and that as mortal human beings who are a part of nature, there is a distinctive end to achieve and a function for us to fulfill in nature (Stumpf 90). Aristotle believed that “Every art and every investigation, and likewise every [action and] practical pursuit or undertaking, seems to aim at some good: hence it has been well said that the good is that at which all things aim” (Aristotle 3). The *Nicomachean Ethics* is one of Aristotle’s greatest writings on the subject of ethics and it is the work that defines ethics in terms of character, the good life, the rational faculty or activity of the soul, practical wisdom or *phronesis*, friendship and goodwill.

Because Greek society was contained within individual city-states and therefore constituted by the community within which each citizen resided, Aristotle approached ethics and morality as situated in the *polis* [our communities] and his ethics define not only what is good or fulfilling for the individual in their capacity as function but also in their interaction with each other. Aristotle was concerned not only about the individual’s character (moral character or integrity), but as that person interacted in society, was concerned with how well people can run a good

or well-organized society and what the purpose for that society would look like in order to arrive at a “good” society (xiii). For Aristotle, ethics seeks to discover the ultimate character for an individual and for a community through a balance of virtue and vice. Aristotle felt that virtue was congruent with ethics because a human’s ultimate goal is to be happy and virtue is commonly recognized by society at large as a type of human excellence (Ingram 106).

Aristotelian ethical theory is broadly concerned with this character or moral integrity (or human excellence) and the theory privileges what Aristotle termed “the good” in individual character and in society’s character. Aristotle questioned the aim of human behavior and wondered “what is the good that humanity aims?” (10). He explains “the good” through an examination of the Greek word *eudaimonia* which is a way of looking at the principle of good and right as it is imbedded within each individual (Stumpf 90). By studying human nature and then tying human nature to how a thing is determined to be “good”, Aristotle was able to see the function of humanity as not only “being” good but as “functioning” good (10).

Aristotle looked at examples of these two types of “good”. For example, a non-human item can function well (making it “good”) – a chair is good if it is properly constructed and is capable of performing its function in a positive manner – it is comfortable and adequately functions as a place of rest. For a human to be good, one must function

well AND be good as one makes choices in human activity. One must move past the functionality of, for example, our profession. Our aim is not only to be a good marketing professional (for example) but also to arrive at an action for the good of humanity. To be both a good marketer and a good person, one must allow proper functioning of the soul. Our soul then, once it finds its ultimate “good”, causes a human to be happy (13). *Eudaimonia* translates “good” into “happiness” as the happy person’s life is a life (or soul) that “flourishes” (Wedin 51).

For Aristotle, happiness is the right starting point for a practical philosophy of ethical theory as human beings are rational agents who choose and deliberate with a view to their ultimate good, which is happiness. Happiness to Aristotle is the ultimate good and the ultimate end since we want it for its own sake; it is the one thing in which all other things aim (Aristotle 11). Happiness will lead to the good life since it is a self-sufficient good – it is the end of our actions (Aristotle 12).

When one is truly happy, one does not seek other things. Being virtuous or “the habit of acting in accordance with moral law” (Schneewind 81), utilizing intellectual and moral virtue, and practicing friendship all help us strive toward the good life and toward the ultimate good or happiness (Aristotle 12).

Being happy is a state of being at ease with what one has and who one is. Excesses and extremes usually detract from that state of happiness and therefore people who practice excess are usually not

happy. There is a balance between excess and need which is brought about through human discernment and choice. This discernment allows humans to engage one another in community through shared experience. Aristotle believed that by employing a theory that included knowledge, a practical study of ethics, and a moral compass brought about through one's parental upbringing, would afford one the ability of discernment or choice between right and wrong or vice and virtue (Aristotle, xvi). Aristotle also determined that one must seek a balance between vices and virtues. By striving for or choosing the middle of the road; by staying away from extreme pleasure, only then can virtue become a deliberate choice of the mean using practical wisdom. Therefore, prudence and choice are "concerned with means and not ends" and he balances his ethics in a term that Aristotle calls "the golden mean" (xvi).

This mean is not the same for every person and is determined individually based on personal circumstance. Each of us must make the appropriate choices based on reason that will place us in the relative mean which is the virtue of "temperance" or the place between two extreme vices (Stumpf 93). When one exercises living within Aristotle's mean, the rules of everyday life become more explicit and allow community to build. When extreme vices occur, happiness or virtue is marginalized and community becomes peripheral.

MacIntyre summarizes Aristotle's ethics as having a central account of the virtues, "as the ends of human practices, of the human good as that end to which all other goods are ordered, and of the rules of justice required for a community of ordered practices, which captures essential features not only of human practice within [ancient] Greek city-states but of human practice as well" (xviii).

Fives (2004) argues that MacIntyre's communitarian ethics approaches relativism and he adds that a necessary part of the human good is the exercise of Aristotelian virtue; when one exercises virtue and makes a commitment to be both good and just (through a life of religious commitment), one approaches a non-relativistic communitarian ethic based on the Aristotelian conception of the human good (118). Whether MacIntyre's conception of Aristotle's human good approaches relativism or not, one can agree that a communitarian approach promotes the common good. If marketers are to practice temperance while living within Aristotle's virtuous mean, then their marketing decisions would be based on the common good.

There is a connection here to modern day marketing practices. Marketers give consumers any number of choices to purchase, as an example, an automobile. Some autos are very expensive and some are not. Some will only take you from point A to point B while others have all the extra options. Where is the temperance used when marketing a product (such as a car) to the consumer? How does a marketer

determine the key aspects of a product to promote to a consumer for decision making purposes? Is it based on luxury or gas mileage? Is the decision to be based on safety and functionality or is it based on image and expense? Is the decision based on what's best for the individual (luxury) or based on what's best for the community (fuel emissions)? Do marketers look at the common good when developing their IMC campaigns or do they market for profit only? Aristotle posed his ethical theories for exploration but also warned that "there can be no complete theoretical guide to ethics, that the best one can hope for is that in particular situations one's ethical habits and practical wisdom will help one to determine what to do" (Aristotle and Kraut). As this example illustrates, Aristotle's ethical theories are still as relevant today in a contemporary sense as they were in ancient times.

These virtues include practical wisdom to which IMC practitioners can relate. Also, Aristotle's theories laid foundational and conceptual insight into the continuing study of philosophical morality; Aristotle's discussions described the moral principles that guide a particular tradition, group or individual; and his general studies on happiness, goodness, perfectionism and right action are also debated today (Deigh 284-285). Most importantly for the purposes of this study, Aristotle believed that virtue is developed through action in community – as children are influenced and raised in caring, nurturing environments, moral integrity and character is built (Killen 722). A key component of

ancient virtue ethics is that a moral individual “must be able to function in multiple communities stepping outside their own tradition” in order to negotiate various societal differences (Killen 722).

Ancient ethics can be described as virtue ethics since it takes its basic tenet from living a virtuous and harmonious life in congruence with others (in community). Moving forward from ancient virtue ethics, Norman describes Christian ethics as an ethic that places “altruism” at the center of Aristotle’s “good life” (65). Norman grounds his claim in two examples, the “Golden Rule” quoted in Matthew 7:12 “So whatever you wish that men would do to you, do so to them” and in Matthew 22:39 when Jesus commands us “You shall love your neighbor as yourself” (The Holy Bible 762 and 777 and Norman 66).

2.3 Christian and Late Medieval Ethics

Alasdair MacIntyre distinguishes Christian ethics from ancient virtue ethics and he defines virtues as “qualities necessary for obedience to God’s law, that obedience which constitutes community, whether it is that obedience to God’s law apprehended by reason which constitutes natural community or that obedience to revelation which constitutes the church” (x). Christian ethics are further discussed by a famous philosopher of Christian-based social ethics: Aurelius Augustinus, better known as St. Augustine. Augustine believes that

virtuous behavior pertains to the love of God and of one’s neighbor;
the truth of faith pertains to knowledge of God and of one’s

neighbor. For the hope of everyone lies in his own conscience in so far as he knows himself to be becoming more proficient in the love of God and of his neighbor. (88)

In his book entitled, On Christian Doctrine, Augustine regarded moral philosophy through a treatment of the terms “caritas” and “cupiditas” to signify the love of God or charity, and the latter, the love of self (or the opposite of caritas.) Augustine implores us to a life of charity and condemns cupidity which is the “love of any creature, including one’s self, for its own sake” (Robertson 1). Cupidity is the opposite of charity. Augustine defines charity and cupidity as follows:

I call “charity” the motion of the soul toward the enjoyment of God for His own sake, and the enjoyment of one’s self and of one’s neighbor for the sake of God; but “cupidity” is a motion of the soul toward the enjoyment of one’s self, one’s neighbor, or any corporal thing for the sake of something other than God. That which uncontrolled cupidity does to corrupt the soul and its body is called a “vice”; what it does in such a way that someone else is harmed is called a “crime. (88 - 90)

Augustine sees both vice and crime as the two classes of all sins, where vices occur first. He describes vices as a sin that has emptied the soul and “led it to a kind of extreme hunger.” If unchecked, vices can turn into crimes against humanity. On the other hand, charity creates “utility” for the charitable person and when it benefits one’s neighbor, it

is called “beneficence.” Christian ethics in an Augustinian sense creates community through acts of charity while controlling feelings of cupidity. Augustine declares that “the more the reign of cupidity is destroyed, the more charity is increased” (89).

For Augustine, love of God comes first and then love of neighbor as commanded in scripture. Love of self is ordinally last and too much love of self is where vice enters and one no longer is acting in accordance with loving God. One must “order” this love by using *caritas* or charity toward God and others (for God.) When applying charity to others in our social lives (our neighbors for example), we are practicing beneficence but when we allow cupidity or vice to overcome our charitable ways towards others, we are allowing crimes against God, our friends, and our communities to occur.

This intentionality of vice versus charity is what gives Augustine the description of a “thoroughgoing intentionalist in ethics” (Matthews 65). This intentionality of ethics posed by Augustine is central to social based communitarian ethics. When organizations provide an ethic of care to a community through beneficence (*caritas*), the community feels engaged and loved by the organization which in turn allows for trust to be built and a value exchange process to be created. For example, a local pizzeria sponsors middle and high school athletic teams and local church youth clubs. In turn, the community supports the local pizzeria. This example goes beyond simply purchasing pizzas at this particular

location over one of its local competitors. When inside the restaurant, posters of the local youth in their athletic attire and copies of their championships are scattered around the walls for patrons to enjoy. There is a collection can for the local humane society shelter or for a young person who needs funds to help with medical expenses. There is a feeling of community that has been built inside the restaurant and the patrons feel at home there.

If this same pizzeria had an ethic of cupidity, there would be no feeling of community inside of its walls. Instead, it would feel institutional with lackluster white walls and no further community-relevant decoration. The decoration would include the restaurant's own signage and branding. Although the restaurant might still draw patrons, it would not become a community base (place for local youth to gather after school activities or a place where local families meet and greet one another after church activities.) It would engender an individualistic, self-based portrayal not unlike many other restaurants who serve their bottom line first rather than serving their community first (which not only brings in a positive bottom line but also propels the restaurant into a position of importance in the community thereby creating long term relationships with their customers (customer loyalty.)

2.4 Enlightenment Ethics

During the last part of the seventeenth century and all of the eighteenth century, there was a period of questioning of traditional

values, institutions, customs and morals. This period of “Enlightenment” took on an attitude or ideology that involved a philosophical outlook using reason as a basis of authority. During this time, philosophical and intellectual developments impacted moral and social reform and became the basis for (or central role in) Modernism which dominated the 19th and most of the 20th century (Schneewind 80).

When IMC practitioners plan integrated messages about the company, its products, and the use of their products, they employ various themes. Many of these themes have their roots in Enlightenment social ethics. During this period of Enlightenment, a remarkable number of original and important moral theories were created and published (Schneewind 81). Although the Enlightenment has several different cultural manifestations (French, Scottish, etc.) those variations are beyond the scope of the questions at hand. Rather it seems sufficient to discuss four of the general enlightenment ethical theories which are examples of the precursors to modern day communitarian ethical thought. These theories can be grouped into four main classifications of thought: the natural law theorists, the egoistic theorists, the rationalists, and the theorists of autonomy. The discussion can start with natural law theory, making connections to social ethics.

The natural law theorists during the Enlightenment claimed that Thomistic natural law grounded in reason, must have obedience in morality as its central tenet and that natural law positions itself with

things that are naturally good and are universal (Aquinas 65 and Schneewind 83). A leading question among arguers of natural law is “How can a universal, natural goodness be possible?” Can natural law “lead to our own fulfillment or good as well as to the good of the whole community” which would lead us to act in obedience (Schneewind 83).

Thomas Hobbes believed that natural law theory should be concerned with individuals in a “pre-social state of nature” meaning that the good of the individual was the point of morality – not the community (Schneewind 83). A Hobbesian view proceeds on the basis that what is good is what is desired by the individual. Hobbes answers the universal goodness question by attending to the good of self-preservation as a common good which is so important to humans that he determines this single good as an example of natural law theory or “what is good is what is desired” (Hobbes 392). Natural law theory (as a conception of ethics) implies that “nature determines the characteristic tendencies of a species, and that these tendencies require fulfillment if good is to be achieved . . . the laws of nature are the patterns of action required to fulfill the essential tendencies of man both as animal and human, and, beyond this, to harmonize with the basic forces of the universe” (Rader 15).

Looking back to Aristotelian theory, one must remember that Aristotle would disagree with Hobbes about universal goodness from the standpoint that a being to Aristotle is something that is good when one

functions well (what we are by nature) AND when we are good as we make choices in human activity. So although Aristotle would argue that desirability alone is not enough, he would acquiesce that humans are similar beings (again what we are by nature) and can have common goods or universality.

Plato would argue with Hobbes that “the good [should be] understood in terms of human nature” (Shaver 1). Plato would see natural law as defined in terms of human potentiality or achievement. Another Enlightenment ethicist, Hugo Grotius, described a new view of morality that decidedly placed the individual in a position of possessing rights that “must be respected by any community into which the person enters” (Schneewind 83). In other words, if the community respects the rights of the individual, natural law would dictate that we all live harmoniously together and therefore, common goods would prevail. This point in natural law theory displaces God as the law maker and places “rights” as a priori to moral obligations. However, Hobbes especially believed that humans are sociable and as such, must live together. His ethical views placed natural law as the theory that showed humans how to live together (Schneewind 85).

Many of the Hobbesian followers prescribed to a theory known as egoism. This theory takes the position that humans should do that thing that is in our own self-interest (Shaver 1); a type of self-love (Schneewind 88). One caveat of ethical egoism as illustrated by the views of Bernard

de Mandeville, argues that ethical egoism can maximize an individual's own self-interests. For de Mandeville, ethical egoism claims that the theory applies to the social as well as to the individual when engendering duties to others (De Mandeville 382). De Mandeville further argued that "most of what we all really want from social life arises from self-interest, not from the virtues to which we give such praise" (De Mandeville 382). For example, when an individual sees an act or an idea as something that requires the help of others, the ethical egoist will cooperate with others (Shaver 1).

Amitai Etzioni, a well-known communitarian scholar, noticed that students in his classroom (while engaged in a visiting professorship at Harvard), were displaying these same individualistic acts towards each other (as described by De Mandeville's Consumer Society depiction in "Fable of the Bees") as a type of self-interest theory. Etzioni was disappointed to notice that students would only engage in social settings if there was some positive outcome that would come through the social involvement. For example, one student in particular was not going to visit a fellow student in the hospital until he realized that by visiting this particular "friend," the student would "gain" through increased involvement with the family of someone in a higher social class than his own. This particular example highlights self-interest as a central part of ethical egoism when engendering duties to others in the social realm.

Ethical egoism stands in contrast to Aristotle's view on moral theory in that Aristotle believes that we have duties not only to ourselves, but we also have duties to others and to our communities (the polis.) Many Enlightenment thinkers believed that man was neither happy nor virtuous during their historical moment, therefore they must seize self-interest as the motivator of action, reorganizing society into an entity that [like de Mandeville suggested] was already occurring – a religious superstition and political despotism that was “standing in the way of enlightened self-interest” (Schneewind 89). With egoism, divine laws as well as human laws were ceasing to be the motivator of human nature and instead, self-love or self-interest was the motivator to keep order. Community came into egoism as a way for humanity to control itself through self-interests controlling other self-interests. Although ethical egoism tried to diverge itself from divine law, some Rationalism theorists brought God and his divine law back onto the table for discussion as part of their belief in eternal truths.

Many of the Rationalism theorists believed that ethical decisions must be made aside from a harmful and narrow self-love; that this self-love could be overcome by knowledge (Schneewind 86). Some rationalists ascribed to ethical rationalism as a set of ethics grounded in rational deductive reasoning through an empirical investigation of human nature (Lennon 1). Others, like René Descartes, described rationalism as a way to find the truth through knowledge in the form of

ideas and that a theory of morality could be developed through the dualism associated with body and mind as two separate substances (Descartes 15 - 55 and Schneewind 86.)

Unlike Descartes, others, such as Nicholas Malebranche contended that knowledge and deductive reasoning could be found in God. Using an Augustinian approach to rationalism, Malebranche believed that with the grace of God, one could find “our own good” in God through God’s perfect knowledge of the universe since God created the universe (Schneewind 86). Another rationalist, Benedict de Spinoza purported that adequate knowledge was derived through a view of “substance” or the basis of the universe which is both nature and God combined as a single entity that exists and that the highest virtue can be attributed to the knowledge of God, Nature, and Universe (Spinoza 42-78). Thus far, we have looked at natural law, egoism and rationalism in Enlightenment ethics and have seen how persons in community with each other are central components of these ethical theories.

The fourth and final ethical theory that came out of the Enlightenment came from theorists opposed to egoism and rationalism. These theorists argued that in both egoism and rationalism, only a very few people could achieve such capacity for rational thought or for morally acceptable action out of self-interest. They also argued that reason alone could not be the only attributing factor for moral judgments between right and wrong, but in fact could be primarily based upon feeling

(Schneewind 90). These philosophers believed that “humans can guide and motivate themselves in moral matters regardless of the condition of the society in which they live” and were called the theorists of autonomy (Schneewind 90).

The theorists of autonomy suggested that since all humans have the capacity to feel, that moral awareness can be applied to all of man – not just to the most rational beings. Eighteenth century philosophers became divergent in two schools of thought: those who believed that knowledge was required to guide ethical action, albeit in a much simpler view than previous philosophers, and second, those who believed that knowledge was not the “end all and be all” of moral philosophy but instead the ability to “feel” or become aware so that moral awareness guides our actions (Schneewind 90).

David Hume was one such philosopher who believed that reason alone never moves humans to action but that the feeling of morality does (Schneewind 92.) Hume’s was a secular view of virtue whose metaphor of sentimentalism was central to his theory of morality. One last autonomous thinker was Immanuel Kant who is probably the most famous moral philosopher of the eighteenth century. Kant depicted morality as a duality of human motivation caused by both our natural desires and our ability to have pure respect for the moral law (Schneewind 93). Although Kant argued that reason alone was not enough to provide us with knowledge; that reason must be coupled with

experience so that we as rational agents can apply learnings to experience and hence, he argued that one must be transparently rational in the sense that in action [with others] we are morally autonomous (Schneewind 93).

Kant emphasized that his ethics must be grounded in a priori principles and his philosophy acknowledged a moral autonomy that privileged a self-governing ideology rather than one that required external guidance or even some type of external incentives in order to maintain morality (Sullivan 47 and 155).

Natural law theories, egoism, rationalism and theories of autonomy all captured differing philosophical outlooks on moral theory during the Enlightenment and they cast light onto the questions of the time that surrounded traditional values, customs and institutions. These theories are seen in philosophical and intellectual IMC developments today when marketers ask questions of their institution's moral guidance, strategic plans, questions of their consumers and their buying behavior, and questions of an institution's products such as: Are our products providing fulfillment or good to an individual as well as good to the whole community? Are we promoting ethical egoism through our marketing messages by promoting self-interest and self-love?

Instead, do we use knowledge of product use and knowledge of social responsibility issues in order to allow consumers to make conscious decisions with respect to products (rationalism) or do we as

marketers, provide a knowledge that allows a feeling of morality coupled with experience when using our products (theories of autonomy.) One example of enlightenment ethical thinking that might be used today would be the ethical dilemma of disposable (quick and easy) versus reusable products such as the use of disposable products that add to our landfills versus reusable containers (which have to be washed after every use.)

Although one can connect the philosophical ethical theories of the Enlightenment period to institution and consumer behavior, the time had come for ethical theories to take on a more concrete role; enter the 19th century. Schacht [1992] described nineteenth century ethics as a philosophy that “began with the radicalization of Kant’s ethics and concluded with its radical rejection of Nietzsche” (106). In other words, philosophers took Kantian principles and began to disassemble with Kantian philosophical inquiry by arguing their own philosophical ideas. Most nineteenth century philosophers agreed at a base level that although Kantian morality was too intangible and rigorously rational, utilitarian morality was too ignominious (Schacht 106).

In this next section, I will introduce a few of the apposite philosophers in order to complete our study of the history of ethics as it encapsulates and connects ethics and community with IMC during the nineteenth century. I will begin with Hegelian ethics.

Hegel attempted to take the “rational” and bring it back from the abstract realm into a more concrete ideology and he connects the ethical to the social by insisting that when understood properly, the institutionalized norms of social life provide the rational means of human conduct (Schacht 109). “For Hegel, it is only in particular social contexts that the abstract idea of “doing the right thing” becomes concretely meaningful” (Schacht 109). Hegelian ethical principles agree with Kant in that self determination is an excusable part of ethics, however, Hegel departs from Kant by insisting that ethical judgments are only available for us to rationalize when they are part of a system of social norms (Schacht 110).

Humans live in a society made up of social norms and one must conduct themselves within the system of norms agreed upon by the society that that individual participates in. “Hegel further believed that we do so collectively and socially, through the establishment of such a system by the people of which we are a part, rather than through the abstract exercise of our pure reason either as individuals or as universal rational agents” (Schacht 110).

Hegel has an additional point of departure in his ideology where he defines two ways that an individual can transcend the “plane of ethical life.” First, he believes that there are individuals who conduct themselves disparately from others thereby deviating from the established societal norms which can result in a transformation of

society (Schacht 111). The second departure focuses on objective spirituality where individuals can go beyond societal norms to realize what Hegel terms “realizing the crowning human good” through a study in absolute knowledge and an experience in spirituality (Schacht 111).

Both Hegel and Marx believed ethical life to be fundamentally bound up in social life (Schacht 111). However, Karl Marx believed that the economic climate of the society in question played an important part in the existence of ethical life. Marx saw the economic force of a society as the way to engage human life in that only through the economic conditions of a society, can humans express morality or eliminate exploitive practices (Schacht 112).

Marx believed that an ideological superstructure (like communism) would “serve as a means of inducing individuals in the society to conduct themselves in a manner conducive to the functioning of the economic system” (Schacht 111). In other words, life would be lived according to the “rules of the game” and the rules would include “a form of human life in which human productive powers would be highly developed and creatively employed, the senses cultivated and refined, and interpersonal relations transformed into a community of mutually respecting and supportive individuals, in which the free and full development of each and of all would be inseparable” (Schacht 112).

Unlike Marx who argued that the economic conditions would permit moral expression, Søren Kierkegaard regarded ethics as an

“either/or” choice between two fundamental modes of existence: aesthetic or community based and autonomous choice or individualistic choice. In the first example, Kierkegaard believed that one must embrace socially acknowledged standards and rules, make these rules their own by internalizing them and basing their own code of conduct upon these rules. Kierkegaard felt that only when one was able to see these norms as obligations could one become a “pillar of the community” by practicing this type of “aesthetic” or social based ethic (Schacht 113). Other than this reflectively chosen conduct based on obligation, Kierkegaard felt that the only other way to living an ethical life was through an autonomous choosing of action based on one’s own ability to impose a law upon oneself (Schacht 114). It is interesting to resolve that Kierkegaard’s either/or approach proposes either a social ethic ground in the aesthetic or an individualistic ethic or autonomous choice.

The final nineteenth century philosopher that I will introduce, Friedrich Nietzsche, departed from many of the former moral philosophers of the time. Nietzsche rejected both ideologies that were beyond this world and those that were “within ourselves” so that he regaled an ethic brought on by actual moralities or interests that humans consider valuable (Schacht 115). Nietzsche claimed that a genealogy of morality culminated in what he called “Master” and “Slave” moralities (Nietzsche 257 – 261).

Nietzsche described “master moralities” as those forms of conduct or qualities that humans in positions of power use to assert their superiority thereby determining those qualities as “good” (embodied in items such as strength, power, wealth and health) – all others opposite to this view (cruelty, aggression, indulgence) were “evil” (Nietzsche 257 – 261 and Schacht 115).

Likewise, the “slave moralities” were an exact opposite of master moralities. Slave moralities were deemed as any moral conduct or quality (such as weakness, sickness, or being poor) represented by the power class as evil and that only those moral conducts or qualities performed by the lower classes (charity, piety, restraint), were good ((Nietzsche 257 – 261 and Schacht 116).

As you can see, nineteenth century moral philosophers had a common goal: to find a new way of thinking that either presupposed an ethic based upon a divine law or an ethic that must conform to some form of rationalism. Most nineteenth century philosophers tried to link morality with some form of human possibility that generated a higher principle than self interest or self desire. This move away from self interest or self desire inherently builds an ethic of community and the work of the 19th century moral philosophers added a new layer of moral philosophy onto the ancient and medieval ethical theories grounded in community. Moral philosophy grounded in community paved the way for communitarian ethics to emerge in the twentieth century. In order to see

communitarian ethics emerge as a moral philosophy grounded in social ethics, it is important to understand some of the more important twentieth century philosophical traditions with their accompanying moral ethicists.

2.5 20th Century Ethics

Twentieth century (western) ethics can be divided into early twentieth century and mid-to-latter twentieth century themes. Early in the century, philosophic moral ethicists were still considered a structured group and most of them fit into one of four traditions: axiological ethics, spiritual ethics, humanist ethics, and situation ethics (Kockelmans 118). Many of these early twentieth century moral philosophers took on the task of trying to adapt the ideas of the great philosophers of the past (Plato, Aristotle, Aquinas, Kant and Hegel) to contemporary times.

These philosophers spent their lives in pursuit of a hermeneutical calling or an interpretation of the old texts while focusing on the historical issues as a “retrieved philosophy of the past” (Kockelmans 118). These philosophers raised important moral issues then grounded them in philosophical views from the ethicists of the past as a justification for their approaches. Many took their guidance from Aristotelian, Platonic, (medieval interpretations of Aristotle’s or Plato’s ethics) and neo-Thomist (Christian moral theology) traditions while others were guided by neo-Kantian practical philosophy or neo-Hegelian

ethical judgments (Kockelmans 118). Lastly, a number of Spanish and French philosophers added their voices to the growing contributors of early twentieth century social ethics (Kockelmans 119). One must look at each of the four trends in early twentieth century ethics to determine which of these traditions was developmental in the emergence of communitarian ethics.

The first twentieth century moral philosophy trend involved functions of “value” such as the notions of “beauty”, “right” or “good.” These values and their associated problems were the focus of many philosophers of the time known as *axiological ethics* (Kockelmans 120). Examples of moral philosophers whose work embraced the various problems associated with “value” are post-Kantian and post-Nietzsche philosophers like Hermann Lotze (Kockelmans 120).

The second trend in twentieth century moral philosophy that the early twentieth century Spanish, French and Italian philosophers developed was termed *spiritualist ethics*. Its main characteristic was a criticism of materialism, scientism, positivism and empiricism and as its central tenet was a movement that used either the rights of nature or the spirit as a point of origin (Kockelmans 119-120). Philosophers ascribing to this trend included Louis Lavelle, Paul Ricoeur, Gabriel Marcel and Jean Wahl.

A third trend in twentieth century ethics was *humanism ethics* which included the likes of Jean-Paul Sartre, Simone de Beauvoir, Albert

Camus and Martin Heidegger – all of which defended some form of humanism in their philosophical ideologies of which each (interestingly) had a different definition of humanism (Kockelmans 121). Humanism can generally be defined as an ethical theory that emphasizes reason, scientific inquiry, and human realization in the natural world.

Humanism often discards the importance of belief in God. Jean-Paul Sartre was the dominate philosopher during the early twentieth century with his existentialist humanism theories (Kockelmans 121).

The final trend in early twentieth century ethics was called *situation ethics* and most of these philosophers hail from a strictly religious perspective - most of which were Christian (Kockelmans 121). Situation ethics for these philosophers has a Christological grounded basis for viewing ethics. Situation ethicists include philosophers such as Emile Brunner, Dietrich Bonhoeffer and Martin Buber. Many moral philosophers of the situation ethics model received their inspiration from Kierkegaard, Nietzsche, and later from Heidegger (Kockelmans 121). An example of situation ethics by Dietrich Bonhoeffer is described by Bonhoeffer as follows:

- The foundation for ethical behavior is in the dialectic - “Christ is revealed in the dialectic.”
- We must privilege the desire to please God, not philosophical systems and decisions between right and wrong

- Christ's reality allows us to become responsible, which in turn fulfills the will of God; Jesus Christ the man brings God into reality (131).
- We must privilege dialectic; that which offers a revelatory character of Christ
- Character oriented morality is situated in Christ.
- Individualism versus Knowledge of God; in other words, "All things are known in God and God is known in all things" (21)
- There is currently a reality of concrete ethical problems in our world today (1943); there are villains and saints; the moral theorist is blinded by (a falling away) or evil person rather than a falling down (person who strays from ethical behavior). For example, Bonhoeffer says "what is worse than doing evil, is being evil" (67).

I would argue that communitarian ethics has roots in all four twentieth century ethical positions: axiological ethics (communitarian ethicists try to find the common good for a community through discussions of "value", "right" and "good" while balancing these with individual responsibility), spiritualist ethics (communitarian ethicists also criticize materialism and argue for rights with respect to human dignity alongside responsibility to the polity) humanism (communitarians see the importance of humanity-in-relation and promote moral responsibility, social and political reform, and open communication as

well as champion freedom of opinion and thought), and situation ethics (communitarians believe that humans become in community with each other through the dialectic and only by connecting rights with their associated responsibilities will humans enjoy ethical and participatory community).

In the mid to latter part of the twentieth century, many philosophers still perpetuated the rethinking of the ideas of the ones who came before them, a tradition of contemporary philosophy called the *hermeneutic* tradition. The philosophers of this tradition occupied two distinct schools of hermeneutic thought: one was endorsed by Hans-Georg Gadamer (philosophical hermeneutics) based on Aristotle, Kant, Hegel, and Heidegger and the other was promulgated by Paul Ricoeur (the notion of freedom) who looked at Heidegger, Kant and some of the French philosophers (Kockelmans 122). Many of the moral philosophers who came after World War II either fell into the Hermeneutic camp or into the developments by Apel and Habermas of the Frankfurt School.

Other movements in moral philosophy were explored in response to the horrors of World War II. These movements included value realism, intersubjectivity ethics or ethics in relation to other people, and lastly the ethics of personal transformation (Schroeder 129). First, important members of the value realism movement included Franz Brentano and Max Scheler. This movement attempted to “elucidate objectively apprehensible intrinsic values and an analysis of emotions – especially

love and hate – construed as the medium through which such values may be discerned” (Schroeder 130). We will not discuss value realism as it does not have direct ties to communitarian thought as applied in IMC.

The second post-WWII movement, intersubjectivity ethics, involves grounding the ethic in relation to other people; a social type of ethic where the source of the ethic is rooted in interpersonal relations with others. Emanuel Levinas was an example of a major contributor to intersubjectivity ethics. Intersubjectivity ethics involves one-on-one communication between two people and although the contribution to communication ethics from these philosophers is great, it is beyond the scope of our discussion on community and will not be discussed here.

The final [early] twentieth century movement in moral philosophy, was that of Personal Transformation. Personal Transformation theory demands an avoidance of certain conditions that are inherent in human existence (Schroeder 134). The acknowledgment of these ethical ideals produces a personal transformation. If one were to refuse to acknowledge these conditions, one would “live blindly and dishonestly” (Schroeder 134). Moral philosophers working in this arena include Jean-Paul Sartre, Simone de Beauvoir, and Michel Foucault. As with value realism and intersubjectivity ethics, much of personal transformation theory is beyond the scope of communitarian ethical history and community and will not be discussed here. However, there are some

connections that can be made to Sartre and communitarian thinking through his metaphor of “freedom” and the social.

Sartre grounded his ethical theory in the metaphor of “freedom” as a “foundation for all human aims and asserted that persons bear responsibility for their actions and lives” (Schroeder 134 and Becker 128). For Sartre, humans have a responsibility that we must bear based on the situational decisions that we make. Freedom as a foundation causes us to produce conditions in our lives that are both individual and social in nature. As we transcend those conditions and make selective choices in behavior, we must also bear the burden of the social obligations of which we are a part. For Sartre, these obligations to each other are reciprocal and each member of society becomes both the ends and the means by which we negotiate group functionality (Sartre 420).

Sartre’s ethical theory grounded in responsibility and social obligation is clearly seen in communitarian thinking. Communitarians assert that members of a community have a responsibility for and to each other; that there is a social justice or reciprocity that must exist between individuals and the community within which they exist (Etzioni 21). Communitarians emphasize that communities have the responsibility to protect their members, to provide for those members who cannot provide for themselves (basic needs), for recognition of contributions made to the community and for safeguarding the freedom of individuals to define their personhood and perform free exchange

within the context of the community (Etzioni 21). Also, members of a community have the responsibility to support themselves, work honorably, and add to the moral well-being of others (Etzioni 21).

Sartre philosophy and communitarian thinking can be seen in organizations today when those organizations through strategic IMC planning, see themselves as part of the community with which they reside or serve rather than as some entity standing outside the community looking in. When IMC practitioners work honorably, add to the moral well being of others, provide to the community in a positive and ethical way, they are safeguarding and protecting the community and in turn, the individuals in the community become responsive to the organization.

Michel Foucault is categorized as a philosopher of personal transformation. In order to discuss and understand Foucault's philosophies, we must first digress a bit by discussing the impact that Jean-Paul Sartre had on Foucault as well as situate Foucault among contemporary thinkers. Jean-Paul Sartre lived and worked at the same time as Foucault and appears to be in the background throughout Foucault's writings. Sartre and Foucault were similar in that they were French master-thinkers who both hated the bourgeois society and culture that kept certain groups (artists, homosexuals, prisoners, etc.) at the borders of society. Therefore, they both were sympathetic to these groups and sought to understand social theory and practice. It is

because of Foucault's interest in and sympathy toward individuals on the fringe of society and his work in social theory and practice that link Foucault's work as a precursor to communitarian thought.

Foucault has an immense number of areas of ethical thought and his writings are vast. However, specific to communitarian ethics, his work in the area of Knowledge/Discourse and Power are of particular interest. Foucault was very interested in power and how it shapes and affects how we live our lives. Foucault researched how power is exercised through the mechanisms and practices that are used in institutions and in our professional and personal lives and for Foucault, power is deemed not an intentional decision; it just happens; it flows through discourse (Foucault, *Ethics* 99 and 291). Foucault believed that the rules of communication control power in a culture (Dues 48).

Foucault's work was significant to communitarian ethics as a clear cry against Modernity and those who favored universal systems, privilege of the self, and the institutionalizing of ideas, people and social practices. Foucault's work has helped us as communications scholars; understand how to make the jump to Postmodernity and how to look at competing narratives and multiplicity. His work on language and power as well as his Meta-Ethical Framework give us a guide to study ethics across time and culture (Bracci 259).

Foucault as a moral philosopher bridges the gap between early twentieth century ethics in "Modernity" and mid-twentieth century ethics

in Postmodernity (which is a point of departure for many ethicists due to the competing narratives and pluralistic themes of the current age) in twentieth century ethics. Foucaultian ethical principles also seem to be a precursor to communitarian ethics in that many of his treatises discuss communities such as those of the oppressed. Foucault inspired many contemporary philosophers through his meaning of truth, scope of reason, and proper regulation of human conduct. Among those influenced were Gilles Deleuze of France, Jürgen Habermas of Germany, Charles Taylor of Canada, Alasdair MacIntyre, Richard Rorty, and Hilary Putnam of the United States (Miller 17). As for scholars who have continued the conversation since Foucault, we should include Cliff Christians, Amitai Etzioni, Sharon Bracci, and Stanley Grenz in both Communication Ethics and Communitarian Ethics.

Through Foucault's rich discussions on the self, power as exercised by institutions through discourse, and individuals oppressed by society, we can gain helpful insight into communitarian thinking as it has advanced into postmodern notions. IMC practitioners must be aware of the power that their discourse builds from individual as well as community perspectives. Integrated marketing communications must take care in Foucaultian terms, to "represent the world" using appropriate and ethical discourse while ensuring that the discourse incorporates the right body of knowledge creating a balanced power relationship between IMC, communities and their members.

Our final discussion with respect to the history of ethical thought as it connects to communitarian thinking and IMC, will be on contemporary ethics starting with the mid twentieth century and will include a few of the names posed above as they become important to the area of social ethics. This discussion on contemporary ethics will complete our historical tour of social ethics/moral philosophy and will end with modern day communitarian ethical thought.

2.6 Contemporary Ethics

Toward the middle of the twentieth century, it became evident that some of the late nineteenth century ethical theories were moving away from Hegelianism and evolutionism while utilitarianism was growing in strength (Donagan 142). Hegelianism was revived in the middle of the twentieth century in a new form called, “Communitarianism” (which we will discuss later) and utilitarianism became the dominant theory of the mid 1950’s to 1970’s (Donagan 142 and 147). Utilitarian ethical theory began in the early 1800’s with Jeremy Bentham who described utilitarianism as “the greatest happiness principle” where the theory privileges happiness and declares that we must act ethically towards the greatest good for the greatest number of people (Bentham 2).

Bentham influenced John Stuart Mill whose discourse describes the role of happiness and the nature of happiness as human motivation. Mill suggests that once we understand human motivation [through the metaphor of happiness] as an assessment that must be performed in

order to understand that person, group, or individual action, then we can arrive at a decision that is in the best interest of that person or group (Mill 220 and Smith 141 - 143). R. B. Brandt and R. M. Hare building on Bentham's and Mill's utilitarian ideas, described a new type of rules based ethic that positioned a society's own rules for living as an acceptable way to create a decent society – namely a society that perceives violating the rules of a society as a negative attention when observing or advocating the rules of a society instead, would maximize the ideally “better” rules of a society (Hare 44 – 47, 119 and Donagan 152).

The mid twentieth century brought the world into a societal, cultural and economic time following the Modern age (period from c. 1630 – 1940 that privileged modern progress and industrialization) into a period called Postmodernity which is a time of comprehensive uncertainty (Tam 53). This new time of uncertainty involves the current pluralistic world coming out of an age from contemporary moral philosophers such as Alasdair MacIntyre, Cliff Christians, and Amitai Etzioni.

MacIntyre discusses Aristotle's moral philosophy as one that is concerned with human happiness and what form life must take to necessitate happiness (57). Bracci and Christians view Aristotelian ethics as a considered human action and moral judgment to be situated as social, political and/or communal (Bracci, 17). Michel Foucault

defines ethics as “the relationship you ought to have with yourself” (Foucault 352 – 355 and Bracci 259). Emmanuel Levinas sees ethics from a completely different point of view. Rather than seeing ethics in the self as Foucault does or even in a set of moral principles like Aristotle, Levinas sees ethics in our responsibility to the Other through our relationship with the Other. This relationship is called forth to us by the face of the Other (Levinas 200 - 201 and Bracci 173 – 176). This definition of ethics as described by Levinas brings ethics together with dialogue.

The dialogue between the self and the Other, multiple Others, and the obligation of the self are all parts of ethical conflict in dialogue as a communicative event or a “dialogue of competing ethical calls” (Bracci 188). Levinas’s philosophy of ethics establishing the Other as the source of ethical obligation and the dialogue between the self and the Other as a dialogue of competing calls, allows us to move ethics into the communicative realm of structured events and helps us define communication ethics apart from the larger discipline of ethics. Ethics is critical in daily life choices in today’s postmodern world.

2.7 Contemporary Communication Ethics and Community

Michael Traber describes communication ethics as an ethic that is “based on a definition of human nature that conceives of humans as members of a community” and that as members of a community, we must make moral commitments to our communities (Christians,

Communication Ethics and Universal Values 339). These moral commitments aim at both civic transformation and civic order which helps a community by providing a sense of direction and certainty thereby dissipating a feeling of chaos and ambiguity from community members. Being-in-community, like communication ethics, presupposes truth-telling as one of the foundational elements in cultivating and maintaining relationships in community (Christians, *Communication Ethics and Universal Values* 339). Being-in-community privileges the communitarian principles of social ethics such that persons would not marginalize, oppress, disrespect or hurt other members or groups of the community (Christians, *Communication Ethics and Universal Values* 339). In this respect, IMC specific to marketing practices, like the mass media, would “fail in their moral duty” if they promote or even allow these behaviors (Christians, *Communication Ethics and Universal Values* 339).

Communication ethics then, in Levinasian terms, places the responsibility of the ethical obligation on the self through dialogue with the Other as called forth by the face of the Other or Others. This dialogue incorporates the rhetoric of the self and the rhetoric of the Other (Bracci 190). Since ethical conflict is then considered a communicative event, and is “recovered in communication”, how do we institutionalize the discipline of communication ethics to ensure that business and professional communications see and adhere to these ethical obligations

between the self and the Other as practiced by an organization and its publics?

Paul Ricoeur believes that communication ethics must involve organizations or institutions that ensure that justice is fulfilled. Ricoeur defines ethics as “the search for a good life with and for the other, within institutions of justice” (Ricoeur and Christians 165). Ricoeur sees communication ethics as integrated with social ethics; therefore, he explicitly believes that communication ethics should accomplish the goals of Article 28 of the Universal Declaration of Human Rights which entitles everyone to rights and freedoms in social and international order (Ricoeur and Christians 165). Communication ethics bridges the gap between general ethics and social ethics by taking moral philosophy and further defining it into a social and communicative event that when ignited with a social institution begs a new kind of ethics – one of business ethics. Let us next define business ethics as an applied form of contemporary communication ethics.

2.8 Business Ethics

Business ethics “covers the whole spectrum of interactions between firms, individuals, industries, society and the state . . . business ethics is how we conduct our business affairs, from the basest fraud to the highest levels of excellence . . . it is about individuals and the institutions with which they deal” (Grace 9). For David Messick and Ann Tenbrunsel, business ethics comprises “the study of the moral and

ethical dimensions of business” and it is a “branch of moral philosophy” (1). John Roth’s Ethics: Ready Reference book describes business ethics as “the study of moral behavior in business and organizational circumstances; the application of ethical concepts to business relationships” and also describes the importance of business ethics as it “examines business goals and values, such as profit and power, in the light of traditional ethical principles and concepts” (112).

Specific to integrated marketing communications ethics, Rebecca Ray adds to these definitions by including the ability to think critically and to act in the public interest as key components of a professional’s business ethics (50). John Mecklin would argue that business ethics [as a type of morality] “is little more than an attempt to rationalize the principles that underlie sane and healthful human relations” (371).

Business ethics is one of the most important sub-disciplines of applied ethics for a number of reasons including the fact that businesses have an important role to play in society. One reason for this veil of importance is that “business is the dominant social institution in U.S. society today and will soon be the dominant institution on the planet” (Wines 341). Another reason is that “institutions control significant social assets wielding significant financial control” while they also carry “a corresponding responsibility to use those assets and that power in ways that make good sense for the society” (Wines 341). Lastly, “financial power carries social responsibility that is unavoidable” (Wines 341).

There are two general schools of thought related to business ethics: one stakes a claim that a business has one goal which is to make profits and that any ethical standards, could negatively impact that goal. Therefore, ethics interferes with an entity's ability to make a profit (Ingram 220). The other school of thought argues that businesses are social entities who rely on people (consumers and communities) to support them and therefore, have an obligation to citizens (Ingram 221). Patterson and Wilkins agree with this second assessment in that they feel that media outlets (and the businesses that own them) need to understand and engage in a sense of community with their customers so that these organizations can consider themselves citizens of the community rather than mere profit centers who stand above the community (36).

Business ethics has enjoyed a long history that dates back to antiquity and moves forward through all time periods to our current postmodern world. Prior to the Enlightenment period, ethical conduct in business (in its social context) took its credence from religious and cultural norms giving order to society (Wines 40). However, during the Enlightenment (similar to general ethics shown above) business ethics suffered an evolution away from these norms and moved toward a view of individual development and achievement creating a hugely competitive economic environment that fragmented society (Wines 41). Meritocracy led to the fracturing of community where individualism abounded and

the previous ethical values no longer linked members with their communities but instead, created a representation of culture known as “market forces” (Wines 41.)

Classical ethical theory has historically emphasized the individual and individual acts as the dominant emphasis using elements of character, choice, liberty and duty as its characterization (Patterson 13). However, the main weakness in this individualistic theory of business ethics is that it does not provide guidance to organizations for helping determine individual action and its consequences as made obvious in modern day politics and environmentalism (Patterson 13). A type of virtue ethics was needed that provided understanding of individual action as it fits into a greater whole (the community.)

This ethical theory that provides guidance for society-wide issues for current political activities as well as business activities was called communitarianism (Patterson 13). Communitarianism understands society and societal forces both holistically and dynamically with a philosophical worldview that instills in people a sense of responsibility towards each other that values altruism, truth, benevolence, cooperation, loyalty and uses as a normative standard, the individual’s ability and impact in creating a more just society (Patterson 14). Communitarianism is considered a type of duty-based ethic because it “insists on the validity of principles despite human failure to observe them” (Christians, *Communitarianism: A Third Way* 5).

It is agreed that there are generally, four main approaches or frameworks for ethical concepts and philosophies: utility (teleological), rights or duty-based (deontological), justice, and last, virtue (Roth 112-113 and Klein 1-5). I will mention these frameworks briefly and at a high level so that we will have an appreciation for where business ethics (and its subset –Marketing Ethics) falls into these framework(s). First, the teleological approach involves utilitarianism which focuses on the results or consequences of any business decision (Roth 112 and Klein 1). For the utilitarian, the rightness or wrongness of a particular action can be determined by its consequence (Klein 1). This approach would seek to answer a question through a type of cost-benefit analysis by applying the costs and benefits of the best solution for society that would reap the most benefit to society (Roth 112). The ethical theories of both John Stuart Mill and Lawrence Kohlberg are examples of teleological or utilitarian ethics.

The second ethical framework used in business involves rights and is termed the deontological approach. The deontological approach ignores consequences and instead, looks at right or duty as its foundational element (Klein 2). This approach focuses on principles and asks the question whether something is the right thing to do or not (Klein 2). In a business climate, this approach requires managers to identify their stakeholders, identify what rights those stakeholders have in the business and what duties or rights those stakeholders (and the company

itself) have (Roth 112). Kant's moral theory is an example of a deontological approach to ethics.

The third ethical framework - that of justice ethics - focuses on fairness and justice and determines how life's burdens and benefits can be distributed equitably (Roth 113). This model assumes that there is a public conception of justice based on shared moral ideas and that these conceptions of justice help material social unity (Freeman 744). Since justice and fairness are privileged above all else in this model, in a business application this would entail management's determination as to which course(s) of action a company might undergo in order to be the most fair to all affected parties (Roth 113). John Rawls' "justice as fairness" arguments in his text entitled A Theory of Justice is an example of justice theory.

Lastly, some would argue that there has been a return to virtue ethics in the past few years which has been mainly inspired by Aristotle. These virtue ethics attempt to look at excellence of character or the opposite - vice, to determine if something is morally good or not (Klein 4). The ethical theories of Alasdair MacIntyre are a modern day example of a philosopher - ethicist who practices virtue ethics.

Both utilitarian (teleological) and deontological theories are action based theories where virtue based theories are agent oriented (Klein 5). For this reason, Klein believes that action based ethical frameworks like the teleological or deontological theories are much more suited to

business ethical dilemmas as businesses need to look to principles and rule-oriented ethics (5). Although Klein believes that these action based theories are more applicable to basic business ethics, this researcher would argue that Levinas's ethical theory of the Other as privileged and its call to the responsive "I", would be a better, more applicable theory specific to marketing ethics as would communitarian ethics which privileges the community. Marketing professionals spend their professional lives working with the Other, getting to know the Others whom they do business with and learning how to communicate to the Others in their community(s).

Now that we have defined business ethics from a denotative or dictionary perspective, I would like to discuss business ethics connotatively. The term business ethics conjures up entirely different meanings for different audiences. Connotatively, the term usually involves strong feelings of truth, deception, power, influence, concealment, morality and virtue. Notice there are both positive and negative terms in this list. Business ethics when ethical, invoke the positive responses and feelings in that business's publics. However, when the public believes that underhanded or deceptive practices are at hand, the opposite or negative feelings are attributed to the term "business ethics."

The field of business ethics can be defined as a combination of a number of disciplines that include philosophy and religion, management,

marketing, business policy, and organizational development (Paul 64-65) as well as psychology, organizational dynamics and economics (Wines 43). Looking at this vast number of sub-disciplines that make up business ethics demonstrates the complexity of the area and reveals the problems that are exacerbated within the discipline (Wines 43). William Wines offers that there are more questions than there are answers in business ethics (43.) Wines offers that in order to develop a framework for business ethics, one must indulge in the examination of three distinct areas of inquiry: first, that of the “individual, using classical moral philosophy to address the question of how one can live a good life in a business context”; second, “the entity or corporate level, asking whether business has an obligation to be socially responsible” and third, “the societal level, asking what a truly just and fair society would look like and how it would formulate its rules” (45).

In today’s society, ethics and ethical behavior is “in” (Ray 37). If today’s consumers are “ethics conscious”, and ethical conduct is in the public view, why have so many companies failed the ethics test? We are living in a world that privileges social equity, the environment and education among other ethical practices. There are “ethics consulting firms, videos, journals, books, and academic programs in business ethics [which have] proliferated at a remarkable speed” (Childs 3). Many companies are taking positive steps to meet the challenge of business ethics. Corporations are paying consulting firms to write ethics policies

for them and they are then requiring all employees to attend ethics seminars and sign-off on the ethics policy. Childs explains that “ethics is becoming a growing industry or business in its own right” (3).

With all of these ethical activities available a la cart, an industry to help a company with their ethical dilemmas, a social climate that is for good business ethics, and many of these ethical activities even being included as a company’s business and communication ethics plans internally, why are companies (like Enron, WorldCom and Tyco, or more recently, institutions like Fannie May and Freddie Mac) still involving themselves in unethical practices? Childs believes that with the modern trend in secularization in business that disperses from religion, many individuals believe that they are free “to pursue the good of humankind under the guidance of our own best thought” (3).

Another factor that influences why management might step into the shoes of the unethical is pressure. There is pressure on managers to post increased earnings, increased profits, increased market share, better products for less cost, better customer service, and falsely represent corporate strength. Competition is not going away and managers feel pressured to do something about it. This feeling of pressure sometimes manifests itself in unethical behavior for short term goals. Modern day examples of companies who have falsely represented corporate strength to their shareholders and to Wall Street investors

include “Lucent Technologies, Enron, Adelphia Communications, Arthur Anderson, ImClone, Tyco International, and WorldCom” (Roth 22).

Roth believes that the problem stems from the fact that most U.S. companies want to “win” and the mindset for managers is that they need to “beat somebody else” (22). Roth also believes that when this feeling of winning transpires into an unhealthy desire to grow, then winning becomes an obsession to the point where “an individual or a company or a society [considers] no sacrifice too great in order to do so” (22). Next, I will look at how business ethics has impacted Integrated Marketing Communication (IMC) ethics.

2.9 20th Century IMC Ethics

Sriramesh believes there are three major forces that have occurred in the 20th century that has given greater importance to both [IMC] and communications management: the democratization of the world in the latter half of the 20th century, new communication technologies and international trading blocs (xxvi). Let us discuss each one separately.

During the 20th century, there was a rise in the democratization of countries culminating in 119 electoral democracies by the end of the century. This democratization accounted for 58% of the world’s population and has had an enormous effect on communication management internationally as organizations have wanted to transact business with each other (Sriramesh xxvi). While this democratization has taken place, new technologies like satellite television, the Internet,

and cellular telephones have emerged as business tools. Sriramesh sees the coupling of these technologies with the freedoms associated with democratization resulting in a significant increase in a global demand for products and services which begs for business practitioners and firms to handle the increased communications between organizations and their publics (xxvi).

Lastly, the formation of international trading blocks like NAFTA, CAFTA, EU, MERCASUR, APEC and ASEM have also positively influenced global demand for products and services (xxvi). These three factors alone, have “contributed to a significant spurt in global communication placing [IMC] practitioners at the forefront of managing the relationships among people of varied nations and cultures on behalf of organizations of all types” (Sriramesh xxvi).

If we look back at the definition of public relations and its use of rhetoric as a tool for dialogue among IMC professionals and their publics, we see how an additional challenge to the profession is rooted in rhetoric and the ethical use of this rhetoric. Heath proposes that “to support socially responsible ends, public relations must put into play the best information evaluated by the most ethical observations in support of mutually beneficial choices” (37). This proposal adds ethical communications and social responsibility using information to the future challenge to the PR and Marketing professional. Heath does not stop there though. He believes that the professional is not the only one who

must be ethical but that “each organization should strive to be moral and to communicate to satisfy the interests of key markets, audiences, and publics that strive to manage personal and public resources, make personal and socio-political decisions, and form strong and mutually beneficial relationships” (39). Burke noted that society is a marketplace of ideas, facts, values and policies and I believe that the new IMC professional must negotiate these while conversing in ethical and social dialogue with the other.

Ron Pearson addressed this relationship between ethics, corporate actions and public relations as follows:

Dialogue is a precondition for a legitimate corporate conduct that affects a public of that organization. The prime concern of those departments is the constitution and maintenance of communication systems that link the corporations with its publics – those organizations and groups affected by corporate actions. The goal of public relations is to manage these communication systems such that they come as close as possible to the standards deduced from the idea of dialogue. This is the core ethical responsibility of public relations from which all other obligations follow. (Toth xi)

This statement addresses not just Public Relations but the whole of IMC communications.

2.10 Summary and Conclusion

This statement brings full circle the problem with modern day Integrated Marketing Communications and ethical business practices. The IMC professional must link closely with their publics through the management of good communications systems. If linked closely enough, the ethical responsibilities will be an outflow of the dialogue that continues to occur between and among an organization's constituents or Others. If the IMC professional maintains this high quality dialogue, the outside forces should not be able to tear the IMC professional from his or her ethical responsibility.

As we have moved from Aristotelian ethics grounded in the community or polis, through Natural Law theories privileging the individual over the community to today's fractured and individualized ethical ideology, it is important to note that individualism has pushed the community and shared values to the peripheral vision of society. In today's postmodern time (of which I reside), I am arguing that current target marketing and integrated marketing communication practices are currently in a state of causing rampant individualism as some of these ethical theories have privileged and that a communitarian approach is a proper form of ethical morality for marketers and communicators alike.

Therefore, a closer look at community will be undertaken in the next chapter of this research project where I will discuss individualism (versus collectivism), civility, objectivism and relativism as an outcome of

the Enlightenment period, and lastly a Christian Worldview as a lens of ethics in the community.

Chapter 3

The Community Worldview

“The order of community is, on the other hand, a boon to the individual as well as to the community. The individual cannot be a true self in isolation. Nor can he live within the confines of the community which “nature” establishes in the minimal cohesion of family and herd. His freedom transcends these limits of nature, and therefore makes larger and larger social units both possible and necessary. It is precisely because of the essential freedom of man that he requires a contrived order in his community.” Robert McAfee Brown, 1986.

James McClendon in his book entitled, “Systematic Theology Ethics” asserts that “a systematic theology or an ethics of any sort, presupposes human community” (Preface). Charles Davis ties morality to community by describing morality as a “cultural system of communally shared and transmitted authoritative models and norms for governing social and interpersonal behavior” (Rouner 39).

Davis sees morality as a tradition of models and norms; one that is carried by a community that has a legitimatizing force or authority where institutions and symbolic actions embody morality in moral statements not just in terms of moral models and norms (Rouner 39). Additionally, each person can involve themselves in morality as a participative, moral agent which forms the context for ordinary moral judgments and decisions, even though he or she may not engage in the theoretical or

self-conscious reflection of normative ethics or metaethics. A morality is a function of a tradition of the community that bears it (Rouner 39).

3.1 Community as a Factor in Responsible IMC Communications

Because morality is a function of a community's tradition, we must better define and understand the metaphor "community" along with the terms praxis and relationship as they apply to the person-in-community. In this sense, the purpose of this chapter is to advance the discussion of social ethics in order to further define and understand community philosophically as well as to ground community in family, culture and where Integrated Marketing Communication (IMC) decisions should reside. Additionally, this chapter will explore the impact that the many types of being-in-community have on the individual. This chapter will explore the concept of la familia as one of the most important components of community and we will seek to understand how organizations practicing civility can position themselves as an advocate for the community when they understand the needs of the community and provide solutions for those consumer needs.

A short discussion on individualism versus collectivism will ensue as individualism represents the major argument against community and civility in our current American capitalistic marketplace where target marketing decisions are made in IMC programs with the intent to create a want that might further individualism and tear down civility rather

than build community. I will argue later in this project that an IMC program built on a communitarian platform can and will build up community and increase civility among community members. First let us further define community by understanding praxis and relationship. Praxis is a process that validates theory and philosophy through a process of theory informed action. Aristotelian praxis took on the notion that truth and knowledge were derived from the action engaged in by free people through the act of speech (Arendt 25). Aristotle described action and speech as the activities both present and necessary in human communities (Arendt 25). Arendt sees praxis as an engaging act that moves philosophy into action where ideas are analyzed and from those ideas rises the realm of human affairs (25). For Dussel, praxis is an act addressed to another person and can be described as a relationship that one person has with another (8). Dussel explains that when persons are in relationship with each other in the plural as a people, we are in community with each other (9).

Community holds things in common, a type of friendship that is face to face in unity and contains a type of love for the other that is respectful (Dussel 9). Community values social cohesion and it means “evaluating stories with an eye first to social good” (Patterson 36). Community holds that individuals have practical relationships with each other, a praxis of charitable love meaning that each individual serves the other for the other and everything is common and is comfortable;

community is a home with safety and security (Dussel 9). Dussel further explains that community is more than just relationship and a commonality in a sense that each individual has needs and the community satisfies those needs from hunger (I will feed you) to comfort (stay and rest) to happiness, joy, gladness and fulfillment (12-13).

Bergson (1932) described his view of communities as being in two dimensions; where human beings live in closed communities and in open communities. Bergson described his “open society” as the community of all human beings which is absolute and is the source of all moral obligations “in the love we owe toward each other” (Kockelmans 119). Bergson’s “closed society” is the community of people to which an individual belongs and this is where “moral life is guided by the laws and customs of the relevant people; the moral order found here is only of relative value” and is a domain of pressure in contrast to the morality of aspiration of the open society (Kockelmans 119.)

H. Richard Niebuhr added faith as a distinction of community. Niebuhr believed that there is a confidence or a trust that members of a community share with each other and that community suggests trust in each other as well as loyalty of faithfulness to and with each other (Niebuhr 126; Gustafson 154). This loyalty and faithfulness embodies a faith in other persons and other institutions within the community as reliable, trustworthy and honest (Gustafson 155). We are confident that this loyalty or trustworthiness exists in our communities.

Without reliance, trustworthiness and honesty among members of a community, the human community is undermined and both social and personal life is degraded and cannot flourish because the individual must live in the expectation that they are being betrayed (Gustafson 157). Communities develop vows, contracts, and agreements that give very definitive structure to the relationship of faith that each person has for the other; this faith and trustworthiness becomes a necessary condition for human communities to exist and to flourish and for individuals to find happiness, peace and fulfillment (Gustafson 157).

Another element of human community is celebration. Communities rejoice in the Other whether celebrating the goodness of life, the well-being of the Other, or rejoicing or praising the “elements of the life of the human community which add to its vitality, its moral quality and its spirit” (Gustafson 163). Communities feel a sense of excitement for their member’s accomplishments and a sense of sorrow when a member leaves the community. I believe that honesty, trust, reliance on others and the ability to celebrate and/or grieve with others, are the praxis or acts that build community and inform ethical behavior among community members. Organizations who become active participants in the community can become equal participants in the community along with individual community members and through their IMC efforts can build ethical praxis through their communitarian efforts.

As one can see, the terms community and sense of community have multi-faceted layers of meaning. Let us further define these terms starting with one of the most common definitions of a community which privileges group membership through cultural or geographical sameness.

Americans define the term “community” very loosely today, yet we use it in a strong sense in that a “community is a group of people who are socially interdependent, who participate together in discussion and decision making, and who share certain practices that both define the community and are nurtured by it” (Bellah 333). These communities are not created overnight, but typically are formed over time usually having a morally significant history together; a history that creates a community of memory so that the community is defined not only by its history but also by its memory of its past (Bellah 333; Bell 14).

One definition of community seeks to place individuals in a group with similar cultural backgrounds, language, and even geography. Others add “shared life” such as a vision, or what groups “suffer and do and feel and live out” as a central part of being in community (McClendon 31). Others add the requirement of a “grounding of virtues in the shared practices and commonly acknowledged goods of a particular ‘traditional’ community” as “in a shared story” to be added elements of a definition of community (McClendon 105). Still others add psychological communities meaning the face-to-face personal interaction

that people have with each other that can be “governed by trust, cooperation, and altruism” (Bell 14).

A shared story or narrative is particularly important to communities who not only share values, morals and a common narrative, but also share a relatedness. This relatedness can be shared through genealogy or can be relied upon with the metaphor of “presence” – the “quality of being there for and with the other” (McClendon 106). Examples might include the traditional family, families put together by the blending of other families or even those who simply feel a sense of family or a sense of community.

First, I would like to address this relatedness through a shared genealogy then take a look at presence by itself. Some families who share a relatedness or genealogy can be considered a close knit mini-community and others may not. One close knit community in particular considered familistic is the Hispanic community. The Hispanic community utilizes the term “la familia” to describe the connectedness and importance that a Hispanic family feels for one other. La familia happens to be the Spanish term for “the family” but the metaphor of la familia has a much larger connotation.

Families experiencing la familia share a deeper sense of the collective and a shared sense of community. For them, there is a preference for maintaining a close connection to family (Santiago-Rivera 42). They value close relationships, interdependence among family

members, and a cohesiveness and cooperation among family members. Family is the most important value to members of la familia – even above all else and especially above the individual member of the family. Sociologists have described Hispanic families as decided collectivist such that “They value family relations so highly that family well-being takes priority over individual well-being” (Moore 96).

Interestingly, these family relations go beyond the core family unit and extend to aunts and uncles, grandparents, nieces and nephews, god parents, even cousins and close friends. This extended family or la familia, shares a sense of responsibility with and for each other that can include a provision of emotional support, financial support, help in the caring for children, and family participation in decision making events (Santiago-Rivera 43).

The metaphor of la familia is not solely a Hispanic phenomenon even though it is a Spanish term. The la familia metaphor can be used to describe any ethnic family including Greek, Italian and many other ethnic groups who place these same collectivist family values as important to their way of life.

Three examples of la familia depicted in the media include the ABC television series *Ugly Betty*, and the movies *My Big Fat Greek Wedding* and *Fools Rush In*. For example in *Ugly Betty* (currently in production), the family life of the main character, Betty Suárez (a Hispanic girl from Queens New York), is as important to the story line as Betty’s work for a

fashion magazine where she is clearly out of her comfort zone. (Betty, who is physically unattractive and from an ethnic, working class family, is surrounded by gorgeous, upper class “fashionistas.”) Betty’s family is a haven for her and a place where the relationships between her, her father Ignacio, her sister Hilda and her nephew Justin are depicted as warm, caring and deeply rooted in collectivist family values. As a contrast to Betty’s Hispanic family, the Anglo culture in *Ugly Betty* is depicted as dysfunctional, uncaring, cold and even shallow (Avila-Saavedra 139)..

In the 2002 romantic comedy, *My Big, Fat, Greek Wedding*, la familia is depicted again, this time as the rather large, extended family of Toula Portokalos who is from a middle-class, Greek American family. The storyline of the movie is about Toula and her unhappiness with her life – she is 30, not physically attractive, has not improved herself educationally beyond “Greek School” and her family is pressing her to continue working at the family restaurant business, marry a nice, Greek man and have nice, Greek children. Toula meets Ian Miller in the family restaurant and starts to transform herself by wearing makeup, losing weight, enrolling in a local computer class (unbeknownst to her father) and along the way, starts dating Ian, who is a non-Greek upper class Anglo American. They fall in love and are soon engaged to be married.

Toula’s ethnic family is portrayed as warm, loving, and collectivist in nature, albeit pushy and controlling. This comedy pokes fun at some of the la familia intonations especially at the huge number of people in

the “central” Greek family unit, how the Greek culture is “forced” on the Miller’s who are portrayed (like in *Ugly Betty*) as cold and individualistic and how Toula’s family is so close knit that everyone in the family are decision makers when it comes to Toula’s wedding (which becomes huge and ridiculous.) In the end, Toula realizes that family is most important and that she shouldn’t avoid her “Greek-ness.” She embraces her Greek culture and her loving family even moving next door once she and Ian marry (Dad’s financial gift to the married couple.) The epilogue shows Toula and Ian having a daughter who they send off to “Greek School” (and the circle of Greek family, culture, and life continues.)

My third and last example of la familia in the media is the 1987 movie, *Fools Rush In*. *Fools Rush In* is a romantic comedy about Alex Whitman and Isabel Fuentes who meet waiting in the line for the restroom at a Mexican restaurant in Las Vegas. Alex is an upper middle class Anglo American and Isabel is a working class Mexican-American woman. When their one night stand creates a surprise pregnancy, they decide to get married immediately. They know nothing about each other and the movie is fraught with cultural clashes from his actual home being in New York City and hers in the Nevada desert to the difference between and importance of their families.

Isabel’s family is depicted as a large, warm, happy Hispanic family who is faithful to the Catholic religion, gets together weekly for dinner where the dinner includes three generations, enough Mexican food to

feed an army and other typical Hispanic depictions such as colorful music, artwork and people. The dinner is musical and magical for Alex. His family spends the summers in Europe, dines at the country club and are rarely involved in Alex's life, so much so that his family mistakes Alex's new wife (which he hasn't told them about) for the maid. Again, the Hispanic family is depicted as putting an emphasis on collectivist family values while the Anglo family is portrayed as individualistic, stereotyping and cold.

I would like to note that even though many Hispanic families have moved through stages of enculturation in the United States, *la familia* is still very strong and has suffered little degradation over the years (Santiago-Rivera 43). Interestingly, the three media examples mentioned above span 23 years from 1987 – 2010 and the depiction of *la familia* in the media has not changed as well. In Chapter 4 of this project, I will discuss media depiction of ethnic families in more detail with respect to its impact on ethnic stereotype.

These three examples in the media were chosen because although they are comedies and poke fun at these familial stereotypes for both Hispanic and Anglican American families, they do a good job of portraying *la familia* for ethnic families. *La familia* is about the centrality of the family unit to the individual, the value placed on the family's interpersonal relationships, the support provided to the individual from

the family, and the family member's feeling of cohesiveness and belonging with the family.

In fact, the Hispanic family unit is so central to an individual's psyche that many counseling firms are now providing counseling services to the entire Hispanic family as a unit rather than to the individual alone (Santiago-Rivera ix). This is because the counseling agencies are only now beginning to view *la familia* as the central building block of society for Hispanics rather than the individual which is considered central to Anglican American society (Santiago-Rivera ix). This revolutionary counseling change came into existence when counselors realized that they had been incorrectly diagnosing Hispanic patient behavior as pathological or "co-dependent" because they didn't understand the centrality of the family to the individual; in other words, they didn't understand the concept of *la familia* through the cultural lens of the individual seeking help (Santiago-Rivera 43).

Although *la familia* is an important type of community that ties individuals of the "genealogical" family together, presence also ties individuals together especially when the family unit is not a traditional genealogical family such as blended families or families brought together due to circumstance.

Presence is an important characteristic of close knit communities such as families who rely on presence as a unique and important tie to one another. With genuine presence, McClendon describes a situation

where “I am with another and she or he with me, and there is a wholeness in the shared act or fact of our being there” (107).

Presence is important not only for families but also as a tie for other communities such as the community of faith. The presence of God among people (the gift of the gospel) is the tie that binds the Christian community together. God’s presence through the incarnate Word of Jesus Christ and through the fulfillment of the Holy Spirit is a way that Christians not only become a community but also become a community of presence where presence is being “one’s self for someone else (McClendon 106). Through God’s presence in Christian lives and through Christ’s teachings (moral laws), a community can even “act” as a group and not as individuals. Later in this chapter I will discuss Christian ethics as a responsibility in community.

There are some who consider community a place where we develop and a place that holds influence. Outside of the family unit, other types of community can be considered a place of development. For example, “educators believe that there are two types of community that greatly influence the lives of children; the school community and the local community” (Narvaez 722). Studies have shown that a caring classroom environment motivates students for academic achievement and moral development when the pedagogy involves “nurturing a sense of belonging, competence and autonomy” (Narvaez 722). The local community is believed to be the place where character is developed

through providing role models and as the place where character gets practiced; in other words the place where character is shaped, embodied and where it flourishes (Narvaez 722).

The previous discussion had led us through the many facets that make up a community. But what makes a community good? Rasmussen believes that a good community “must give its entire people a chance to live in a state of reasonable physical well-being”; that it must “develop a community consciousness in which all its citizens feel a sense of belonging and a sense of responsibility” (217). Additionally, Christian communities must produce a “deep concern for everyone” and while developing the members of the community, it must maintain humility (Rasmussen 217). Bellah examines local churches as communities of worship who live with the common belief that we are in a covenantal relationship with God and that worship on the Sabbath is a celebration of that covenant (227).

Worship celebrates the relationship the community has with God by remembering and praising God for bringing the children of Israel out of Egypt and for the gift God gave us of his only son as the salvation of mankind (Bellah 227). These actions by God, which gave the community of faith a future in God’s Kingdom, cause the community to feel a sense of obligation for justice, righteousness, and love of God and neighbor (Bellah 227). This sense of righteousness, trust, and love in God melds the community together through a shared value system or belief, a

shared pattern of character, and a shared history even though the members of the group are not related such as in a “family”. A key point that Bellah makes is that the community of God existed before the individual and will exist after the individual; therefore it is a community of memory.

At this point, we should interject the metaphor “sense of community” into our discussion on community. There are groups of people who feel a sense of community based neither on familial relation nor on items strengthened through a community of memory but on a common interest only. “Sense of Community” is a psychological concept for urban sociology that focuses on the “experience” of community rather than on its structure (Sarason 405).

A recent example of individuals with a sense of community is the “Steelers Nation” community (or microculture.) The fans of the National Football League’s Pittsburgh Steelers are a type of group who are not related; do not prescribe to a common religious group that gave them a common set of values nor do they have a common feeling of presence or obligation to each other. What this group does have is a known social history with the Steelers franchise and the sense or feeling of community that is experienced with others who love the game of football. This experiential sense of community is strengthened due to the dose of culture that many feel in the ethnic mixing pot of the city of Pittsburgh in Pennsylvania. Pittsburghers love their professional sports teams

(football, baseball and hockey) and they joke that they bleed black and gold (the colors of all three professional athletic teams in Pittsburgh.)

Members of the Steelers Nation feel a sense of community simply because there is a sense of commonality in that they all enjoy watching the Pittsburgh Steelers play the game of football. This was most evident a couple of years ago when the Pittsburgh Steelers worked their way to the ultimate challenge – the 2009 Super Bowl. Whether the fans were sporting Steelers apparel (and spending a fortune on that same apparel), waving Myron Cope’s Terrible Towels, showing bumper stickers and car aerial flags or simply talking about the Steelers on the radio (along with participating in Steelers trivia radio games and singing along with the song “Steelers are Headed to the Super Bowl”), the actions of the Steelers’ fans were no less than incredible to observe.

In the actual Super Bowl championship game, the Pittsburgh Steelers played the Phoenix Cardinals in Tampa, Florida. Not in Pittsburgh, Pennsylvania but in Phoenix, Arizona (the home of the opposition), a Sports Bar known for its membership in “Steelers Nation” (whose patrons are mostly Steelers fans), decided to have a Super Bowl party. They rented large tents with huge wide-screen televisions and provided Pittsburgh foods and ales. They expected over 10,000 participants. This example illustrates how a common interest can spark a sense of community over 2000 miles away from the original

community. This particular community, “Steelers Nation,” has members worldwide.

Community and sense of community is a strong feeling that is core to a human’s being. We were in community with God during our Creation and have been in community with each other as well as with God since then. Connors and McCormick describe both individuality and community as “essential, complementary dimensions of being human” where we humans not only live and act as individuals but it is as communities that we respond and experience (56). This response and experience is in relation to the “moral tug” that the community imposes upon us (56).

For Connors and McCormick, communities are the moral ground where humans grow, are nurtured, and the place where humans get their morality from; communities help each individual shape their character, their behavior and their influence – good or bad (56). Lastly, corporations are communities as they are combinations of humans who (should) have a common purpose and a “corporate culture” or personality providing a social web for the members of the corporate community (Etzioni 9 and 248).

There is a “communal dimension of moral experience” which helps us determine what “we” are being called to do or to be (Connors 58). These communal moralities are both sources of morality and agents of morality; as we “receive moral calls from communities and in turn need

to respond as communities” (Connors 58). Connors and McCormick address corporations as communities (along with their ethical practices) when they instruct humans to hold this type of community “responsible for its corporate culture or behavior” (57).

Corporate culture, hence, corporate communities are where ethical decisions in Integrated Marketing Communication reside. Before we can fully appreciate corporate ethical decisions impacting Integrated Marketing Communications, first we must understand individualism versus collectivism and how they play out in ethical decision making.

3.2 The Role of Individualism and Collectivism in Ethical Decision Making

Uichol Kim is a cultural psychologist. Although he is not a communication scholar as such, his work in organizational culture and change as well as his research on family and relationships has made him relevant as a source for this project. Kim and Triandis in their work entitled, “Individualism and Collectivism: Conceptual Clarification and Elaboration” describe the historical move from collectivist societies (the earliest communities) to individualistic societies.

The earliest communities (families, tribes, clans) developed strategies for living with the environment which included hunting and gathering food. These communities developed with the sole purpose of survival. As these early communities moved to other regions (toward food supplies), they became the first collective units (Kim 19). They were

collective in the sense that they shared in a division of labor and in the fruits of that labor; that they efficiently coordinated activities for hunting, gathering, and the sharing of resources (Kim 20).

During the sixteenth century (and after) in Western Europe, ecology (the pattern of relationship between humans and the physical environment) began to change so that human beings were able to exert more control over their environment causing trade between nation-states, increased agriculture, animal husbandry, development in the areas of science and technology, and eventually a formation of a merchant class (Kim 19-21). These cultural changes rapidly changed the previous communities into class systems and market economies (Kim 21). People no longer needed neighbors for gathering food or for labor within the tribe; people moved away from their agricultural communities forming industrial cities that paid wages for their labor (Kim 21).

The new working class was now full of “unrelated strangers” where individuals now had contractual working relationships rather than working relationships based on trust and cooperation (Kim 21). These changes brought about individualism where each person worked for their own individual needs rather than toward the needs of the community. Employers were no longer interested in the welfare of their workers but instead were interested in profits. Collective action began to take place so that workers could protest poor working conditions and members of

the working class began to create unions, consumer groups and employer organizations.

Some modern individualism came out of oppressive monarchical or aristocratic authority where people wanted to govern themselves in order to determine their own rights (Bellah 142). Unfortunately, the move to industrial centers (a certain type of collectivism) represents a shift away from the relationships that were characterized by families and communities toward an individualism emphasizing “achieved status based on common interests” (Kim 22).

In the United States today, we are living in a capitalistic society that privileges a distribution system based on supply and demand. G. Hofstede believes that a “capitalist market economy fosters individualism and in turn depends on it” (Hofstede 233; Kim 23). Many believe that we are living in a time where the family and the community are in a serious form of crisis due to the breakdown of morality where things like divorce are evidenced by sexual immorality, deceit, and irresponsibility and where things like the current financial industry meltdown are evidenced by individual greed, deceit and irresponsibility. In these examples and others, the individual is privileged over the community due to a “hedonistic self-fulfillment ethic” that has replaced “past commitments to duty, responsibility and the family” (Hauerwas 155).

Modern individualism is defined as “a belief in the inherent dignity and sacredness of the human person and includes biblical, republican,

utilitarian and expressive individualism; it is also a belief that the individual has a primary reality whereas society is a second-order” (Bellah 334). Modern individualism has become basic to American identity and Americans believe in the “sacredness of the individual” (Bellah 142). Americans epitomize living in a state of constant individualistic turmoil where individuals want to determine their rights, make their own decisions, their own judgments and live life the way they want to live it without regard to how it affects the larger community (Bellah 142). Americans rebel against anything that takes away their freedom of individuality and see this violation of their rights as sacrilegious (Bellah 142).

Marcus Borg suggests that our culture is not only dominated by individualism but that it is our core cultural value (127 – 128.) Borg believes that individualism as a core value hopelessly relegates the individual to only seeing their own individual efforts (individual responsibility matters and we are the product of our own initiatives) rather than noticing the enormous and positive effect that social systems [community] have on our lives (128).

Others suggest that we are living in a plurality of communities so that each person has inherited not one history but a number of competing histories and narratives; we participate in too many communities (Hauerwas 126). This paradigm causes the individual to look at each community through a different lens knowing that each

community has its own virtuous ethics (Hauerwas 126). This causes the individual to look away from any one community for morality but instead toward (for example) their profession for training in virtue (126). An attorney, an accountant and a medical doctor all have different standards by which they derive a sense of identity, justification and commitment of virtue (Hauerwas 126).

Still others feel that what lies at the heart of the problem is the breakdown of the family (Boice 23). The family is considered the first place where individuals learn how to share, how to be a part of a group, respect for others and obedience to rules, hence the “virtues of individual character that are vital to a society’s survival” (Boice 23). As families break down (which is happening dramatically in American society today), these social virtues also break down causing “the next generation of self-centered, self-seeking, self-serving barbarians” (Boice 23). Boice goes on to discuss these barbarians in your home and in your schools as the same little barbarians who eventually end up in management positions (or positions of power in government) at medium to large sized organizations using the same individualistic approach to their integrated marketing communication decisions (22-27).

Boice describes a modern barbarian as a “person who lives for power and for pleasure rather than by and for principle” (29). Parents who do not take the hard and lengthy road to ensure that their children live by principle, are leading individualistic, self-fulfilling lives and

leaving their children to grow up believing that power and pleasure are the road to fulfillment (29). Boice calls for a change in the family unit where children are taught that loving God is the most important and first of our duties and that second, we must love our neighbors and our family members next (29). Saint Augustine in his book entitled, The City of God, discussed how we should live together in “The [metaphorical] City of God” rather than the “earthly city” or “city of man” where individuals live for themselves and for pleasure rather than living for God and for each other. In On Christian Doctrine, Augustine discusses how through charity, we should love our neighbor for the sake of God and his enjoyment – a teaching through Scripture that shows humans how to live in community (89).

Christian morality places the commandment “love your neighbor as yourself” as a higher authority on how we should act in community with each other. God’s commands to us are directed to us as individuals yet they are specific in their call for us to live in community with each other with a mind for neighborly civility (Evans 180.)

3.3 Civility as a Factor in Responsible IMC Communications

Civility is a “minimal set of background ethical commitments” that we make to each other when we are in disagreement about virtues (Arnett 54). Civility is both responsible and responsive to the outside forces of the community and “it helps us understand what it is that can make our social world decent and desirable” (Hefner 53-54). Civility can

be described as the ethical actions that we make with and to each other in order to create harmony as we live in community with each other in a world full of conflicting narratives.

Fred D. Miller, Jr. implicates theories of Aristotle and then Aquinas as discussing the teleological theory that “human beings have certain natural ends or objective goods; that we naturally seek to preserve our own existence” (Rosenblum 188). This natural law theory is concerned with “preserving and defending human life, with relations such as the care of children and with matters such as knowing the truth about God and avoiding incivility in the social sphere” (Rosenblum 188). Therefore natural law precepts can help society negotiate the criteria for “justifying or criticizing human conventions, institutions, and actions (Rosenblum 188). John Locke argued that natural law teaches us that we are all equal and independent and therefore, no one person should harm another in “Life, Health, Liberty or Possessions” (Locke II 6 and Rosenblum 189).

For Locke, natural law contains both interpersonal duties and individual rights with a perfect state of equality between persons that allows individuals to live in a society with others where the society elects to live under a government for “mutual preservation of their Lives, Liberties, and Estates” (Locke III 19 and Rosenblum 189-190). John Finnis adds the metaphor “common good” to his definition by determining that “every community is constituted by the communication

and cooperation among its members” meaning that every community has a common good when its communication and cooperation achieve an understanding, valuing and pursuing goal (George 4).

Finnis adds that every community can obtain civility by going back to its principles: knowledge, skillful performance in work and play, the fulfillment of bodily life (health, vigor and safety), friendship meaning harmony with others, sexual association or sharing between man and woman (marriage), harmony between feelings, judgments and behaviors, and lastly, harmony with reality including meaning and value (George 4). Some of these common good principles remind us of Aquinas and his first principles of natural law, however, they differ in that they are not theoretical principles but principles that help us reflectively understand human flourishing and fulfillment (George 5). Finnis reminds us that these principles of common good help us to define three particular types of community:

1. “The affectionate mutual help and shared enjoyment of the friendship and communion of ‘real friends’
2. The sharing of husband and wife in married life, united as complementary, bodily persons whose activities make them apt for parenthood – the communion of spouses and, if their marriage is fruitful, their children
3. The communion of religious believers co-operating in the devotion and service called for by what they believe to be the

accessible truths about the ultimate source of meaning, value, and other realities, and about the ways in which human beings can be in harmony with that ultimate source” (George 5).

Finnis adds that common good is also seen in communities that have an “instrumental good” such as an organization or business (5). These communities must “instantiate the basic good of friendship in one or other of its central or non-central forms” (5). One of the questions I am asking is whether this type of community serves its customer communities ethically in its Integrated Marketing Communication campaigns and practices. Is there a “basic good or civility? Does an organization feel a sense of responsibility to the community?” Walter Muelder discusses the idea of a responsible society as a theme that “emerges from the relation of ethics to the fact of world community” (15).

Muelder believes that responsibility rests with a group and intergroup decisions that involve complex matrices involving both domestic and international institutions and that for men to be responsible, they must “be aware of goals, values, norms, facts, persons, and needs (15 – 16). To be responsible, involves decision making processes that involve complex relationships and the idea of a responsible society rests with not only the ability to think ethically as an intersection with these complex relationships in community but also with ecumenical social ethics (16). Although responsibility in social relationship is individual and interpersonal, it has its roots in the

“Christian community’s possession of the ethical tension among the norms of equality, freedom, and justice in the idea of the kingdom of God” (15).

Bernard de Mandeville argued that “most of what we all really want from social life arises from self-interest, not from the virtues to which we give such praise” (Becker 88). If de Mandeville believed that we are motivated by self-interest, and many are influenced by Christian beliefs which privilege presence or responsibility to the Other, what stabilizes the human between these two axioms? Christianity recognizes self-love as being a part of our being even though we must strive to behave as Christianity teaches us (Becker 88).

Another perspective given by Helvetius d’Holbach (and others during the Enlightenment period) is that the sole motivator of all action is self-interest (Becker 88). Through self-interest, Enlightenment thinkers believed that a society could be changed; that self-interest could become the feature that “enables us to work for the good of everyone alike”; or that self-interest could control self-interest allowing humanity to better control itself (Webber 89).

Robert Webber believes that the problem with this logic is that “individual self-direction leads to morally acceptable action only if society is structured so that each of us can see that morality” is in our best interest (90). With the number of communities in society today, each with a competing narrative, the self-interest or egoist theory appears

fragmented and unable to determine what is morally good for a community at best. A Christian worldview of community (which is morality-based) can inform us on what is “morally good” for a community.

3.4 Christian Morality as a Factor in Responsible IMC Communications

Dietrich Bonhoeffer describes community in this way:

“Christianity means community through Jesus Christ and in Jesus Christ” . . . “it is grace, nothing but grace, that we are allowed to live in community with Christian brethren” (20 -21). For Christians, the term “community” refers to the community of faith; to the “concrete social manifestation of the people of God” who stand as a covenantal people who participate in communication with God through Jesus Christ (Hays 196). This community of believers is a community of disciples with the primary goals of glorifying God and obedience to God’s moral directives (Hays 196). The community of Christians is now in a unique but challenging position as they try to reconcile problems in society today; problems that are a frontal attack to Christian beliefs and morality.

There are a myriad of these problems in society today; problems that our society’s individuals do not know how to handle and therefore they have become such “hot potatoes” that even politicians take a stand on some of the problematic issues of today. These problems beg for Christian responsibility and exist in four basic areas (Webber 143). The

areas can be described as: the sanctity of human life, the order of existence, the stewardship of creation and lastly, moral order (Webber 143). These four areas help determine where Christian responsibility and morality get their foundations as well as to guide us on how to morally behave.

First, one of the problematic areas today deals with the conviction that Christians have regarding the sanctity of human life or that human life is sacred. The Bible gives direction through the account in the Book of Genesis (1:26) where humans beings are described as made in the image of God and also in Genesis 2:7 where it is described that human beings come from the dust of the ground and will return to dust. Although humans are part of the natural order of things (come from the earth), they are also transcendent beings made in the image of a forgiving and loving, yet infinite God.

The Book of John 1:14 tells of the incarnation when God became a flesh and blood man on Earth. This incarnation of Jesus Christ was not merely a full grown man thrust into the throes of humanity on Earth but was conceived between the Holy Spirit and a human woman. Jesus Christ grew through the stages of life on Earth to become a man. This incarnation of God becoming a man and living out his life in the various stages of human existence, signifies an important doctrine of the sanctity of not just life, but of every stage of life (Webber 144). Human sanctity of life is an area of responsibility that becomes problematic for society in

the issues of abortion, euthanasia, war, genetics, stem-cell research, cloning, and the quality of human life in the poor, the aged, the unemployed, the disadvantaged, or the oppressed (Webber 144).

The second area of Christian responsibility called the Order of Existence is the fact that God's creation is "characterized by order" (Webber 146). God's creation has order and is not chaotic; it contains meaning. Even the God head of Father, Son and Holy Spirit has an order that is a dynamic relational order (Webber 146). The order of Creation can be seen in the movement of time from days to months to years, or in the movement of the universe from the revolving of the moon to the planets to the sun. Likewise, there is an "order between various social groupings" such as the familial order between parents, children and siblings to distinctions in the professional world between leaders, managers and subordinates (Webber 146).

Some of the societal issues that come out of the order of existence involve the relationship between the church and the state and between the state and the individual. Today, there is a strong belief that the state (government) is trying to control everything including the church, the family, education, business, healthcare, etc. There is a growing concern for Totalitarianism, that the natural order of things is out of control and that "big government" is trying to be the "nanny" for all individuals; keeping us safe, defining human values, redefining the definition of a family, determining what material should be in an education, imposing

controls on the church, etc. (Webber 148). For example, totalitarianism results when a power group has the ability to determine what is right and wrong and then seeks to assert its power over those not in power (Webber 148).

The third area named Stewardship of Creation, asserts that God is the owner of all things and that we have been called by God to be good stewards of the creation that God has entrusted to us. In Scriptural verses Ex. 19:5, Ps. 24:1 and Col. 1:16-17, we understand that all of creation is owned by God and that all of its treasures, resources, and riches belong to God (Webber 150). Further, in Genesis, God confirms that man was made from the earth and is part of nature yet man even though we have dominion over creation (nature and earth), we are called to servant-hood within the creation (Webber 150-151). The importance of this call to servant-hood is the implication that this management of resources and use of the earth's treasures "extends to the whole of creation for the needs of all" (Webber 152). Because we are to work together for the good of all, no single person or organization should misuse or abuse the resources given to us. This places the responsibility on the Christian to not use more resources than someone who does not have the resources at their disposal, and part of this responsibility also extends to those with many resources at their disposal (the rich) who must feel a sense of responsibility toward those who have none (the poor), for example.

The fourth and final area of general concern for Christians involves the moral order or personal and community morals. A trend in our current society is the decline of morality in almost every facet of American contemporary culture which has propagated the rise of permissiveness (Webber 153). In Chapter One, we discussed ethics in detail. At this point, there is a new definition of ethics that is important to our discussion of responsibility and moral order. This definition comes from William Barclay, "Ethics... is not what convention tells me to do, but what God commands me to do" (Barclay 14 and Webber 153). Morality is rooted in history as the Old Testament tells us of the creation and populating of the world as well as God's laws which were given to us for us to live by. After the fall, God's laws were given to the people of Israel through the Ten Commandments. Also, history tells us that

"God chose a people to whom he spoke the word of morality. They were a historical people who entered into a covenant relationship with God, accepted Yahweh as their God and agreed to the moral terms of the covenant. They were his unique people, called to live their lives out in obedience to his will articulated in the moral terms of the covenant. ... The history of Israel is a history of their failure to keep the covenant" (Webber 154).

Our history with God's laws of morality is only one way that Christians look for rules on moral responsibility and ethics. Another is through Jesus Christ who is the ultimate point of reference for how a

Christian should live according to God's laws. Christ is the "living embodiment of revealed morality" and through Christ's teachings, his examples of how to live, his relationships with people, and his moral concerns, we can "fulfill the Law of Christ" as Paul directed in his letter to the Galatians in Chapter 6 verse 2 of Scripture (Webber 155). Webber suggests that the church should advocate regeneration rather than moralism so that a society has a self-motivated type of moralism rather than a "do-goodism" (154). Webber calls for a "renewal of character through regeneration into Jesus Christ and the community of his people" (154). This way, an individual can grow his or her moral consciousness along with the whole community and that community will then be living in a "collective obedience to the will of God" (Webber 155).

As Christians become more aware of personal and public moral issues, they can promote community and common morals through a renewal of character that privileges sanctity of life, order of existence, stewardship of creation and the concern for personal and community morals. These four areas speak to the vast range of ethical issues which confront our world today (Webber 155). Responsibility then becomes greater as we seek to live through God's calling by applying Christian ethics and morality to the worldly issues we face.

I agree with Robert Webber that the "church as the extended presence of Jesus Christ in the world, is both the source of values and the hope of the world" in ethical and responsible action with respect to

the decisions we make in our daily lives (155). These decisions go beyond personal decisions but must be a part of the fabric of our decision making processes in order to ensure that decisions that affect, for example, our integrated marketing communications are truthful and responsible to the community. Community members each have a historical grounding through things that impact their lives like la familia, presence, a sense of community, and Christian morals.

Therefore, those community members expect (at a minimum) truth, responsibility, and a sense of civility when organizations advertise to them through IMC campaigns. In this section, the many types of being-in-community, how community members find harmony while living with each other (civility) and Christian morality has been discussed as important factors that IMC practitioners need to understand in order to work with and market to members of a community in a responsible way. One area where IMC marketers pay particular attention to community is how the community impacts the buying decisions of its members.

3.5 The Impact of Community on Consumer Buying Behavior and Decisions

A community impacts the buying decisions of its members in a number of ways from aspirational influence on perceived satisfaction, frustration and/or dissatisfaction to kinds of behavior meant to make the individual conform to the group or even provide contentment or discontentment toward the group (Bourne 213). Both kinds of influence

are common in that they imply perceptions on the individual that then psychologically produce a reward or punishment feeling on the part of the group member for conforming or not conforming. This impact is a well defined concept called Reference Group Theory.

Reference Group Theory states that “mans behavior is influenced in different ways and in varying degrees by other people” (Bourne 1). Individuals can belong to two types of reference groups: normative reference groups and comparative reference groups. Normative reference groups include groups in which the individual has a direct relation with the group such as family and friends. Normative reference groups have a direct influence on consumer buying decisions and behavior. Comparative reference groups are those groups that an individual feels a part of through indirect relation. In comparative reference groups, the individual will start to feel a connection or gradually adopt the lifestyle of the group that he or she associates with or aspires towards.

There are four basic types of reference groups: membership groups, categorical groups, anticipatory groups and dissociative groups. Membership reference groups include groups in which the person actually belongs, such as families or organizations and can be made up of social, political, religious or business organizations (Bourne 212). Membership groups typically involve face to face time with members and therefore are very influential. Categorical groups are groups that an individual automatically belongs to based on their age, their race, sex

education, marital status, etc. The relationship in this type of reference group is typically associated with the “role” the person perceives they have in the group. For example, if a person is in the role of a “wife” or “mother” they may make buying decisions based upon how they perceive that “role” should act (Bourne 212).

Anticipatory groups are groups that an individual aspires to belong to rather than actually belonging to. These types of reference groups can include “status” groups or even look toward celebrity or athlete type personas that the individual aspires to. Decisions for individuals who aspire to one of these groups are made solely on how they can compare themselves with the standard for the group that they are aspiring to belong. In many cases the decisions are made based on the concept of “upward mobility” where the individual makes decisions in order to gain the approval or acceptance of a particular group, for example country club members (Bourne 212). The last type of reference group, those of dissociative groups, are groups that an individual does NOT want to belong and therefore, consumer buying decisions are made in order to avoid an action that might associate this individual with a group (Bourne 212). The individual is trying to dissociate him or herself from the group.

Application of reference group theory to IMC, Marketing and Public Relations looks toward three levels of context (Bourne 214):

1. How relevant is the reference group to the individual and how much influence does this group have on the individual's decision making?
2. Since most individuals belong to a number of reference groups, how does the IMC professional determine which groups are the most influential or relevant in the decision making process?
3. How does the IMC professional make use of the information once they have determined the group influence that is operating in a given situation? In other words, how does the organization achieve the most effective communication with the group or the individual?

The challenge to the IMC professional is to build relationships with the differing reference groups in order to understand their needs and then create IMC Communication Plans that incorporate consumer buying behavior into those plans. One must not forget that although we have listed many types of reference groups, la familia performs one of the most powerful reference group roles for community members. Therefore, another challenge to the IMC professional is to understand la familia and the impact that la familia and culture have on the community member and their buying behavior.

For example, communications plans that are more effective with specificity towards certain reference groups can be designed to provide better matching of products to support needs, better communications to

help individual perceptions of the company's mission, and to design an integrated and comprehensive communication plan. It is important to note that the communications to large groups can be very relevant for purchasing decisions where products are designed and advertised with large groups in mind. On the other hand, communications must be tailored to customers who care about individual difference and those communications are relevant for products created with a community-focused relationship marketing style in mind.

Once the community's or group's needs have been identified and the IMC plans have been implemented, a community can further impact an IMC plan and its execution. One example of an impact that was obvious in Swissair and flight partner Delta's IMC Communication Plan came in the aftermath of a horrifying crash of one of their aircraft. On September 2, 1998, Swissair Flight 111 crashed in the ocean on a flight en route to Geneva, Switzerland from New York City. All 215 passengers and 14 crew members died. In the immediate hours after the crash, Swissair demonstrated compassionate and quick ethical communications in the sharing of information and bad news to family members and friends of the victims as well as demonstrating an effective and well-organized reaction and communication to all those affected (Christians & Fackler 224). As an example, Swissair:

- Redesigned the website offering information about the flight within 1 ½ hours after the crash; special contact information for friends and family to call was provided
- A 40-person team was mobilized to answer all inquiries with another 49 personnel immediately sent to Halifax to coordinate and respond at the crash site
- The passenger list was released only after every family had been notified, then the list was made public on the website
- Swissair President Jeff Katz tried to meet with every affected family personally, met with families at the crash site, and provided each family with a personal caregiver
- The airline made \$20,000 available immediately to each family to provide travel and burial expenses
- Specially trained employees (Family Assistance Team members) flew to New York and Halifax to help council family members and to handle media and family relations
- A condolence book was created on the Swissair website so that all publics could post sympathetic messages
- All legal guidelines established by the U.S. Aviation Disaster Family Assistance Act were meticulously followed and the website continued to be updated and maintained with crash investigation information for months after the accident

Swissair and Delta showed, through the planning and subsequent execution using a quick and efficient action, how important their community of customers is to them. They provided a “web of caring” through an agape response that exemplified the principle “This is how I would like to be treated if I were in this situation” as well as to Kant’s imperative of “This is how I would like all to treat others in this situation” (Christians & Fackler 226). Through its efficient IMC plan in crisis management mode, and the execution of that plan, Swissair and Delta were able to take a grave situation, one that could have cost them future business, and they turned it into an opportunity to work with and for the community that they serve.

Actions such as those planned and executed by Swissair and Delta serve as a reminder as to how important accurate, quick and efficient communications must be between an organization and their customers. Whether in crisis mode in a service business as the above illustration points out, or whether one’s organization sells the proverbial “widget”, it is imperative that IMCs are performing at an exemplary level for the consumer as well as for the organization that creates them. In our day-to-day communications with community members, one must ensure that ethical communication is central to IMC plans and that those communications are grounded in the community.

This chapter has explored the impact that the many types of being-in-community have on the individual. It has also proved the integral

importance that the community plays on the individual community member and his or her buying behavior. This chapter has also explored the concept of la familia as one of the most crucial components of community and how organizations practicing civility can position themselves as advocate for the community when they understand the needs of the community and provide solutions for those consumer needs. The next chapter will detail a communitarian ethic as the foundational framework proposed as a way to engage community for IMC campaigns.

Chapter 4

Communitarian Ethics as a Theoretical and Foundational Framework for Integrated Marketing Communications (IMC) Campaigns

4.1 Introduction

The purpose of this chapter is to advance communitarian ethics as a framework for Integrated Marketing Communications (IMC) as a way to counteract the decline of personal face-to-face cultural interaction and communication that occurs in current day target marketing practices. To do this, I will first introduce communitarianism to provide historical relevance to the single aspect of communitarianism called “communitarian ethics” through a look at the communitarian scholarship of sociologist and professor Amitai Etzioni. Second, I will ground communitarian ethics in the work of communication scholar Cliff Christians as a foundational framework for not just media ethics but for the broader scope of marketing in IMC campaigns. Last, I will propose an alternative to traditional target marketing practices, laid on a foundation of communitarian ethics as a substitute for ethnic target marketing practices.

As stated in the introduction, this proposal argues for a communitarian ethic as the ethical framework that should inform multicultural marketing. Target marketing specifically defines the group of individuals that it will target for its integrated marketing communications. It does not select the individuals based on their relationship to each other or even based on a responsibility or accountability to the community or to la familia as an ethical market at large.

Communitarian ethics can inform marketers on how to communicate to the Hispanic market through an ethical lens that privileges community, responsibility, truth and relationships. Communitarian ethics can also elevate marketing to a status that privileges “la familia” or the connectedness and importance that a Hispanic family feels for one other. Marketers suffer issues of fairness and truth-telling, and are accused of promoting materialism and individualism instead of engaging in a construct which would privilege the community, the family, and would be situated on a ground of ethical reasoning, responsibility, and truth-telling which is relationship based rather than individualistic.

Also, this communitarian ethical model would engage the dialogic self, progress community commitment, improve civic transformation, and respect mutuality in organizational culture (Good News 13). When we look at the central feature of human being as community, we believe we

can understand persons through knowing the communal which places community as both axiological and ontologically prior to persons. This a priori view of personhood connects community and ethics through the thread of “the common good” shared by persons when in community with each other. Karen Rich describes the philosophy of western communitarian ethics as emphasizing “the importance of people working together harmoniously towards a common good” (466).

4.2 Communitarianism – Definition and Historical Overview

Communitarianism began in 1990 when a group of 15 ethicists, social philosophers and social scientists met in Washington, DC to discuss the rampant individualism that was sweeping the nation (Etzioni 14). In his book entitled, Spirit of Community, Amitai Etzioni (one of the founders of Communitarianism) views the communitarian agenda as a need for humans to focus on common duties rather than just on individual rights especially as individuals recognize the need for responsibilities as they relate to rights (16). At the root of Communitarianism is the theme that one must claim responsibility when one claims a right – otherwise, Communitarians pose that the right is an unethical and illogical argument (Etzioni 9).

Research indicates that individuals in America today risk privileging rights without privileging correlating responsibilities. For example, there is a mismatch between an individual’s feeling that they have the right to be served by a jury of their peers, without the feeling of

responsibility associated with actually serving on a jury (many try to evade serving jury duty) (Etzioni 10). Communitarians ask for social responsibility (and their applicable laws) based on connectedness that includes a responsibility to the things we share – to the community (Etzioni 15-17). Etzioni describes communitarians as people dedicated to “the betterment of our moral, social, and political environment” by “working with fellow citizens to bring about changes in values, habits, and public policies that will allow us to safeguard and enhance our future” (2-3).

Communitarianism is a sociological, cultural, and intellectual contemporary movement. Communitarianism regards values as embedded in human communities where identity is a critical element to human beings and therefore, “personal identity develops within a cultural [or social] context” (Boudon 73). In other words, communitarianism is the glue that helps people identify with each other; within the communities of which humans are a part. Per Amitai Etzioni, communitarianism is a “way of thinking that is centered around people convincing one another to be better than they would be otherwise, on having faith in faith, on persuasion rather than coercion, on what might be called “soft morality” meaning that moral enforcement is communal rather than driven by the state (*Next x*).

Communitarianism should not be confused with collectivism; it is “as distinct from collectivism as it is from atomistic democracy”

(Christians, *Communitarianism: A Third Way* 1). Per Clifford Christians, communitarianism is a third social theory different from both collectivism and atomistic democracy because its “integrating norm” is neither the social whole nor a privileging of individual rights. Instead, the integrating norm is “humans-in-relation.” Collectivists try to integrate humans into a social entity where communitarians seek to reorient selfhood rather than reject it. Christians sees communitarianism as committed to deliberative democracy and as an ethic whose argument can reside within democratic politics (1). Christians argues that our personhood or humanness carries a moral obligation or responsibility. This obligation or responsibility occurs because we are humans-in-relation who acquire our human identity as a fundamental outcome of our duties to others rather than individual rights as an identity definer (2).

Communitarianism has been historically positioned opposite libertarianism which “holds that individuals should decide for themselves what is good, and that shared goods will arise out of the aggregation of such choices, not out of communal moral dialogues that lead to collective decisions with public policies based on them” (Etzioni, *The Common Good* 1). Communitarianism privileges the common good through collective decisions and moral dialogues in the community. One reason communitarianism differs from libertarianism is that communitarians recognize that the market fails to provide all goods to all people and

therefore it is the responsibility of the market forces to serve the people in a collective or communitarian way (Etzioni, *The Common Good* 2).

For communitarians, the common good consists of those things that can serve all of us; things we share or things we consider good, by themselves for themselves (Etzioni, *The Common Good* 1). Etzioni describes things like national monuments, national security or a healthy environment as examples of those things that we might consider shared common goods (2). Another place of departure from libertarianism is that communitarians feel that liberty is only one of the many important values that make up the common good – such as sharing and caring. The promotion of individual expression and individual rights invite communitarianism to the discussion (Etzioni, *The Common Good* 2-3).

Communitarianism opposes individualism. Individualism “values independence and self-reliance above all else . . . and provides little encouragement for nurturance, taking a sink-or-swim approach to moral development; it does not allow persons to understand certain basic realities of their lives, especially their interdependence with others” (Bellah viii – ix). Beginning in the 1960’s, there has been a decline in commitment to the common good in the United States that, at that time, people were encouraged to “find themselves” and to look toward their inner selves for their desires which culminated in an excessive individualistic state where societal obligations began to vanish (Etzioni, *The Common Good* 3). This explosion of individualism caused a sense of

entitlement that created litigiousness where individuals no longer concerned themselves with the effects this litigiousness has on the common good of society (Etzioni, *The Common Good* 3).

Bellah describes community, commitment and citizenship as important elements that can contrast an alienating individualism and uses the term “civic membership” as a “critical intersection of personal identity with social identity (xi). Bellah argues that when individualism is the philosophical focus, social capital is depleted, personal identity is threatened when the group membership that we identify with through trust relationships is gone, and even economic success can be depleted (viii – xi).

A decline in civic membership due to individualism creates a loss of civic consciousness which in turn promotes the breakdown of community where individuals move to gated communities, work in ultra-modern offices or universities, and cocoon themselves into research centers or other non-cohesive environments (Bellah xii). These members begin to secede from society pursuing their own interests until there is little regard for others (Bellah xii).

Both in Habits of the Heart and in The Good Society, a renewed commitment to family responsibilities and to marriage was affirmed (Bellah xxiii). However, the authors are quick to add that family values and responsibilities cannot fix the problems in our economic and political society alone; there must be a feeling of collective responsibility and that

we must all seek the common good while respecting each community's members (Bellah xxix). Both "community" and "the good society" are central tenets of communitarianism.

Ethics has been described by ethicists utilizing a number of ethical theories over time. Ethicist Louis Hodges organized the varying themes into five categories of ethical theory; those based on virtue (Aristotle), duty (Kant), utility (Mills), rights (Rawls), and love (Judeo Christian ethic)(Christians and Fackler 11). Communitarianism is described by Christians as following the fifth ethical guideline, that of the Judeo-Christian faith. The Judeo-Christian faith is central to communitarian moral underpinnings because the ethics of love (love thy neighbor as thy self) is one where communitarians use love, responsibility and altruism of the Other as their guiding principle (Christians and Fackler 19). The Christian tradition not only influences communitarianism from a moral perspective of love thy neighbor but also introduces the "more dramatic term – agape" meaning an "unselfishness; other-regarding care and other-directed love; distinct from friendship, charity, benevolence, and other weaker notions" (20).

Like Christians and Bellah who place moral responsibility in the community, Connors describes community based morality as something we often overlook and that we need to understand the communities that shape individuals in order to understand the morality and the deeds of the individuals who live within these communities (56). Connors

describes the critical role and impact of the communities we form and belong to as influential from the perspective that communities are moral agents since we do not act and live merely as individuals, but as persons whose lives, characters, and behaviors are impacted, molded, and changed by the communities who place “moral tugs” on us as individuals (56). It is in community that a social transformation of whole communities takes place (57).

Connors also describes our human communities as places where we, as individuals, receive a moral call and that we need to respond as communities to the community (58). In other words, one must respond to the call of the Other with a sense of responsibility to the others in our community. Not only must one respond to the moral call as individuals, but as communities we can also provide a positive influence as moral agents. Additionally, organizations acting as participants in community with others (consumers) can foster morality and character. Humans are social creatures and therefore, “are both individual and communal, and as such, need to take both of these dimensions of our humanity seriously” (Connors 58). For these reasons, communities cannot be overlooked as sanctuaries to foster moral behavior, build character, and transform society (Connors 57).

Communitarians believe that people identify themselves within a cultural context and that community is a basic human need. Without community identity is lost but through community, a sense of self and

personality can be discovered (Boudon 74). Community can be defined as a combination of three elements: a sense of commitment to a set of shared values, meanings, norms, and a shared history and identity to a particular culture *plus* a web of affect-laden relationships that constantly cross each other and reinforce each other (Etzioni, *Communitarianism* 360). Although most would consider communities to be their neighborhood or their town or city, communitarian communities as described by Patterson are more similar to families than they are to any geographical descriptor (15).

Jeffrey Reiman explains the importance of community as a feature of human nature in that “human beings do not merely live in groups, as do many other animals, but they understand themselves in light of the identities they share as members of groups and of course in light of the attachments they have to friends and relatives and neighbors and coworkers” which is why the communitarian philosophy purports that human morality can be constituted by the “ideals that define and hold together real human groups” (1). In this respect, communitarianism runs parallel to virtue ethics as a way to point to where we should find morality [the community] rather than what morality should consist of (Reiman 1).

Communities shape members through dialogue and interactions with the other members as well as through their self interests. Ones self interests allow one to form community bonds outside of the normal

ethnic, familial, geographic or cultural communities of which history and circumstance have placed us. Through self interests, humans engage in dialogic discourse with one another in a myriad of organizations and those organizations also help define an individual's identity. These organizations can be communities based on work interests, religion, or on special. Communitarians believe that communities do not have to be geographical. Members also can be spread out among non-members (Etzioni, *Communitarianism* 361). An example would be the community of believers in a particular faith who reside among non-believers or other religions.

Communities reinforce relationships and are based on two foundations: first, they provide the affective bonds that people need to turn groups into social entities that resemble extended families, and second, these communities then pass a shared moral culture through generations (Etzioni, *Next* 6). Communities not only foster moral social behavior but they also provide a sense of belonging, a shared common interest, a history, or even vigilance to its members. Communities can serve societal goals with conviction, understanding, and at a lower cost than the market or the government and this is evidenced by the large number of community based organizations that currently provide outstanding social services and cultural centers to its members who are neither public (government) nor private (for profit) based but are community based (Etzioni, *Next* 6).

Communitarians strive to focus on social, moral, spiritual, and political challenges that Americans face every day and they ground their corrective actions in the community of which each person lives and through the community where people derive their identity.

Communitarians ask how, as a member of a community, each person can help the community pave the way to a good society, not just a civil society. Communitarians address the good society through a balance of three areas: the government, the market, and the community.

The good society views “the market not as a source of all that is either good or evil but as a powerful engine that must be accorded sufficient space to do its work while also being carefully guarded” (Etzioni, *Next* 2-3). Secondly, Etzioni describes both the government and the private sector as focusing on our instrumental needs using a means-based relationship where the community focuses more on our social and moral needs thereby fostering an ends-based relationship (Etzioni, *Next* 3). Etzioni describes communitarian thinking as believing that the government should take on the role of a partner to communities in order to create a good society (Etzioni, *Next* 2). When these three areas (government, the market, and the community) keep each other in balance or in check, we can move closer to a good society (Etzioni, *Next* 3).

Communitarians believe that the move to a good society can be accomplished by taking the middle road or the centrist position rather

than a right and conservative or a left and liberal path (Etzioni, *Next* x). Communitarians focus on the balance between social responsibilities and individual rights as well as on the roles of the social institutions that foster a community's moral values (Etzioni, *Rights and the Common Good* iii).

Etzioni notes that in recent years, these three have been in an out-of-balance position with the market having too much weight (Etzioni, *Next* 4). It is in this space, that I believe that a communitarian ethic for IMC marketing would help ensure a more balanced society. Society must privilege the third component of "community" as a way to bring our society back into balance. Additionally, a communitarian ethic would provide the correct foundation for a praxis to more ethically market to consumers.

Some of the key communitarian discussions today that center on issues that must be resolved in order to find the way to a good society can be seen in the seven questions drawn out by Amitai Etzioni in his book, *Next: The Road to the Good Society*, as follows:

1. How might we engage each other in helpful ways as members of families, communities and voluntary associations instead of relying on either the government or the market?
2. How do we determine which moral values that will guide us, both as community members and as individuals? If we

center our lives around a moderate, soft moralism, can we avoid moral chaos? And can we find a way to utilize persuasion in a positive and informative way in order to avoid coercion?

3. How can community members sanction a clean up of politics, so that the set of laws that we must follow will help negotiate our differences?
4. Does increased diversity and inequality threaten our national unity? And to the extent that such fissures are visible, what can be done to bridge the differences, to sustain unity, while maintaining a strong measure of multiculturalism? How can we respect our different heritages but still advance as one nation?
5. Does our vision for a good society at this stage require a further curtailing of government expenditures, regulations, and labor force, or has the time come for a more active state? Has the time come for a liberal course correction?
6. Are there ways to continue to grow a strong economy without endangering the social and moral values we hold dear? How can we continue invigorating the market – as economic conservatives favor – without letting it overwhelm all other considerations, pushing us toward a twenty-four/seven society?

7. Last but not least: Are we out to become ever more affluent, or ought we aim higher? Beyond affluence, what? (x – xii).

Communitarianism as mentioned, seeks to balance the state, the market, and the community and it grew out of a need to create a new agenda for politics and citizenship that rejected both individualist ideals and authoritarian practices (Etzioni, *Next 2* and Tam 2).

Communitarianism “represents a radical alternative” to individualistic rationalism and it reject Enlightenment atomism in a way that takes the “social” and makes it primary as well as irreducible (Christians, *Social Ethics and Mass Media Practice* 198).

Communitarianism “is based on three central principles:

1. Any claim about what is to be accepted as true can only be validated under conditions of co-operative enquiry.
2. Common values validated by communities of co-operative enquirers should form the basis of mutual responsibilities to be undertaken by all members of those communities.
3. Power relations at every level in society must be reformed so that all those affected by them can participate as equal citizens in determining how the power in question is to be exercised” (Tam 7).

Communitarians try to build up society through inclusive communities grounded through a respect of the three principles listed above (Tam 7). These inclusive communities seek to reform economic,

educational, and protective services utilizing co-operative enquiry, citizen participation and mutual responsibility (Tam 12). Etzioni's good society "relies more on mutuality than on volunteerism where mutuality is considered a form of community relationship rather than volunteerism which merely helps those in need" (Etzioni, *Next* 8).

Modern civilization has been likened to a crisis with its rampant individualism in the west which causes individuals to put their own interests ahead of their neighbor's or their community's interests. These individualist ideals have received such a strong endorsement by the media and through marketing efforts aimed at materialistic enterprises that many "demand the freedom to make their own choices regardless of the implications for the civic order" (Tam 4). This privileging of one's own needs above the needs of others, spreads to all aspects of life and then when a community needs support from its members, the individuals are not responsive (Tam 4).

Rampant individualism causes an implosion of the community from within where things like civic duty, volunteerism, and community giving become non-existent. Individuals are more concerned with spending their time on their golf game, buying their next expensive car, bigger house, etc. than providing resources to the community. Also, what many individuals want for themselves (in isolation from others) can be detrimental to or undermine "what they need as fellow members of a community" which is a moral problem that individuals currently do not

take responsibility for (Tam 5). When rampant individualism occurs, and the community can no longer sustain its members, a socio-economic crisis occurs where individuals become apathetic which enables a “drop out culture” (Tam 4). The government steps in creating programs to “take care” of its citizens and authoritarianism or even totalitarianism can emerge. Examples of this drop out culture can be seen today in the decreasing number of people who volunteer in the community; the decreasing numbers that turnout for elections, the decreasing amount of donations to sponsor the arts and to sponsor community events, and the move toward organized athletics outside the community rather than “pickup” games within a community. Communitarianism offers an alternative to these forms of individualized environments.

Communitarianism seeks to end the hegemony of market individualism and at the same time, tries to encapsulate a good society; a society where communities are inclusive and where communities, for example, create good educational and work opportunities for all citizens (Tam 3). Communitarianism objects to market individualism because of its “cancerous effects on community life” (Tam 3). Communitarianism is situated as an alternative to individualism that avoids authoritarianism (Tam 3). Communitarianism also seeks to reconstruct political processes “so that citizens are no longer trapped in the unequal bargaining positions they have as individuals [due to class and economic differences], but are enabled to participate as members of an inclusive

community in determining what constitutes the common good and how it should be pursued” (Tam 5).

Communitarianism is a welcome breath of fresh air. It is grounded in solid ethical and moral ideals where individuals can participate as part of an inclusive community in a society of caring. Communitarianism allows a transformation that develops new ways for human beings to live together as the social creatures that we identify with. Fortunately, there are areas in the United States where the spread of individualism is slowing down. With the large number of ethnic groups migrating to the United States, there is a renewed interest in maintaining ethnic culture, heritage, language, and in remaining a member of the ethnic community. Due to this new mosaic or “salad bowl” of ethnic people, today’s postmodern world with its fracturing and splintering is the proper time to renew our commitment to a “good society” and to make the community a place of sanctuary, a place that privileges the neighbor [the Other], and a place of ethic and social responsibility.

Many individuals have tried to discern the problems in society and create programs of reform while at the same time, calling for a refocus that aims to change society for the better (Tam 4). One such group, a team of British experts in sociology, philosophy and psychology (The Farmington Trust Research Unit) determined that certain moral components or moral characteristics should be present as a part of a moral education which included:

- The ability to be able to identify with other people (ensuring that the other's feelings and interests have been accounted for)
- Insight into your own and other people's feelings
- The ability to understand one's actions in relationship to the facts of the situation
- Sense of awareness in combining the above so that principles can be formulated that would relate to other's interests
- The ability to translate the above principles into action (Nelson 79).

Nelson describes these abilities as necessary to an ethic grounded in moral community (79).

Along with the Farmington Trust Research Unit, there were others who viewed the community as an ethical way to get to the "good society" and a number of researchers, sociologists and ethicists began looking to communitarianism as an alternative social ideal. Early works that discussed this notion of the "good society" which helped scholarly discussion for the modern communitarian movement include Robert Bellah's seminal works: his 1986 book Habits of the Heart and his 1991 book The Good Society.

In the early 1990's, a group of 15 sociologists, (social philosophers, social scientists and ethicists) were also trying to understand the problems in society caused by rampant individualism and American pluralism. This group met in Washington, DC at the invitation of Amitai Etzioni and William Galston and they focused on the moral values within

communities. Two core issues were discussed: “the balance between individual rights and social responsibilities and the roles of social institutions that foster moral values within communities” (Etzioni, *Rights and the Common Good* iii). This group was looking for a middle course; a middle course that sits between liberties and public safety, between mutuality and charity, between civility and conflict, between moral commitments and the forces of the state, between liberalism and conservatism (Etzioni, *Communitarian Reader: Beyond the Essentials* 6-10 and Etzioni, *Rights and the Common Good* iii). From the work of that groundbreaking group, a new form of Communitarianism was formed – Responsive Communitarianism.

Responsive communitarianism grew out of the need for a balanced society; and since society’s are never balanced, “communitarians seek to discern the direction a society is leaning at any one point in history and to cast their weight on the other side” (Etzioni, *Rights and the Common Good* 1). In 1990, the societal out of balance situation included a society that was increasingly privileging individualism, embodying rampant materialism, socially irresponsible to nature and to each other, and was chaotically demanding individual rights without the willingness to assume the responsibilities that go with the rights (Etzioni, *Rights and the Common Good* 1). A question raised by these communitarians in order to find the balance between the above mentioned competing characteristics is, “What constitutes the good society, the virtuous

society?” (Etzioni, *Rights and the Common Good* 8). Etzioni describes the middle road or balance as a place that is less dramatic than arguing for one side or the other; a place where the community can determine what seems reasonable (Etzioni and Volmert 10).

Communitarianism as a social philosophy that builds community and leads people to foster civility, creating a “good society” is not a new concept. Per Amitai Etzioni, communitarian ideals and ideas have been around since the Old Testament (as well as in the New Testament) where the obligation to one’s community, for example, is referenced throughout the Bible (Etzioni, *Communitarianism* 355). Communitarian issues can be seen in the works of the Ancient Greeks as exemplified in Aristotle’s “comparison of the isolated lives of people in the big metropolis to close relationships in the smaller city” and in the Catholic Church’s social teaching as well as in early utopian socialism regarding communal life and solidarity (Etzioni, *Rights and the Common Good* iii and Etzioni, *Communitarianism* 355).

The term “communitarian” was first used in 1841 when an official of the Communist Church, Goodwyn Barmby, founded the first communitarian organization, the Universal Communitarian Association (Etzioni, *Communitarianism* 355). Communitarian work of other early sociologists include Ferdinand Tönnies (comparison of community and society), Émile Durkheim (individual vs. society relations and integrating

role of social values), and George Herbert Mead as well as Martin Buber (who will be briefly discussed below), Robert E. Park and Robert Nisbet.

Communitarianism has been historically situated in what academics describe as four phases. The first phase began with Aristotle in the fourth century BC when he rejected Plato's theory that there are items that have a higher knowledge and that those items are out of reach of regular people (Tam 19). Aristotle believed that people could only discuss and know the world as a lived-in place; that we must experience the world to know our place in it and that we must obtain knowledge through co-operative enquiry [notice this is one of the three major tenets of communitarian thinking listed above] (Tam 19). Aristotle felt that all citizens, regardless of class or level of wisdom could obtain knowledge in order to behave morally, to best work out how to live their lives in concert with each other, to make political judgments and as social creatures, to reciprocate affection and respect (Tam 19).

The second phase of communitarianism began with Francis Bacon in the seventeenth century where Bacon proposed "research communities" (Tam 19). At the time, eighteenth century thinkers were applying Plato's principles where institutions were claiming that they had knowledge that was beyond the abilities of ordinary people (Tam 19). Bacon theorized that human lives could be improved not by institutionalized knowledge but by co-operation among community members. Research communities were created and "served as practical

models for others” in how to epistemically settle disputes through the exchange of ideas, experimentation and information [collectively not in isolation] (Tam 20).

Notable eighteenth century communitarian work (along with Bacon) in this second phase included Denis Diderot and Voltaire where both the Church and the state were challenged as authorities on knowledge and truth (Tam 20). These men decidedly argued that only when people validate a truth or make a contribution to the truth finding process, can the real truth be considered and that the work of communities must also be considered in the truth or knowledge gathering process using co-operative enquirers (Tam 20).

The third communitarian phase took place during the middle of the nineteenth century with the work of Robert Owen, Pierre Joseph Proudhon and Charles Fourier where these gentlemen argued that society must be transformed through a community-based characterization rather than the greed-driven market system (Tam 20). Further, they argued that no one authority could solve social problems; that social improvement could only be made by encouraging better education and the development of co-operative communities that care for and respect their members (Tam 20). It is here in the mid-nineteenth century that the term ‘communitarian’ was first recognized.

The fourth phase of communitarianism occurred late in the nineteenth century and early in the twentieth century. Amitai Etzioni

describes one of his teachers, Martin Buber, as a master nineteenth century communitarian who “combined social philosophy and sociology” where the “contrast between Buber’s I-It and I-Thou relations, his interest in dialogue, and his distinction between genuine communal relationships and objectified ones all become relevant to the communitarian dialogue” (Etzioni, *Communitarianism* 355). Buber’s work is implicitly communitarian because like communitarianism where there is a constant need to balance rights with responsibilities, Buber believed that we must balance the various aspects of human community if we want to promote an ethical community (Arnett, Communication and Community 96). Buber also conceived human community as a balancing of principle and relationship and Arnett adds that both principle and relationship are crucial to a dialogic ethic as well as to a dialogic balance in community (Arnett, Communication and Community 97).

Buber describes a tension that exists between the Self and the Other that (as Paul Keller describes it) tries to “bridge the chasm” between the two thereby creating a dialogic ethic which helps the participants move toward “the ideal of human community” (Arnett, Communication and Community 97). This ideal of human community resembles Etzioni’s “common good” for society in that they both agree that when there is a willingness to resolve conflicts and problems and dialogically debate, a balancing occurs that creates a conscious

commitment to finding and fixing the shortcomings of the community for the better (Arnett, Communication and Community 98-99).

Other late nineteenth and early twentieth century sociologists and philosophers include Leonard Trelawney Hobhouse (Oxford philosopher), Thomas Hill Green (Oxford philosopher), John Dewey (American Educationalist), and Émile Durkheim (French Sociologist) (Etzioni, *Rights and the Common Good* iii, Etzioni, *Communitarian Reader* 1, and Tam ix and 21).

These philosophers reinforced communitarian ideas such as the need for inclusive communities, the safeguarding of individuals from being “swallowed up” by unions, professional organizations, governments, etc. and the process of liberty where liberty is considered a mode of power for relationships and where all citizens can share in society in an equal status through the shared understanding of the common good (Tam 22 – 23). This fourth phase helped foreshadow contemporary communitarianism which by the end of the twentieth century, began to take shape again.

Society’s problems in the late twentieth century had still not been solved and neither the state-dominant nor the market-led strategies were deemed adequate (Tam 23). Communitarian ideals began to come together in a political and social reform ideology (Tam 23). Both Britain and the United States saw debates over social democracy, socialism, social justice, and the relationship between society and the state with

respect to the development of community life (Tam 23). The contemporary communitarian movement (responsive communitarianism) emerged due to the continued disillusionment of individualism and free market thinking.

It must be noted that contemporary communitarianism does not promote small self-contained communities but fosters the emergence of large inclusive communities as part of the mosaic of the global community or a “multiplicity of interrelated communities (Tam 24). It should also be noted that the contemporary communitarian movement also differs from Asian (or East Asian) communitarianism which tends to be authoritarian (Etzioni, *Next x* and 113).

In the 1980’s, communitarian thinking was mostly driven by three scholars: Charles Taylor, Michael Walzer and Michael Sandel who all criticized liberalism since it does not take into account the way people are situated socially as well as liberalism’s favoritism to individualism and self-interest rather than seeking a greater common good (Etzioni, *Communitarianism* 356). Etzioni is quick to mention that these three scholars although largely communitarian in thinking, do not actually use the term “communitarianism” in their writing, probably due to the confusion with authoritarian communitarianism or communitarianism of the far east (Etzioni, *Communitarianism* 356). The work of Taylor, Sandel and Walzer is considered by Etzioni to be the founding thinking for

communitarianism that laid the foundation for the work that he and others began in the early 1990's.

Now that we have finished our brief history of communitarianism, let us continue with the work of the early 1990's sociologists; with the work of the "new communitarians" and their social movement in contemporary communitarianism. As mentioned previously, 15 sociologists and ethicists met in Washington, DC to begin advancing communitarian ideas due to the current societal woes of the time that cultivated a society with rampant individualism, decreasing feelings of civic responsibility and grave market materialism, among others. As an outcome of that meeting, this group of sociologists founded a school of communitarianism which included those mentioned above as well as scholars from other disciplines such as William A. Galston (political theory), Mary Ann Glendon (law), Alan Ehrenhalt (writer), and Thomas Spragens, Jr. (political science), among others (Etzioni, *Communitarianism* 356).

A brief 13-page manifesto or creed was created that voiced the beliefs of the new communitarians and summarized the guiding principles of the group entitled, The Responsive Communitarian Platform: Rights and Responsibilities. This seminal work spells out the responsive communitarian platform including a communitarian perspective with respect to the moral voice, family, schools, communities, polity, social justice, public safety, public health, rights and

responsibilities, among others (Etzioni, *Rights and the Common Good* 11-23). In January of 1991, the new communitarians decided they needed to continue the conversations started in order to develop communitarian ideas and to share their thinking with other members of the academic community (Etzioni, *Rights and the Common Good* v). The new communitarians started a quarterly communitarian journal called, *The Responsive Community: Rights and Responsibilities*. It was during this period that Amitai Etzioni, Professor of Sociology at Columbia University, began his Center for Communitarian Policy Research and Studies to promote communitarian ideas in scholarly research, public policy, and community organization (Eberly 88). In 1993, the Communitarian Network was created as a forum to argue for a communitarian politics that would allow a more powerful politics at the community level (Land 24). The Communitarian Network can be found online at <http://www.gwu.edu/~ccps> and it boasts an extensive bibliography of communitarian works.

The Institute for Communitarian Policy Studies was developed at George Washington University in Washington, DC under the leadership of Amitai Etzioni. The Institute is considered the nation's leading center for communitarian policy research and is a "nonpartisan research organization dedicated to finding constructive solutions to social problems through morally informed policy analysis and open moral dialogue" (www.gwu.edu/~ccps). The Institute fosters a "greater sense of

personal and social responsibility among individual citizens, strengthens the cohesion of families and local communities, encourages reconciliation among different racial, ethnic and religious groups, and fosters a national policy debate more cognizant of humankind's moral horizon and the social responsibilities of the individual and the community” (www.gwu.edu/~ccps).

In 1995, the *Communitarian Forum* was developed under the leadership of Henry Tam as Chair of the Forum. Members of the Advisory Council included Professors Peter Atteslander (Swiss Academy for Development), Ferdinand Kinsky (Centre International de Formation Européenne, France), Andres Phillips (Citizenship Foundation, UK), Benjamin Barber (Walt Whitman Center for Democracy, USA) and Amitai Etzioni (Center for Communitarian Policy Studies, USA) (Tam ix). This Forum was designed to enable discussion on a wide range of issues pertaining to communities and development of inclusive communities (Tam ix).

We have mentioned Amitai Etzioni and Henry Tam as they pioneered much of the communitarian scholarship as well as led much of the communitarian organizations. However, there are a number of other noteworthy contemporary communitarian academics including Alasdair MacIntyre, Richard Rorty, Jonathon Boswell, Philip Selznick, Adam Swift, Hans Joas, and William Kornhauser, among others (Etzioni, *Rights*

and the Common Good iii, Boudon 73 and Etzioni, *Communitarianism* 356).

4.3 Communitarian Ethics Today

As the “Father” of contemporary Communitarianism or “Responsive Communitarianism”, Amitai Etzioni has researched and written a vast number of seminal works on the subject, many of which were mentioned above. The depth and brevity of the subject is beyond this researcher’s scope. However, a short list of the seminal works is in order for those who would like to read deeper on the subject of responsive communitarianism. Etzioni’s major works on the subject include:

1. *The Spirit of Community: The Reinvention of American Society* (1993)
2. *Rights and the Common Good: The Communitarian Perspective* (1995)
3. *New Communitarian Thinking: Persons, Virtues, Institutions, and Communities* (1995)
4. *The New Golden Rule: Community and Morality in a Democratic Society* (1996)
5. *The Essential Communitarian Reader* (1998)
6. *Civic Repentance* (1999)
7. *Next: The Road to the Good Society* (2001)
8. *The Monochrome Society* (2001)

9. From Empire to Community (2004)
10. The Communitarian Reader: Beyond the Essentials (2004)
11. The Common Good (2004)

These works have dramatically helped move the notion of responsive communitarianism away from merely a philosophical or sociological theme to a practical and applied approach for political theory, social justice, civility, social responsiveness, and for making ethical decisions that guide how we live in community with each other when there are society-wide issues that arise. Aside from Amitai Etzioni, another social ethicist, Clifford Christians, has been vocal on Communitarian Ethics in the communication ethics community, especially as it applies to journalism and mass media.

Cliff Christians is the director of the Institute of Communications Research and chair of the doctoral program in communication at the University of Illinois at Urbana-Champaign. Christians has been a PEW fellow in ethics at Oxford University, a visiting scholar in philosophical ethics at Princeton University and a visiting scholar in social ethics at the University of Chicago.

Christians has presented communitarian ethics as the contemporary philosophical base for journalism in that he believes in a socially responsible press which can be achieved when the press utilizes a social ethic grounded in the community rather than the traditional media ideology that privileges rampant individualism and an unregulated

market (*Good News* viii.) One way that Christians views a socially responsible press is a media that endeavors a “justice for the powerless” role as a central tenet of a socially responsible press (Christians, *Reporting and the Oppressed* 110 and Patterson, *Media Ethics* 170).

Christians views communitarianism as a best practice for journalism since communitarian ideals circle around rights and responsibilities which are key to responsive (and ethical) journalism (Christians, *Reporting and the Oppressed* 110 and Land, *Mass Media* 23).

Patterson believes that journalists have a duty to promote community and to promote a community’s individuals and for those outside the community (economically, socially or culturally different), journalists must give them a voice (Patterson, *Media Ethics* 170).

Christians feels that “press portrayals feed into public discourse and play a portentous role in the shape our culture and the sociopolitical realm ultimately take” and that “the press ought to amplify public debate” in order to “become an important public forum where significant issues of social justice are fruitfully raised and resolved” (Christians, *Reporting and the Oppressed* 123 and Patterson, *Media Ethics* 170).

Christians feels the goal of American journalism should be to transform society by the urging of “justice, covenant, and empowerment” as fundamental values, and then the media can empower citizens to action; by promoting debate, change, and political discussion (Christians and Ferré 14 and Patterson 171). For these reasons, you can see why

Christians favors communitarianism as a form of duty based ethic as a good foundation for journalism since it is grounded in the community rather than the individual and because it encourages debate and discussion regarding pressing social needs (Christians, *Good News* viii and Land 23).

Christians distinguishes his communitarian ethic for news reporting from some related views such as Habermas's communicative ethics, Rorty's democratic liberalism and postmodern theorists noting that his ethic avoids the problems associated with individualism and collectivism (*Good News* xi). As mentioned above, communitarian ethics comes from a shared history in communication theory and ethics, philosophy, sociology and theology. Christians agrees that a communitarian ethic for media reporting must use a philosophical reflection on society, that ethics and what it means to be human must be grounded in a theological base where "human fulfillment comes from a life of service to others", and through cultural studies where we recognize that the diversity and dimensions of social life are constructed through our communication with each other (Christians, *Good News* xii).

In discussing the communitarian view of the "common good", Christians points out that communities are not just linguistic entities, but are steeped in at least a minimal moral commitment to the common good where our self-in-relation becomes astute to the moral commitment of the social entities of which we are a part (Bracci 57). For this reason,

“moral frameworks are fundamental for orienting us in social space”
(Bracci 57).

Communitarian ethics takes this metaphor of community and suggests that the communities in which we live demand responsibilities from us. Thus, Communitarian Ethics is a social ethic grounded in the relationships and connectedness each individual shares with the members of his or her community. One example of using Communitarian Ethics as a framework is in news reporting. Cliff Christians asserts that Communitarian Ethics can be a helpful ethical decision-making model for news reporting as it blends philosophy, theology and communication theory while situating the model in the history of ideas and the contemporary mind (Good News xi - xii). Christians furthers his argument by defining these three elements as follows:

Philosophical reflection has guided our theorizing about ethics, society, and the nature of humanness. Theology has taught us that human fulfillment comes from a life of service to others, that the source of being is divine rather than human; indeed, that stewardship of our physical and symbolic resources is obligatory rather than options. Cultural studies have shown us that communication is not an objective commodity but rather value-saturated symbolic systems through which the diverse dimensions of social life are constructed. The social ethics of news reporting is

thus a sensible endeavor for us because it combines philosophical, theological, and cultural approaches to the normative nature of communication. Given the contemporary rupture of the public sphere and the dissolution of the social self, that form of public discourse called news serves as a rich laboratory for constructing a communitarian ethics. (Good News xii)

Christians further describes his version of Communitarian Ethics for news reporting as distinct from individualism and collectivism in that it avoids the errors common to these models (Good News xi.) For example, Christians takes issue with classical liberalism's "perennial solution to the crisis of public discourse as: write more copy, publish more pages, expand the so-called marketplace of information" (Good News 4-5). And, Christians separates his ethics from individualism in that individualism is the framework where most news reporters reside; reporting on the "doings and sayings of individuals" where "American Journalism is a kind of long-distance mind reading in which journalism elucidates the motives, intentions, purposes, and hidden agendas which guide individuals in their actions" (Carey 180 and Good News 6).

Christians recommends a framework of meaning for daily news that will "discern and validate the truthfulness of the report[ing] itself", that will provide a framework that provides an account of the community or the person in relation to others and that will be accountable and responsible to the community (5-6).

Communitarianism departs from individualism and libertarianism (as it relates to mediated communication) in that it allows the information to be captured in words that are “fashioned by and for the subject group” as an account of community or an orientation toward membership and citizenship that salutes cultural richness while looking for insights on the “ways and means of people bonded by symbol and culture” (Good News 6-7). In this respect, the communication is accountable to a community rather than the historical orientation toward the individual.

Because of these factors, this proposal sees Communitarian Ethics as an ethical framework that can also inform multicultural marketing. Target marketing specifically defines the group of individuals that it will target for its integrated marketing communications. It does not select the individuals based on their relationship to each other or even based on a responsibility or accountability to the community as an ethical market at large.

In fact, marketers should engage in a “communitarian marketing” construct which would privilege the community, the family, and would be situated on a ground of ethical reasoning, responsibility, and truth telling which is relationship based rather than individualistic.

I believe this concept of “communitarian marketing” is a theoretical framework that informs the integrated marketing communication realm since a communitarian model “features the dialogic self, community

commitment, civic transformation, and mutuality in organizational culture” (Good News 13). All of these arenas speak to values that are part of an individual’s worldview through the lens of the community. Target marketing campaigns are autonomous selves which when “floating unconstrained or restricted” require a social ethic to rein them in (Good News 13). This social ethic or communitarian ethic:

“does not merely synthesize the social theories of atomism and collectivism, but restructures the discourse around the nature of humanity. [The concern of the model] is to articulate a normative social ethic that is visionary in character without being merely a variant of classical socialism. And, the central feature of human being is community. To the extent that we know the communal, we understand persons. Community is axiologically and ontologically prior to persons” (Good News 13-14).

Christians poses the media or news as a rich laboratory where a communitarian ethic can be constructed (Christians, *Good News* xii). As mentioned above, this researcher sees the same philosophical, sociological, cultural and theological elements as critical to a social ethic with a foundation based on both the person and the community. Like Christians, this researcher believes that communitarian ethics as a theoretical and foundational framework for integrated marketing communications campaigns (like news reporting) is a rich laboratory (and the correct moral framework) to understand the person and the

community using a cultural perspective which helps create a social environment in which people can share rights and responsibilities with and among each other in both a socially responsible and economically responsible way.

Like news reporting, IMC practitioners have lost their sense of community and the feeling of obligation to the community, in fact, Christians goes one step further and explains that the press should feel a sense of obligation to help foster or maintain a vital community life (Christians and Covert 28). For those who have moved from small towns to the city, there has become a detachment from community life and the feeling of responsibility to the members of a community which has culminated in a detached sense of objectivity, an ability to transmit information without a sense of how it will impact the community and in certain cases, even a loss of common humanity when dealing with the community (Christians and Covert 29).

Marketers (like news reporters), must re-engage their communities. They must seek to understand the needs of the communities they serve and offer up products, information and services that meet those needs. Through their IMC campaigns including marketing, advertising and promotion activities, they must regain a sense of community, obligation to the community, a commitment to humanity, and even go so far as to promote and foster community life rather than the current fostering of individualism and materialism. Marketers suffer issues of fairness and

truth telling, and are accused of “giving consumers quiche and Evian when they want hamburgers and a Coke” (Good News 38). Marketers and IMC practitioners must go beyond pushing their products merely for meeting their sales projections, but instead must practice responsible marketing that is intelligent, comprehensive, and truthful and promotes socially responsible behavior as well as civic-mindedness.

A social ethic of communication for marketing practices is positioned in opposition to the economic-industrial rationality that accompanies most IMC campaigns which are budget driven or sales target driven. The pursuit of profit, competitive advantage, increasing market share, and other similar business pursuits typify our current economic landscape where in contrast, a communitarian social ethic for communication practices would commit organizations to serve their publics, to treat their audiences (communities) with respect and altruism, and to privilege social justice and social responsibility (Christians and Traber 332-333).

Organizations who characterize this type of behavior would in effect, concern themselves with social ethics to the point of becoming an ethical communicator as part of a social system that benefits communities and society as a whole, not just for financial or economic gain because social ethics can transform society (Christians and Traber 333-334). Quite frankly, when those same organization turn their business models on their heads to privilege the community over profit,

they will likely find that profit is a natural outcome of serving the public in a communitarian way. Also, when communitarian ethics is used as a foundation for organizations to communicate to their customers, those communications presuppose truth-telling as truth-telling is one of the foundational elements necessary for being-in-community in order to maintain and cultivate relationships (Christians and Traber 339).

Many community members have felt the sting of disrespectful, oppressive, unreliable or even deceitful communications in the form of IMC or marketing campaigns. This situation has added to a feeling of uncertainty and distrust between consumers and the organizations who communicate to them. It is time for these organizations to “step up to the ethical plate” and take responsibility for the moral duties that they are responsible for in a way that encourages what Ron Arnett and Christopher Lasch call “havens of trust” where individuals and communities can gain and nourish interpersonal trust with the organizations that communicate to and with them (Anderson, *The Reach of Dialogue* 230).

Although these havens of trust may at first blush be considered places like our families, our college campuses and our churches, this researcher believes that if IMC organizations utilize a communitarian approach to communicating with their consumers, they too can become as Ron Arnett articulates it, “dialogic havens of trust” with the communities that they serve (Anderson, *The Reach of Dialogue* 240).

Truth and dialogic trust are integral elements of a successful communication program grounded in community.

4.4 Communitarian Ethics as a Theoretical and Foundational Framework for Integrated Marketing Communications (IMC) Campaigns

Agreeing with Christians work, this researcher also suggests a communitarian model of rights versus responsibilities that features community commitment, civic transformation, mutuality in organizational culture, the dialogic self, and the integration of ethnicity and citizenship as central tenets (*Good News* 13 and *Social Ethics and Mass Media Practice* 202). However, diverging from a communitarian model for news reporting, the proposed communitarian model differs from Christians' communitarian model as it adds two crucial elements specific to targeting and segmentation in societal marketing: culture and ethnicity.

In communitarian news reporting, culture and ethnicity are not as sensitive; ethical news reporting frames core values as universal values for all humans such as "truth-telling, commitment to justice, freedom in solidarity, and respect for human dignity" and does not, for the most part, "target" certain broadcasts based on ethnicity or cultural relevance to their product -the news – the way that marketers target their products to people based on culture, ethnicity, or even other demographic features (Christians, *Communication Ethics and Universal Values* 340 - 341).

This researcher has combined communitarian ethical principles with marketing praxis which calls for a new term which the researcher is calling Communitarian Marketing. Communitarian Marketing as defined by the researcher is a “social communication process using a value based system where consumers are provided knowledge of products and services that can satisfy their common needs where these needs are grounded in both a communitarian ethic and a social responsibility.”

A company or organization subscribing to a communitarian marketing strategy would privilege moral commitments to their customers by prescribing to a societal marketing philosophy that considers the long-term welfare of the consumer and his/her community rather than a consumer’s short-term wants in a way that delivers value to customers while improving the consumer’s AND society’s well-being. A communitarian marketer would still adhere to the American Marketing Association’s member code of ethics at a minimum, their own organization’s code of ethics, as well as understand and typify the Communitarian Platform of Rights and Responsibilities.

The researcher’s Communitarian Marketing framework depicted as an upside down triangle is a representation of Communitarian Marketing that moves from the consumer and his or her ethnicity and cultural foundations through their wants and needs which reside on a communitarian ethic. This framework then utilizes the societal marketing concept as its theoretical marketing philosophy for

segmentation, target marketing and positioning activities with all levels being grounded by this new ethical and community-based framework called communitarian marketing.

Although a communitarian philosophy has yet to overtake individualistic practices and has not yet been embraced by mainstream society, it is the belief of this researcher that, like Cliff Christians' news reporting, we will never ascend the moral landscape without civic mindedness including civic marketing, civic journalism, and civic responsibility all of which are grounded in a communitarian ethic and philosophy that presupposes truth-telling and trust.

By being ethical, socially responsible and moral, marketers become positive members of communities and help promote the good society or the good life which allows communication ethics to visualize social justice (Christians and Traber 327). In this vein, the researcher is proposing a communication ethic for IMC that is founded on the human-in-relation or as Christians calls it, a person- or group-in-community as a way of meeting the goal of responsive communitarianism: by fostering moral values within communities and reclaiming a commitment to the common good in our society today.

4.5 Fostering Moral Values within Communities and the Role of Social Institutions

Don Eberly believes that in order for society to become more civil, a "recovering of individual character and ethics" is imperative (125).

Eberly explains that character development is not a function of pedagogy nor is it an individual process; but a process that is inherently social and occurs as individuals influence each other by way of voices in the community who help strengthen individual judgments of right and wrong (209.) Eberly describes the current situation in the United States as one that needs to regain its civil society; that we must “attempt to recover character in schools and community groups” and because the institutions who played this role historically, have weakened over the past 200 years since the United States was founded, that it is now time to act – through a number of parties including teachers, pastors, parents, communities, and institutions (125 – 129).

Using Eberly’s model, we would restore character by rebuilding character-shaping institutions and that we must “recover a moral order larger than the individual” as individualism is a leading cause of civic decline (201). This researcher believes that for-profit as well as not-for-profit organizations must be a part of this character-shaping environment. As long as organizations are still allowed to create rampant individualism and materialism, at the expense of the society that they serve, there will still be a constant bombardment of television, radio, internet and other mass media hype promoting the opposite of community-building and civic society activities. Moral reform must occur not only at the community level but also through all institutions with which members of a community communicate.

Amitai Etzioni describes one problem associated with moral reform as the fact that many “address moral life simply as a matter of individual development” and therefore, “many Americans disregard the crucial role of the community in reinforcing the individual’s moral commitments” (Sandel 70 and Eberly 129). Etzioni calls for “a movement to restore values [which] demands a sociology of character” and Eberly sees the application of this movement as being “promoted in a variety of contexts, including sports, entertainment, public discourse, charity, and official conduct” (Sandel 70 and Eberly 129-130).

Etzioni challenges institutions, current social values and many of our traditions because he believes we are living “in a state of increasing moral confusion and social anarchy” (Etzioni, *Spirit of Community 2* and Eberly 202). Etzioni gives us some insight on social reform by explaining that many people do not understand the crucial role that communities play in reinforcing community member’s moral commitments due to the power that other members of the community have on shaping our conscience, affecting our “approbation and censure” and preserving our character (Etzioni, *Restoring Our Moral Voice*, 109, *Rights and the Common Good* 273, and Eberly 209).

Eberly lists a number of character building and ethics renewal activities that have been started in recent years from a United Way agency in Colorado to the mayor of the city of Dallas (13). However, these ethics renewal and character building activities are far and few

between and have not started a grass roots efforts for business organizations and other institutions to start taking on the role of moral community.

Interestingly, Lord Griffiths of Fforestfach at the University of Oxford gave a lecture on the role of the business corporation as a moral community (Holt 123). Griffiths concluded that one of the most significant factors in performance of certain companies came from the shared values of the corporation when the organization champions a set of beliefs or values that become the basis for its corporate culture (123). In other words, the corporation functions with a set of moral standards or ethical principles that guide its behaviors such as telling the truth, integrity, transparency, respect for individuals, fairness, respecting the environment, service to customers, and commitment to active involvement in the communities that corporation serves (Holt 124). The caveat to this thinking is that although corporations do practice many of these principles, the adoption of moral standards can adversely affect profit in the short term (Holt 124). Therefore, a company may still practice high-powered marketing and advertising campaigns using mass media that do not promote community-based civic responsibility.

Until the institutions and organizations that bombard us with mass media messages begin to understand the importance of character, civic responsibility, truth-telling, the concept of agape, the building of “havens of trust” and ethics grounded in the community, we may never

be able to recoup a civic society that balances individual rights and social responsibilities while promoting a more civic society.

4.6 Summary

Communitarians believe that “human problems cannot be solved through autonomous individuals operating alone in the market or the procedural state” and since man is a social creature, he or she must work together in ethical community with each other in order to flourish and maintain civic responsibility for and with each other (Eberly 88). Many current day IMC marketing practices focus on individuals and groups of individuals for their target marketing campaigns utilizing a combination of demographic and geographic information rather than relying on a mixture of ethnicity, socially ethical and community based criteria.

This communitarian researcher is proposing a call to virtue for current day marketers and IMC practitioners using a moral action in community or an applied ethics where we, as Amitai Etzioni states it, “appreciate, praise, recognize, celebrate, and toast those who serve their communities” (Etzioni, *The Spirit of Community* 24).

Chapter 5

Ethnic Marketing

Ethnicity can be described as a shared identity of a group of people. They share characteristics such as geographical origin, shared history, race, religion, cultural tradition such as family or social customs, language or a sense of identification with a minority group (Pires 2). Pires further remarks that the most defining character of an ethnic group is “that the group regards itself, and is regarded by others, as a distinct community by virtue of certain [listed above] characteristics” (Pires 2 and United Kingdom). The more others perceive a group as being different, the more the group itself perceives themselves as a group with uniqueness (Pires 8).

Ethnicity goes beyond simply a race or a shared history and involves an awareness, an identity, a sense of belonging, external difference, internal similarity and last, culture. Nevaer argues that corporate America mistakenly confuses ethnicity with race rather than “understanding the cultural and historical forces that inform the Hispanic worldview” (9). Ethnicity, when understood and used properly, can explain buyer-seller behavior and consumer behavior (Pires 56).

Unfortunately, ethnicity is not a typical element used when marketers perform market segmentation (race is used) and therefore, it is treated as marginally useful in marketing practices historically (Pires 4). In fact, many feel that marketers have not “sought to address when and how to reach ethnic minority consumers other than through mainstream marketing methods” (Pires 4). These mainstream marketing methods and/or products designed for majority consumers do not satisfy the unique needs that ethnic minority consumers have (Cui 122 – 134 and Pires 6). For IMC professionals to design communication or marketing campaigns in an ethical manner they can hardly ignore ethnicity as a central tenet of the program design.

One such reason for the interest in understanding ethnicity today is the fact that globalization has reinvigorated some ethnic groups to find out more about their culture, their history, and in turn, it has resulted in a strong ethnic identity construct rather than a disappearance of ethnicity due to a societal “melting pot” or enculturation process [which does occur for others] (Pires 10).

A marketing strategy specifically designed for the ethnic consumer would be strategically more relevant as IMC professionals could tailor the product offering to the ethnic consumer based on the consumer’s actual needs thereby creating a product being offered that is superior to the general market offering which creates demand for the product from the ethnic consumer. This strategy allows the consumer identified by their

ethnicity to feel that this superior product fits better into their particular lifestyle and culture than a general, even homogeneous product would (Pires 6). Pires describes this ethnic marketing strategy as working effectively when an organization can identify consumer groups with a common ethnicity that is likely to respond to product offerings in the same way (Pires 7).

5.1 Ethnic Marketing

Today, ethnic marketing constitutes a wide array of strategic approaches. Many marketers provide “lip service” to ethnic marketing meaning that they say they have specific plans for ethnic marketing when in reality they are still segmenting and targeting based on either racial demographics (rather than on true ethnicity or sub-cultural elements) or based on simple changes to advertising or promotional materials based on language or ethnic depiction without understanding the ethnic communities themselves. Others have studied ethnic groups through a process of identification in order to understand these customers intricately and then in turn create specific strategic plans for ethnic consumers.

One of the strategic marketing approaches for ethnic marketing seeks to address targeting of ethnic consumers based on “the affirmation of the following three questions:

1. Are the consumption needs and preferences of the consumers making up a minority ethnic group different from those of either

other minority ethnic groups or of the majority of mainstream consumers?

2. Are the information sources and communication channels used by ethnic minority consumers different from those of either other consumers of distinct minority ethnicity or mainstream consumers?
3. If yes, is it likely that these differences can be targeted by businesses in a way that increases the value of the business?"

(Pires 6).

If these questions can be answered, then these consumers can be targeted with an ethnic marketing strategic plan that utilizes segmentation (Pires 6).

Another school of thought argues that “ethnic marketing strategy should be applied when ethnic minority consumers have unique needs that cannot be fulfilled by the products designed for majority consumers and when they cannot be reached through traditional channels” (Pires 6 and Cui 23 – 31). This canon suggests that ethnic marketing is more than just segmenting and targeting but that it also provides tailored products to consumers who have been identified through their ethnicity and that those consumers will in turn perceive the product as superior to the product being offered to the majority because it is specific to their needs (Pires 6).

The challenge here is that the marketer does not succumb to micro-marketing (where the target marketing efforts tailor their programs and products to a narrowly defined segment) but that they still focus their efforts on ethnic marketing (Pires 6). For Pires, “ethnic marketing is more specific than micro-marketing” as ethnic marketing uses at its core a system of identification of consumer groups where ethnicity and culture are combined with a sense of “who is likely to respond the same way to a targeted offer” (7). In other words, ethnic marketing strategies still target consumers through their ethnic affiliations or groups.

For some IMC practitioners, the emphasis for ethnic marketing has moved away from segmentation based on differences between ethnic groups and has shifted toward the formation of customer communities based on similarities (Pires 72). Ethnic marketers and IMC practitioners determine the means to effectively identify minority ethnic groups with this type of response criteria. Pires and Stanton provides “three defining characteristics of ethnicity for identification:

1. Perception by the others that the group is different or unique
2. Perception by those in the group that they are different from others, or that the group is unique
3. Those defined as being in the same group, with the same identity, share activities based on their perceived similarity, whether this similarity is real or imagined” (7).

In addition, Pires and Stanton discuss the development of “personas” as a way to understand and analyze ethnic groups. Personas are “user models or profiles made out of fictional, representative user archetypes based on the characterization of behaviors, attitudes and goals of widely different demographic groups who may have shared commonalities regarding a given product for which a market definition is sought” (Pires 72). Once an organization determines the many personas that characterize their consumers, products can be designed based on one or more of these personas. Note that personas seem to still “group” people based on shared commonalities. Although if personas are at the community level and are at their root, a strategy to understand a community and its needs rather than to group it for target marketing efforts, personas could be a possible way of understanding ethnic communities.

To summarize, many marketers and IMC practitioners feel they must engage in strategic plans that encompass identification of ethnic consumers using both ethnicity and culture as their criteria for segmenting and targeting communications to ethnic groups. As discussed in chapter 2 (on community) and chapter 3 (on communitarian ethics), I believe that there is another alternative to segmentation and target marketing that adds the elements of community, ethics, and the societal marketing concept as a marketing management philosophy into

the strategic IMC plans for communicating and marketing to ethnic groups.

The purpose of this chapter is to present a definition and background for ethnic marketing. This definition and background will provide a grounding of current day practices for ethnic marketing, utilizing target marketing and promotion practices. Target marketing and promotion practices such as one-to-one marketing, segmentation, and niche marketing will be critiqued. I will offer a proposal for a new type of marketing philosophy using a communitarian approach (as discussed in the previous chapter) as a framework within a more contemporary marketing philosophy called the societal marketing concept.

Good communication is the key to a successful business transaction. The discipline of Integrated Marketing Communication offers a mode for communicating and marketing one's message, implementing a strategy for developing ways to get the message out to the right people as well as a way to alert people to solutions to problems (Galbraith 123). Marketing and Communication go hand in hand with planning and strategic management functions in corporations, playing an important role in the process of growing a successful business. Organizations utilize a number of strategies in their IMC plans when determining which consumers to target for their marketing messages. Some of these strategies take on a more individualized aura such as One-

to-One marketing and Niche marketing while others utilize segmentation and target marketing to understand segments of the consumer base.

I will define these strategies and then provide a synopsis outlining the problem with segmentation and target marketing approaches (such as ethnic stereotyping, market oversimplification, ethnic depiction, and overuse of aesthetic influence.) I will then provide a community and relationship-based ethical solution.

5.2 Approaches to Marketing

One of the more personal approaches to marketing is called One-to-One Marketing and it is a method used to identify customers by their individual needs. After a customer has been identified according to needs, then the organization uses the information to customize products and services to that particular customer. As one can imagine, it would be very expensive for an organization to communicate individually with every customer. Therefore, marketers try to organize customers into groups. This process is segmentation.

Market segmentation (or segmenting) is a way of organizing customers based on “like” characteristics in order to influence the group’s consumer behavior and therefore, decision making (Pires 3). Segmentation helps an organization identify markets that a business can target for its marketing messages. These markets can then be evaluated by organizational management in order to determine which segments might offer the company the best opportunities. Segmentation typically

groups customers based on demographics, or by using geographic, behavioral, psychographic, or even lifestyle factors/categories.

There are a number of alternative methods for segmenting consumer markets utilizing the above mentioned bases for segmentation. Each base (demographic, geographic, behavioral, psychographic, etc.) is further broken down by segmentation criteria. For example, criteria for demographic segmentation might include items such as age, gender, height, race, weight, occupation, income, education, marital status, family size, family lifecycle, social class, religion, nationality, ethnicity and generation. Geographic segmentation might look at criteria such as climate, size of population, region, and population density; psychographic segmentation criteria might include personality type, opinions, attitudes, values, ideology, interests, lifestyle and activities (Pires 21).

Behavioral criteria can include shopping styles, learning styles, personality, motivations, perceptions, decision making styles, and the influence of group membership, culture and family. It is this last area of segmentation, behavioral criteria, where I believe that current target marketing practices especially falls short for the ethnic consumer.

The key to segmentation is that the marketers tries to organize groups of customers in such a way that they will respond to a market offering in a similar manner. Once a marketer can assume that a given group of customers will respond to their market offering in a similar way,

they can gain economies of scale because it is much less expensive to create one campaign for a large number of “like” customers than to tailor marketing messages to a number of individual consumers. Once market segmentation has occurred and all of the consumers have been organized into manageable groups of consumers, marketers then determine which segments to target for their marketing efforts.

Target Marketing is a way of evaluating each of the market segments identified in order to determine that segment’s attractiveness for an organization’s marketing efforts. Based on the segments identified, the organization will determine which markets to enter as well as which ones can provide the best customer value at a profit to the organization. One aspect of target marketing is that it is a way to market to the selected segments identified by an organization as being a profitable segment.

Target marketing utilizes the “marketing mix” of product, place, price and promotion to tailor its marketing messages to its target audiences (McCarthy 36). Target marketing sits in the middle between mass marketing which assumes that everyone is the same or homogeneous (and therefore aims its marketing campaigns at everyone) and niche marketing (which aims its campaigns at very specific types of consumers).

Niche Marketing (also called concentrated marketing) is a strategy that marketers use to achieve a strong market position by strategically

placing themselves as the market leader or expert in one specific market or niche. Instead of targeting a small share of a large market (one shampoo out of many), the organization targets a large share of one or more smaller segments.) One example of a company who practices niche marketing is Whole Foods Market. Whole Foods Market sells healthy, natural and organic foods to affluent customers. Whole Foods Market is built on the opposite premise of, for example, a Nabisco. Their customers are looking for high quality, natural and organic foods that are considered hard-to-get and healthy as well as upscale and gourmet. Whole Foods Market customers are willing to pay a premium for this type of product and are willing to drive a distance to reach the market.

Target marketing on the other hand, takes a small share of a large market and targets it for the organization's marketing messages. For example, a Nabisco might target groups of people for one brand of cookies in the larger market of cookies. One brand in particular, Oreo cookie, targets children, middle income adults, sports fans, ice cream eaters, etc. by targeting different groups who might enjoy Oreo and then targeting marketing messages for each of those segments. Organizations like Nabisco, can save marketing dollars by carefully targeting certain segments of the larger population for their marketing messages.

Many large organizations in the United States include target marketing in their IMC strategic planning function for all consumers. In the past, marketers have used segmentation and target marketing in

their IMC campaigns to help deliver messages to groups of ethnic customers with the thinking that belonging to a specific race (such as Asian or Hispanic) would mean that all the customers in that group would respond to similar persuasive messages. However, racial oversimplification and stereotyping can occur in target marketing. This is a problem I address below, along with some others, and they form the impetus for my exploration of communitarian marketing for IMC.

5.3 The Problem

In the United States, oversimplification causes differences in ethnicity to be marginalized when segmentation and target marketing are employed as the means to “know” one’s customer (Pires 3). For example, there are endless differences between Hispanic or Asian immigrants (Wilkinson 5). In fact, ethnic diversity is typically only reviewed as it is referenced by the overseas migration that occurred (Pires 4). This is problematic in that consumer behavior is influenced by culture and subculture, not by race or place of origin alone. For example, between 1971 and 1985 alone, over one thousand immigrants came to the United States per year from over sixty countries which embodied a multiplicity of places of ancestry, language and cultural differences causing racial and ethnic classification to be truly impossible (Wilkinson 5).

Another simplification that occurs is the mindset that what is good for the many is still good for the most. For example, in the past, marketers could produce successful IMC campaigns using a

segmentation and target marketing approach for products that would catch huge audiences of consumers. In today's postmodern world, consumers want choice and they want customization. There is an individualism that has been sparked by a postmodern ideology where individuals think unsystematically using competing or different worldviews where rationale and objective truth is replaced with decision criteria based on aesthetic.

The aesthetic helps consumers determine what they "like" and rather than utilizing an objective truth system of belief [in products], consumers use aesthetic as a function of the will. In this postmodern ideology, individuals cling to their right to have their own opinion. This clinging minimizes a marketer's ability to change individual's opinions unless there is a positive aesthetic to the product or service.

One example of a product purchased based on its aesthetic, is my own Pontiac Aztek. I purchased the car because it is a small SUV that is citrus green in color and provides outdoor functionality. It is not a particularly good looking car which is what I like about it. Not many people own a citrus green Pontiac Aztek. I also love the fact that it was engineered so that a tent fits onto the rear of the car (once the back seats are removed) so that one can go camping in the car without sleeping in a tent on the hard ground. The Aztek came with a camping package that included a mattress that fits the tent portion of the car, a built in air compressor so that one can inflate the mattress, a special set of stereo

controls in the back so that one can listen to music while in the tent, and a sliding “floor” so that when the person is not camping, they can slide their grocery bags out towards themselves rather than climbing into the back to get the bags out of the car. My love for camping and the outdoors matched with wanting a car that is different and unlike other cars on the road, was the aesthetic that caused me to purchase the car and keep it for the past 11 years.

This type of aesthetic that helps create a belief system based on likes and dislikes rather than on objective truth is the grounding for the entrance of social responsibility and is one reason why we see a large number of companies engaging in socially responsible actions as part of their business model. The aesthetic beliefs of consumers facilitate consumer confidence and trust in a company, to associate with it and its causes, to understand its mission and vision and to then support it by buying its products.

The aesthetic can be a powerful tool for organizations to wield. When used the right way, the aesthetic can help organizations become selves “in-relation” to their consumers. By “in-relation” I mean a dialogic relation where both parties are in communication with each other. This dialogic relation opens up dialogic complexity as described by Baxter and Montgomery as the parties add their voices to the conversation (73). When an organization feels a sense of “we-ness” with one or more groups of people, there are a number of benefits felt by those people from a

sense of organizational understanding and commitment to “connect and sustain the effort” to a sense of investment in their community (Schultz and Schultz 124.)

To extend the example above: When Pontiac was actively selling the Aztek, one could navigate the corporate website to research more about their Aztek, to find additional products and how to use the vehicle in outdoors situations. There was an online presence for Aztek owners that included information for customer’s to peruse, allowed customers to connect with each other in an online “community” and promoted a feeling of being a part of the larger “Aztek family.” The website included links to their “PMCares” website which included all things mechanical for information on recalls, preventative maintenance tips, etc. By understanding the consumer likes and dislikes for the community of Aztek owners, Pontiac Motors did an impressive job of understanding the consumer’s aesthetic evidenced in the product that was created along with a communication avenue for those consumers.

On the negative side of corporate use of aesthetic, many organizations privilege the aesthetic in a way that underlies the large portion of emotional appeals used (over logical appeals) in modern day IMC messages including marketing, promotion and advertising messages. If many consumers live in a world where individualism is widespread, then it stands to reason that a target marketing campaign that targets groups of individuals with a “sameness” set of

characteristics, would fail. It would fail because of the oversimplification of the market (marketing generalities such as race in place of culture and ethnicity), because stereotyping occurs when marketing generalizes, and because individuals need organizations to understand them and the communities they live in to properly understand their needs.

I would add that target marketing and promotion practices are currently having a diluted effect on consumers who cannot be easily grouped for target messages because of the rampant individualism occurring in our postmodern marketplace and because of the bombardment of messages that has caused consumers to ignore many of the consumer-based messages being sent.

Target marketing practices promote distance from the consumer rather than community-based relationship marketing. Also, when employing a behavioral base for segmenting ethnic consumers, the culture, group and family factors are very impactful on the individual's buying behavior. When community-based relationship marketing practices are employed (like understanding *la familia* in Latinidad where there is a deeper sense of the collective; a shared sense of community) the marketer better understands the individual. When marketers generalize the ethnic consumer into racial stereotypes and do not understand the impact of *la familia*, group membership and culture on the individual, they do not understand the needs of the ethnic consumer.

Community-based relationship marketing helps the marketer understand the ethnic consumer and their postmodern preferences.

Postmodernism is only one element that is shaping the minds of the consumer; another is the Internet. Many marketers are not sure how to market to the ethnic consumer using the Internet. The Internet has shattered traditional marketing programs and with it, multitudes of niche markets have emerged (Anderson 5). The days of having a single blockbuster product that would cover large numbers of ethnic consumers no longer exists (Anderson 5). A good example of this fracturing of products is Netflix, the online movie rental company.

With Netflix, one can create an online account and add movies to one's queue. Netflix will even help the customer by giving them ideas of movies they might enjoy once they complete a short survey telling them about the types of movies they like. For a small monthly fee (around \$15 per month), customers can watch as many movies as they. Netflix executives have been interviewed by baffled industry experts who cannot understand how this Internet based movie rental company is making money when most of the other rental movie companies have folded. The difference is in the aggregate market for this type of product. There is a huge market for movies that are beyond the hits. The online music industry is finding the same demand for music beyond the hits. Digital music costs virtually nothing as there are no costly storage units; just data bits in a database waiting to be downloaded.

Netflix has commented that they provide every type of movie for every type of movie watcher. They do not model their sales strategy on the newest movie coming out on DVD this week nor do they model it on the 80-20 rule (80% of the sales come from only 20% of the products). One would think that most movie watchers only want the Top 10 movie list or the newest movies on the market. Interestingly, customers can get the Top 10 movies at the theatre or through, for example, cable movies “On Demand.” Netflix fills the niche for hard to find, rare, or odd genres of movies. Netflix sends millions of movies out to movie watchers every day and most of them are good movies; just not the 1% that made it to the “hit” list. For digitally based product companies like Netflix and Apple’s iTunes, they use the 98% rule; 98% of the titles (for movies and music) that they add to their collection sells at least once a quarter to the ever changing world of niches and subcultures (Anderson 8–9).

This “overlooked” category of “everything else that is not a hit” is the market that Anderson believes is the new “confusing mosaic of a million mini-markets and micros-stars” (5). If marketers are in industries that have marketed towards the one-size-fits-all type of products of the past, they must now find a way to communicate and advertise to the “market of multitudes” (Anderson 5). When marketers understand the Hispanic community utilizing relation-based ethnic marketing practices, they will see the same kind of success as the iTunes and Netflix models where products are available based on community

and ethnic understanding, not on a one-size-fits-all type of marketing strategy.

Although the new Internet based niche market scene is a scene that IMC practitioners must understand and deal with, it has not completely replaced the traditional market. But this new niche market has become especially important as it fundamentally challenges the way organizations have done business with an eye towards the best sellers, the hits, the big promotions, etc. Marketers must find new non-traditional strategies for viewing costly shelf space, eye catching end-aisle displays, screens, channels, etc. (Anderson 6).

Internet based niche markets have emerged because target marketing generalities do not work for many consumers and many products; and they especially do not work for the ethnic markets. Niche markets have challenged the 80/20 rule and have shown marketing successes by understanding their niche consumers and offering new and different marketing models and campaigns.

As the Internet methodically changes each industry that it encompasses, consumers will notice a multitude of products being offered that were not offered in the past because it was too costly to offer these products prior to the Internet market. Now, with declining distribution costs, these non-hit wonders have become niche products that were previously unprofitable to offer (Anderson 6). We can thank

the new digital landscape with its multitude of networked consumers for this new product marketplace (Anderson 6).

Also, along with these new niche markets and internet based technologies available, the pressure to “get it right” with ethnic groups will continue to increase and it is no longer acceptable to generalize, stereotype or even target individuals based on their ethnicity or race. It has become imperative for IMC practitioners to understand groups of individuals, to create relationships with ethnic customers to gain insight on their social interests as well as their needs and wants. Therefore, ethnic marketing has become an emerging approach to segmenting and targeting ethnic markets so that a company can understand and meet the needs of ethnic minority consumers while engaging in “difference” (Pires 3).

Ethnic Marketing is a marketing approach that focuses on meeting the wants and needs of particular groups of consumers – ethnic minority consumers – using typical segmentation and target marketing strategies while treating these customers as part of a large integrated market. Ethnic marketing has evolved as marketers have realized that a “one-size-fits-all” marketing campaign ignores differences in consumer behavior and in communication preferences among ethnic groups thereby creating a less than effective marketing approach towards ethnic consumers (Pires 3).

In other words, marketers must understand the differences that many ethnic groups have with respect to consumer behavior that is different from the market at large (Pires 3). The problem raised here is that although current marketers are acknowledging the use of subcultures and ethnicity as a segmenting variable for target marketing practices, marketers have still not addressed “when and how to reach ethnic minority consumers other than through mainstream marketing methods” (Pires 4). In fact, there is no dominant view of multicultural marketing that has emerged (Pires 6).

Another problem is that many marketers still believe that differing communication preferences (Spanish language vs. English language) and consumer behaviors (like the Hispanic preferences for fresh produce) are the “difference” that is needed which only scratches the surface of understanding ethnic markets. A deeper comprehension of cultural diversity and ethnicity gained through dialogic relation-in-community will help marketers bridge the gap between traditional mainstream target marketing efforts and the new communitarian marketing efforts (based on relationship) that are needed to be successful. I use the term “dialogic relation-in-community” as a synthesis of two concepts: dialogic relation and dialogic community.

Dialogic relation as described by Martin Fougère is the third element (or thirdness) in the dialogic relation in bicultural situations because of the lack of intimate understanding that occurs of the other

culture (1). Dialogic community as described by Bernard Lee, is the community of persons who are committed to “intense and on-going conversation about the things that matter” (1). When combining these concepts, dialogic relation-in-community provides the organization and the community member with a two-way, dialogic avenue of communication that is relational in nature; a caring and nurturing environment where the relationship matters and the ongoing conversation matters. The dialogic conversation helps bridge the gap that occurs between cultures allowing the “thirdness” to be understood.

Dialogic relation-in-community is very complex because each community is diverse. Yet it is the strategy that will allow marketers to truly understand their ethnic consumers. Marketers must have open and honest one-on-one communication with their ethnic consumers and with ethnic communities. They must carefully unpack each community’s needs through dialogic communication utilizing an ethic of care and respect. Dialogic relation-in-community is what communitarian marketing achieves by creating strong relationships with the ethnic community and consumer, understanding their interests and needs and then creating products to satisfy those needs.

Communitarian marketing goes beyond the sale and involves continuous communication with the ethnic consumer in order to maintain long term relationships that include outstanding and relevant customer service, product feedback, and input into new product

development. When marketers do not have a long term strategy and vision, and instead, rely on quick answers regarding how to market to the ethnic consumer, they lose sight of their audience and resort to things like ethnic depiction to entice the ethnic consumer.

For example, ethnic depiction can be seen in advertisements through the use of Hispanic looking actors using an organization's products or through ethnic stereotypes using ideological and cultural expressions such as salsa music playing in the background (or music by popular Latin American artists). Other examples include Spanish language, familial, working class or religious iconography, Mexican food, seductive dancing or the common depiction of the Hispanic woman as an "oversexed Latino temptress" (Avila-Saavedra 139).

Dávila suggests that media in the United States favors a unified image of Hispanics so that there is, in essence, a "mediated Latino image" that is driven by commercial interests and that is basically a made-up social category (Avila-Saavedra 137.) This unified identity ignores nationality, race and class as well as cultural and familial nuance and suggests a stereotypical depiction for the Hispanic consumer in mediated advertisements and/or portrayal in movies and television.

Alberto Ferrer writes in his September 21, 2007 blog in the online version of Advertising Age, about "Hispanic-ness" as it relates to marketing. In his article, Ferrer explained how his firm (using a 100% Hispanic team) had put together some creative advertising concepts for a

Hispanic client. Ferrer was dismayed when the client felt the creative concepts were “not Hispanic enough”. Ferrer felt that the team’s work was “working from a Hispanic market-specific creative brief which was rooted in a Hispanic insight that resonated with the target.” I find it interesting that Ferrer felt the concepts were “relevant, engaging, and on strategy.” Ferrer points out that once his team discussed the concepts with his clients, that they were in essence asking him, “What’s Hispanic about this?” So, where did his team go wrong? Before answering this question, there is an alternative viewpoint.

Carmen Van Kerckhove (cofounder and president of New Demographic, a diversity education firm) critiqued Ferrer’s article in her October 3rd, 2007 blog that discusses the intersection of race and pop culture and critiques questionable media representations. Van Kerckhove explains that many multicultural firms actually created the ethnic stereotypes that exist today due to minority representations in the media being non-existent.

In order to portray ethnic consumers as authentic, ethnic depictions were created. For the Hispanic community, advertisers were quick to entice audiences by depicting family reunions, fiestas, playing salsa music, and including Latin-looking actors in their ads. This ethnic depiction has caused many ethnic groups to feel that if an ethnic depiction is not obvious, they are not being represented (hence the problem in Ferrer’s creative concept.) Others that are further along in

the acculturation process, do not like the stereotypical depictions and would like to see the merits of a product and its relation to their needs rather than an ethnic depiction of someone using the product.

I feel that ethnic depiction in today's postmodern world is taking marketers back to a time in the 1980's where ethnic depiction in today's view would be considered harmful. As mentioned in the introduction to this project, the 1980's saw the use of Hispanic portrayal in unflattering terms such as the Frito Bandito as a gun slinging, sombrero -wearing thief and the Arrid Deodorant man as a lazy, dirty, siesta-sleeping man also wearing a sombrero.

Although today's advertisements engage in less blatant stereotypes, I would submit that they are still unflattering to many Hispanics. Van Kerckhove argues that many minority advertising firms walk a fine line in separating cultural cues from social or racial issues. Some ethnic marketing firms choose "safe" ideas that have been done in the past in order to not offend consumers or if they are ethnic marketers working for a "white" company, they push stereotypes in order to satisfy an obligation to validate their efforts.

In other words, Whites won't see the "ethnic difference" unless Hispanics make it obvious to them in the advertisements. As noted by the examples above, Hispanic stereotypes are not straightforward and the "how" and "when" to use stereotypes in the media is very complicated. Marketers do not try to complicate them and most

marketers try to show some form of cultural sensitivity; however marketers do think they have to use these stereotypes in order to show “Hispanic-ness” in their advertisements.

I agree with Van Kerckhove that in order to satisfy these opposing views of when to depict or not to depict “Hispanic-ness,” ethnic marketers need to stop delivering stereotypical views and try to create fresh insights in IMC messages that beautify the benefits of the product in dramatic and outstanding ways. Van Kerckhove suggests asking the question, “Why will this concept strongly appeal to the minority audience?” rather than “What’s Hispanic about this message?”

Another problem with stereotyping ethnic consumer messages is that many times, the message is not even aimed at the ethnic consumer but at another target audience. For example, an advertisement using ethnic depiction (albeit in a positive way) is a McDonald’s commercial where two young Asian children are fighting over chicken McNuggets (with chopsticks.) McDonald’s does a good job using an advertising campaign that connects ethnic consumers to mainstream American movies and products – in this case the children’s movie, “Kung Fu Panda” with McDonald’s products. Although the advertisement utilizes an ethnic depiction, it does so in a fun and entertaining way that although it is stereotyping, it is aimed not at Asians ultimately, but at those people who have an entymematic connection to the movie “Kung

Fu Panda.” This ad connects with all children and their families who have seen the movie – not just with Asian Americans.

In this case, the advertisement does answer the question of how does the concept appeal to the minority audience (as well as to the mainstream audience); everyone loves to watch cute kids having fun and in this case, the chopsticks fight is endearing. Although fun and endearing, this commercial using ethnic depiction is still problematic – it stereotypes. It’s not an offensive stereotype, but it’s still problematic. As discussed earlier with some ethnic groups wanting ethnic depiction so that their advertisements appear ethnic enough, depiction is NOT always aimed at the ethnic target; in the case of the McDonald’s ad, it is actually aimed at a general audience who will recognize the stereotype.

Recently I discussed advertising with a woman of Latin American descent. Although she could not think of a particular commercial, she said that overall, the advertisements like to show her Hispanic ethnicity through the Spanish language and music, and that they even portray most Hispanic women as beautiful and sexy but they rarely show a true understanding of their culture, the significance of family, and the importance of things like their professional side and good work ethic.

My insight on the problem with depiction in advertising is that it only scratches the surface. Ethnic depiction does, at a minimum, as illustrated in the Ferrer problem, show someone of Latin origin which allows Hispanics to see themselves in advertising. There is a sense of

being (identification and familiarity) that occurs just by seeing your ethnicity portrayed in mainstream advertising along with Anglican White and African American portrayals. However, these depictions do not ask the question, “In what ways can my product help you and your family?” or even, “Have I created the right products for you that will help you live within your culture and among the cultures that you connect with?”

Ethnic depiction only goes as far as saying, “I will show someone of your race [or your culture] using my product” which is very short-sighted for the organization as it does not construct a true understanding of the ethnic consumer. This short sighted mentality is a product driven marketing concept from the mid-19th century (described later) rather than the modern day societal marketing concept which focuses marketing efforts in a way that is customer centric rather than product centric. For IMC practitioners to provide a customer centric product and service, they must be in constant communication with the ethnic communities with which they interact.

Understanding of culture and ethnicity provides insight to the organization on new product development for their ethnic customers as well as “how” ethnic customers want to be serviced and communicated to. Lastly, relation-in-community answers questions on “what” kinds of products and services are most important to the ethnic community and instills long term customer relationships and brand loyalty between the community and the organization.

Van Kerckhove's solution is for organizations to fund research about the ethnic target group in order to understand them. Van Kerckhove's solution implies the type of relationship building that I am suggesting when working with ethnic groups. I would add that the funding of research is a good start. The organization must add to that research, one-on-one dialogic communication with the community and its members in order to gain trust and then understand cultural nuance and complexity. This dialogic communication will enhance relationship building between the organization and its communities. Dialogic relation-in-community will then allow the organization to build IMC programs and quality campaigns that are built in harmony with understanding a community and its uniqueness so that assumptions are not made about an ethnic group and stereotypical depictions are avoided.

Although one can begin to see solutions to these multicultural marketing problems, one must understand ethnic marketing in its entirety before jumping to quick solutions. One must first understand ethnic marketing by reviewing a short background of marketing concepts and how they have evolved into ethnic marketing practices.

5.4 From Historical Marketing to an Ethnic Marketing Background

As mentioned in the introduction for this research project, some traditional marketing definitions describe marketing as a "management

process responsible for identifying, anticipating and satisfying consumers' requirements profitably" (Chartered Institute of Marketing) while others such as E. Jerome McCarthy describe marketing as a vital social process since "a society needs some sort of marketing system to organize the efforts of all the producers that are needed to satisfy the needs of all citizens" (8).

In other words, marketing "is both a set of activities performed by organizations AND a social process" (McCarthy 8). Others define marketing as a series of management decisions that are relational in nature where an exchange relationship exists between a consumer and a maker where both parties add value; the company adds value by providing a solution to a need and the consumer provides a value to the company by purchasing the product, allowing the company to secure a profit.

The conceptual framework for marketing as it has evolved over time can be seen as a strategic initiative where organizational values and personal values (organizational mission, motive, goals, and consumer philosophy and culture) are used to drive the organization's marketing philosophies (informational philosophies such as market driven or consumer driven and assumptive philosophies such as production, product, or sales) as a way to drive marketing strategy (market analysis) thereby determining market tactics that allow the organization to create

it's marketing plan (Wiese 2009). Before organizations can engage in marketing, there must be a market for their product.

A market is defined as “a group of potential customers with similar needs who are willing to exchange something of value with sellers offering various goods or services” (McCarthy 12). In other words, a market is born every time a group of customers communicate a need to a group of sellers and then those sellers satisfy the customer need. There is a market for fuel efficient automobiles, for stylish evening wear, for home and garden, for personal care, and the list goes on.

Marketers have an exchange relationship with their markets. An exchange relationship is created each time the “market” defined above is born as a way to transfer value between the two parties: the customer and the seller. An exchange relationship is “the provision or transfer of goods, services or ideas, in return for something of value” (Webbers 1 and Pride and Ferrell 8). The relationship can be short-lived with, for example, a one-time purchase, or it can be cultivated over time when a seller and a customer seek a longer-term relationship exchanging goods over a long period of time or over a large number of transactions.

Exchange relationships are important to marketers who want to continue a relationship with a customer (and vice versa) and these types of relationships take on an entire strategy for the marketer in order to maintain and foster good communication in the relationship. The exchange relationship is one spoke in the wheel of the “Marketing

Concept” which privileges customer needs rather than focusing on the product.

A “Pure Marketing Concept” is a marketing management philosophy which underscores the importance of knowing a customer’s needs and wants in order to achieve organizational goals (profit). This concept revolutionized the way marketer’s looked at customers because historically, marketers had built their marketing philosophy based on the organization’s efficiency of building and promoting a product (a product-driven strategy rather than a customer-centric focus.)

The second generation of the pure marketing concept took the focus on customer relationships and added an element of social responsibility. This marketing management philosophy was named the “societal marketing concept.” The societal marketing concept underlines an organization’s responsibility to market their products in a way that is customer centric and privileges society as a whole.

The societal marketing concept “questions whether the pure marketing concept overlooks possible conflicts between consumer *short-run wants* and consumer *long-run welfare*” (Kotler and Armstrong 11). Put another way, “the organization’s task is to determine the needs, wants and interests of target markets and to deliver the desired satisfactions more effectively and efficiently than competitors, in a way that preserves or enhances the consumer’s and the society’s well-being” – notice that this definition leaves out a profit motive and instead, adds the

well-being of society into the scope of the organization's mission (Kotler and Levy 10-15).

Some scholars argue that the societal marketing concept assumes that only the organization and its marketers can determine what is good for the customer and for society as the consumer is uninformed and does not know what is best for them. Others believe that consumers are more than capable of making their own purchasing decisions and see this marketing philosophy as a way for an organization to be more socially responsible and more attentive to customer needs.

The societal marketing concept is not to be confused with social marketing. Social marketing is a type of marketing that markets social ideas. The Social Marketing Institute (SMI) defines social marketing as “the use of commercial marketing concepts and tools in programs designed to influence individual's behavior to improve their well-being and that of society.”

Social marketing seeks to influence target audience behaviors in ways that will benefit society while at the same time creating a not-for-profit scenario with the marketer (Kotler and Lee 7). Examples of social issues that groups may pursue using social marketing techniques include public health campaigns like anti-drug campaigns and anti-smoking campaigns, environmental campaigns like clean air and conservation, and promotion of other ideas or issues like the “Milk is Good For You” campaigns that are designed by the Dairy Farmers of

America or the equality and human rights campaigns (Kotler and Armstrong 229).

I argue in this chapter that the societal marketing concept with its attention to customer needs is the marketing philosophy for marketing to ethnic consumers using a communitarian approach. Societal marketing, like communitarian ethics, privileges society's needs as a whole rather than an individual's wants and needs. However, societal marketing still uses target marketing practices that aim at the individual as a way to understand the whole. I believe that this causes a divide between the organization and the community and that by adding relationship marketing strategies with a communitarian marketing focus to the societal marketing concept, we can understand ethnic communities through the relationships that we build with them.

Relationship marketing is defined as "developing a close relationship with one's customers" (Webbers 1) or "the relentless pursuit of an almost familial bond between customer and product" (Peters 136). Relationship marketing embraces the idea of dialogic communication between the marketing entity and the customer and endeavors to build a relationship with the customer through communication and interaction.

Relationship marketing is expensive as it requires corporate resources in technology and manpower; however, usually the relationship building activities help to create a long term customer relationship with the organization. Research has shown that small

businesses using a relationship marketing philosophy have an advantage over large corporations as they are in a position to build personal relationships more quickly and easily (Terry-Azíos 72).

Since the United States market was historically made up of a melting pot of ethnic communities, standard segmentation and target marketing practices were practical. However, as the enculturation of many groups has made a mainstream market, marketers have clung to these standard marketing techniques. In recent history, the melting pot has changed meaning that marketers have realized that the term “melting pot” was simply an inaccurate and over simplistic way of describing the U.S. For this reason, it is important to understand ethnicity, what ethnic marketing is, how ethnic marketing has progressed, and where it is today in our IMC campaigns.

5.5 From Target Marketing to Ethnic Marketing

Thomas J. Burrell, Chairman of the Burrell Communications Group in Chicago, Illinois, predicted that the challenge for marketers in the coming decade is to “reach the consumer who doesn’t fit neatly into a demographic group” and that “multicultural, urban, targeted or segmented-finely tuned niche marketing will be more important than ever in the next decade as traditional demographic models become overshadowed by individual psychographics” (1). In other words, Burrell encourages marketers to “Make It Personal.”

It is difficult for marketers to “make it personal” when many organizations do not use ethnicity, culture, or lifestyle elements to segment customers but instead, still rely on race, depiction or even language as a general identifier for ethnic markets. Segmentation problems then transform into targeting problems (stereotyping, ethnic oversimplification, etc.) when an organization’s IMC professionals have not clearly defined their segments.

As mentioned above, target marketing is a way to market to an organization’s consumers by identifying profitable segments of their consumer base and then targeting specific segments based on a mix of product, price, place and promotion in order to tailor its marketing messages to its target audiences. Effective target marketing has typically involved five criteria: identifiability, accessibility, stability, substantiality, and measurability (Pires 18).

Target marketing for ethnic groups has historically utilized the same STP analysis (Segmentation-Targeting-Positioning) as its framework as for homogeneous groups with the main difference being that many organizations are realizing the need for better and more focused analyses involving ethnicity. Also, many organizations who do involve ethnicity, find themselves still unable to truly define the market with many rich and culturally diverse ethnic groups (such as the U.S. Hispanic group.)

An STP analysis is a complex process that can be time consuming and very expensive. An STP analysis can also provide inaccurate

information or misleading information. Therefore, an organization has to be very careful in their information gathering as well as in the analysis of their market experience with their ethnic consumers.

A crucial element necessary in successfully marketing to ethnic groups utilizing an STP analysis is not to underestimate the power of relationship. Many organizations have become very successful in communicating to or even selling to ethnic groups by building up relationships that help them understand ethnic difference and uniqueness and then providing solutions based on those elements (Terry-Azíos 72).

Organizations that practice building a profitable relationship by privileging ethnic difference with consumers rather than utilizing a generic STP analysis are much more successful. When moving away from a simple STP analysis to a more robust system for segmenting and targeting ethnic consumers, the literature has allowed some additional strategies. For example, ethnic marketing, for Pires and Stanton, requires “a clear profile of the ethnic group, its networks of communication, location, concentrations and demographic make-up” (33).

Zolghadr proposes (below) an 8-step awareness process to ethnic marketing as a way to “turn your barriers into sales opportunities:

1. Situational Aesthetics – where a brand can mean a different thing in a different place, therefore, ethnic marketers need to be aware of

- the situation, the place, the culture, and the construction of differing identities for their brands depending on the above
2. Global Urgency – pay attention to the pervasive external influences and multicultural influences on ethnic groups
 3. Strategic Essentialism – ethnicity is important and must be a focus –maybe even to the point of performing “self-otherizing”
 4. Class Erasure – class representations must be avoided; economic injustice must be erased
 5. The Return of the Referent – create referents to one’s programs that are specific to the organization and its offerings
 6. Critical Theory – engage in postmodern theory, self-reflexivity and cultural studies
 7. Healing – a self-renewal occurs through the Other; this Otherness is played out in advertising campaigns which can beget prestige and legitimacy for ethnic groups that have previously been marginalized
 8. The Creative Imperative – it is acceptable and actually beneficial to work the creative imperative so that an organization and its competitors work on a level playing field that encourages standards to be raised all around” (93 – 101).

Although Zolghadr molded these eight steps to ethnic marketing through the lens of the art world, the steps are relevant to any ethnic market and are offered here as an example of the many types of

“elements” the marketer or IMC practitioner must be able to engage in when working with an ethnic consumer.

Another element that is critical for the success of ethnic marketing is an effective communication strategy. Ethnic minority consumers can sometimes have difficulties in understanding the messages as well as difficulties or discomfort with the style or mode of communication (communication dissonance) and therefore, targeting these ethnic groups requires a skilled and robust communication strategy and team (Pires 204). As one can see, simple target marketing practices that have been in practice for decades are no longer acceptable for this type of market due to its fragmentation, ethnic difference, communication difficulties and postmodern ideals.

5.6 From Ethnic Marketing to Community Based Marketing

There are two distinctly different types of community based marketing approaches in the literature: community-based social marketing and community oriented marketing. Community-based social marketing is especially effective for non-profits and for organizations trying to push a socially responsible agenda. Community-based social marketing is a behavior-based technique for developing a socially responsible strategy for a community then identifying the benefits and barriers to the behaviors needing changed. Once these benefits and behaviors have been identified, the community is organized into groups

(segments) with common characteristics so that the delivery of the programs can be implemented more effectively.

For example, a community recycling program's strategic plan might include the behavior to be promoted (recycling), who the program is targeting, what conditions an individual in the community might face in deciding to adopt a new behavior, and the necessary tools in order to promote the change of behavior - getting people to recycle, for example (McKenzie-Mohr and Smith 3-4).

The community-based social marketing plan incorporates a number of tools in order to promote sustainable behavior of socially responsible ideals such as uncovering the barriers and benefits, understanding community commitment, prompts to foster sustainable behavior, communicating with effective messages, motivating action with incentives, removing any external barriers that might exist, implementing with pilot programs, and evaluating the programs (McKenzie-Mohr and Smith 15-130).

Community-based social marketing utilizes a psychology based approach in order to understand a community's (and an individual within the community's) behavioral patterns in order to change the community's behavior. Although the community-based social marketing approach is carried out at the community level, involves direct personal contact (relational) and works in response to direct appeals or social

support from others, I feel that a community “oriented” approach to marketing is more in line with my communitarian marketing proposal.

Edward Bernays built a career and was one of the original practitioners in the public relations discipline using consumer behavior, rhetoric and psychology in order to promote specific brands and organizations (community-based social marketing) – many of which were anti-socially responsible or were profit driven strategies not customer centric strategies. My project on communitarian marketing utilizes an ethic of care and a dialogic communication with the members of the community in order to understand consumers and build a lasting relationship with them. The question for me as an IMC practitioner is not “How can I depict the ethnic consumer through trivial things like race, music or language?” but instead by asking the question, “What is important to you as a member of a community?” and then creating and promoting culturally relevant products and services, with messages that truly communicate.

A community oriented marketing approach “is a practical way of doing business that improves our lives, communities and even the greater economics” by “empowering each community to reach their own highest potential and achieve their goals” (Bryan 1). Community oriented marketing generates business for organizations by focusing on and empowering local communities using a holistic approach where the marketplace and the organization are part of an “entire, interconnected

social whole” (Bryan 2). A community oriented marketing approach utilizes the Law of Attraction (that which is alike unto itself is drawn) in order to attract customers using sincere and empowering marketing approaches rather than outdated, traditional, promotional tactics (Bryan 14).

Ian Bryan describes the difference between community oriented marketing and traditional mainstream marketing as a shift in focus. It involves “tearing open your chest, and placing your heart out on the table and in so doing, experiencing tremendous growth through personal involvement [with the customer], personal commitment” and the ability to get oneself out into the various communities that an organization serves (16).

Key approaches to a community oriented marketing approach include getting to know the people in the community and hence, the community itself, appreciating and supporting local active organizations in one’s target market’s community, branding one’s business by becoming a hero in the community, being a community presence, and being the kind of creative focal point that instills change and action that communities and people thrive on (Bryan 22–25).

Although community oriented marketing appears to be focused on the small to medium-sized business community, Bryan argues that big companies have had huge successes with some of their greatest brands using a community oriented marketing approach (26). The key is that

“your city is your marketplace” – and large companies just have more than one “city” that they work in (26). I see community oriented marketing as a technique. However, IMC practitioners need to be engineers. Community oriented marketing does not go far enough; IMC practitioners must look at customers differently. We must look past the simplicity of reviewing wanted products and seek to understand brand networks, return on customer investment, the values for la familia, and the consumer implications. It is in this space that IMC practitioners must determine how they will invest in the community.

By using a communitarian framework with a societal marketing philosophy and a community oriented marketing approach, ethnic marketing can be done ethically and in a dynamic, open, communicative, relational, customer and community-focused way that is profitable to the organization without promoting stereotypes by categorizing and making assumptions about the ethnic market. This communitarian marketing approach utilizes a communication rich strategy that does not oversimplify the ethnic market and instills a relationship based ethic of care so that the organization can understand the ethnic consumer, the ethnic community, and in so doing, is better able to provide culturally relevant products and services; things that are important to the ethnic family (la familia.)

Terry-Azíos (2000) portrays a good example of how any entrepreneur can successfully build a profitable customer relationship

based business by privileging ethnic difference rather than utilizing a generic STP (segmentation-target marketing-positioning) analysis. The article showcases the story of entrepreneur George McIngvale, who started a small auto dealership in Houston, Texas with two cars and three employees. McIngvale noticed that he was having his greatest success with Hispanic customers. In order to grow his business, he employed a course of action to get to know his market by gaining knowledge about the local Hispanic consumers. McIngvale found out that they were hard working and family oriented people, who in the Houston area, tuned in to local Spanish language media for their entertainment. McIngvale also found out that many of them did not have credit to buy a car.

McIngvale then became “Jorge Loco” on local Spanish-language radio and in the Spanish-language newspapers, and he hired mostly Hispanic employees. McIngvale found out that most of his customers wanted family-oriented vehicles or vehicles they could use for work so he obtained vans, trucks and passenger cars that would be relevant to his consumers. McIngvale put in place a plan to focus on building long-term relationships with his customers and as part of that plan, helped many of his Hispanic customers establish credit.

The McIngvale case is a good example of the type of community based ethnic marketing that I am promoting. McIngvale employed a communitarian marketing model using dialogic communication to build

relation-in-community that provided him with the knowledge to “know” this ethnic community, to understand those needs and then to provide answers to their problems with relevant product offerings and services. In addition, McIngvale noticed that his relationship building customer care plan worked: within a couple of years, he had grown his business to over 200 vehicles in inventory and was selling approximately 145 vehicles per month. McIngvale also noticed loyal, repeat customers, who years later, came to his dealership to trade their older vehicles for newer ones.

5.7 Conclusion

The historical marketing concept of Segmentation, Targeting and Positioning (STP Analysis) was arguably recognized as the historical foundation for all marketing efforts since this strategy has successfully allowed organizations to embrace competitive advantages based on focused strategies, lower costs and customer value propositions. However, today’s fragmented ethnic markets in the United States have caused IMC professionals to rethink their former STP strategies.

Ethnic markets need a fresh, bold strategy for IMC efforts. As part of that new view, I am proposing a move from the current “marketing concept” as a foundational philosophy to a “societal marketing concept” philosophy that adds community, relationship, social responsibility, and ethics to the framework. Second, this societal marketing framework needs a hierarchical framework based in communitarian ethics as a

springboard for ethical “ethnic” segmentation and target marketing which can be implemented through a community oriented marketing approach that engages culture and la familia using dialogic communication to build relationships between the ethnic consumer, the ethnic community, and the organization’s IMC practitioners.

Specifically, I am proposing a communitarian ethic as a framework for the culturally relevant and ethical exchange of products and services using the Societal Marketing Concept of exchange and the community oriented marketing approach. This proposal is suggested as an alternative to current day target marketing practices for ethnic marketing and IMC programs. The following chapter will outline the application of this framework and market orientation using the Hispanic consumer as a case study and then follow up with a discussion on pedagogical plans for teaching would-be marketers this alternative marketing strategy.

Chapter 6

The Hispanic Community as a Case Study for a Communitarian Ethical Application (and a Pedagogy)

“On questions of means to a given end (if they concern the nature of the external world) science is the one and only true guide; on questions of the ends to which means should be directed, science has nothing to say.”....
Norman Campbell

Ethics is more about the “internal world” or as Norman Campbell proposes above, it is about things which when questioned, imply the ends to which means should be directed. In IMC marketing campaigns, marketers delve into the world of the means. They construct marketing messages that hope to insight a positive outcome (or end) for their efforts which involve consumer product sales and in turn profitability for the organization. Unfortunately, the “means” by which some IMC practitioners communicate and market to their consumers can be fraught with problems as mentioned in chapter 4.

I am proposing an alternative to ethnic target marketing that integrates community, culture, and ethics. My proposal includes a communication rich strategy, one that builds relationships with consumers by understanding their ethnicity, their culture, and the

communities they call “home.” My proposal utilizes a communitarian ethic as the foundation for practicing a relationship-based, communication-rich strategy that is grounded in community.

The purpose of this chapter is to apply a communitarian ethic as a framework for community based marketing using a societal marketing philosophy of exchange (as described in chapter 4) which is heavily grounded in relationship marketing. This new communitarian philosophy will be discussed as an alternative to current target marketing practices. Current target marketing practices can be critiqued for racial targeting and stereotyping, promoting of individualism, marginalization of ethnicity, and oversimplification of the ethnic market which target marketing practices promote.

Communitarian marketing, in contrast, helps marketers create relationships with ethnic consumers, understand the communities where they live, and then possibly shape their products and services for a given community. At the very least, communitarian marketing helps IMC practitioners craft more effective messages that support the tenets of communication ethics. This project examines the Hispanic community in the United States as a case study. The goal is to determine how IMC can offer opportunities for marketing to the Hispanic community through this new lens of communitarian ethical thinking.

I will also discuss the opportunities availed to marketers and IMC practitioners at-large as well as to business students endeavoring to

master the discipline of ethnic marketing in their professions and/or in their college coursework. Last, I will propose a plan for teaching communitarian-based ethical marketing in the classroom using an integrative learning/teaching model.

6.1 Marketing and Promotion in IMC Plans Using a Communitarian Approach

Kenney (2009) posits communitarianism as a new and different perspective for a radically new form of news reporting (2). He makes this assertion as an ethical alternative to how the press should perform, utilizing communitarianism as the foundational element that secures both a balance between the common good and individual autonomy and as a balance between individual rights and social responsibilities (2). Kenney also argues that communitarianism offers a reorientation of the journalistic mission to strive for and incorporate social justice, provide a covenant between all members of a community and empower those members (3-4).

Like journalism, integrated marketing communication utilizes the media for its main mode of communication for reaching audiences. Like journalists, IMC practitioners are at their best when socially responsible and acting as one with the communities within which they work. Community members feel a sense of community with the organization that forms relationships with them, their family, and other stakeholders in the public sphere. The organization is rewarded when community

members purchase its products and services. For Kenney (2009), a foundational element to communitarianism is the situating of the journalist as person- or group-in-community (4). I propose that IMC can share this foundation of communitarianism and provide an effective and ethical alternative to current ethnic target marketing practices.

Also like journalists, IMC practitioners can play a key role in civic transformation by promoting cultural values, providing a voice for voiceless people with respect to products, services and the organizations that provide them, and they can ethically administer their products to the right people for the right reasons rather than pushing products at society-at-large with an unprincipled promoting of materialism and individualism. An ethic of “care” can then transcend the IMC practitioner’s processes yielding self-awareness and a call to the Other. These goals are also in line with Kenney’s (2009) discussion of communitarianism (p. 6).

Christians (1993) asserts that the press has contributed to an amoral and antisocial order. I suggest that marketers and advertisers have done the same through their mass media messages that tear down communities promoting individualism and materialism and through their target marketing practices which target race and create stereotypes. Christians (1993) describes communication as the founding act of everything social and as such, argues that we must establish a morality

of discussion or discourse to counteract power abuse in communication 43).

When IMC practitioners abuse the power they have while communicating with consumers (knowing that they are pushing products that consumers do not need), individualism and materialism are promoted in an anti-community way. Additionally, IMC practitioners stereotype culture and through the use of advertising, shape our images of others. Christians discusses how today's society is facing a moral breakdown where an organization's offerings are presented in terms of decadence (*Communication Ethics and Universal Values* 160-161). Organizations have an ethical responsibility to a more positive and impactful social communication structure where a commitment to transform society toward humanity's basic needs of community and culture is evident (Christians *Communication Ethics and Universal Values* 161). When marketers position their products on a communitarian ethic, they no longer are promoting decadence, instant gratification, and materialism but are instead promoting cohesiveness, morality and civic duty.

Although Christians and Kenney argue for the dissolution of the promotion of individualism and materialism, I would argue that the promotion of racial targeting and racial depiction in advertising that results in the stereotyping of culture are an even larger problem related to ethnic marketing. Target marketing practices shape our images of

others in advertising and those images are typically misrepresentations of culture and/or cultural stereotypes.

A communitarian approach posits an ethics of care, a morally charged position and a value system based on truth, justice and freedom (Christians *Communication Ethics and Universal Values* 159-160). I will show that when IMC embraces a communitarian ethic, practitioners may develop better relationships with stakeholders (including consumers) and craft better communication. Specifically for my case study, within “Latinidad” a communitarian IMC practice helps preserve the family unit (la familia), the community-at-large and helps promote the transformation of society. This transformation happens when communities (including professionals working within them) move toward the more participative structures called for by Christians (1997, p. 161).

I would add that a communitarian approach also helps the organization have a deeper understanding of la familia and the things that are important to the family. A communitarian approach promotes rich communication between the organization and the communities with which it resides and/or performs business transactions. This communication allows for a gathering of important information that then enables the organization to build strategic marketing plans and IMC messages for promotion and advertising that are relevant and culturally respectful. Ultimately, this enables the organization to build products and services that are vital and helpful to their consumers thereby

enabling long-term customer relationships that build customer loyalty and brand loyalty.

6.2 Case Study: Hispanic Marketing to Community Oriented Marketing

Although a communitarian marketing model based on a communitarian ethic at its foundation can be prescribed for all integrated marketing communication campaigns, for purposes of this project, one group was selected for application, the Hispanic culture and people in the United States of America.

The Hispanic market was selected first because it is a rich and diverse culture that seeks to maintain its heritage and history intact; maintaining itself in community which in itself makes for a pro-community response to IMC campaigns that are relationship based as well as grounded in the community. Second, as mentioned in the introduction of this project, the Hispanic market is becoming increasingly more important to IMC practitioners and more and more organizations are trying to determine how to successfully market to this rapidly growing demographic. Third, the Hispanic market is a multicultural, complex marketplace whose participants are dynamic, friendly and accessible (Faura xi).

This dissertation asks, “What would a communitarian marketing approach look like as opposed to a traditional target-market based approach?” An IMC practitioner utilizing a target-marketing based

approach would perform a segmentation analysis of all its consumer groups. One segment, the Hispanic segment, would be targeted for all an organization's messages.

In the past, the marketer would conclude that one of two approaches might suffice: either do nothing different because Hispanics want to be American and buy American or market to Hispanics the same way as other target markets with the exception of putting all communication in the Spanish language (this assumes that Hispanics want to be marketed to in Spanish and that they want what they had in their country of origin) (Faura xi).

This approach of the past ignores consumer needs, ethnicity and cultural difference. Companies incorrectly sought to market to this diverse consumer using a blend of techniques that only incorporated three basic generalizations for the Hispanic consumer using:

- a mixture of English and Spanish
- identifying with general Hispanic religious traditions
- identifying with general Hispanic cultural traditions.

Along with these three identifying generalizations, marketers have used three main criteria to help them prepare their marketing plans: generalizations about the market, the U.S. Census data, and the English-Spanish language debate (Faura x). For example, Hispanics in the U.S. were considered a general market, mainly of Mexican heritage, where companies could market to them using three general criteria: census

data, using generalizations about the market that include things like Hispanic's preference for freshness in products, and lastly the Spanish language (Faura x).

As mentioned in the introduction to this project, Hispanics are a highly attractive group for business marketers because a company can market to 50% of the Hispanic consumers in 10 Hispanic markets due to their tight geographical dispersion (Faura 5). These 10 markets contribute to an organization's strategy of utilizing a target market approach as it is cost effective to look at 10 markets as homogeneous from a Hispanic culture perspective (usually because of the shared Spanish language and Catholic religion.)

However, this homogeneous view is fraught with error because Hispanics in the United States have very diverse geographical origins, as well as racial and cultural differences. The 10 markets mentioned above are made up of Cuban Hispanics, Mexican Hispanics, Dominican Hispanics, Puerto Rican Hispanics, Spanish Hispanics, South and Central American Hispanics as well as black, white, native, mestizo, and any number of other races and cultures.

Another error on the part of traditional marketing practices is to perpetuate cultural stereotypes for the Hispanic consumer in a way that contains the Hispanic identity to a single homogenized segment for target marketing purposes. This allows the marketing agency to funnel marketing dollars into one target market based on similarities (Faura

10). This approach does not take into account cultural and racial difference but instead, seeks similarities for targeting.

Recent target marketing efforts have realized the error in assuming such a simple set of segments (similarities based on language and religion) and in the past 10-15 years, marketers have begun to look at ways to promote culturally relevant messages by breaking the Hispanic market into more segments – typically by place of origin. For example, marketers may use ethnic depiction for the Mexican-American Hispanic or create an advertisement in Spanglish for the New York Puerto Rican Hispanic audience.

As mentioned in chapter 4, many ethnic advertising firms utilize ethnic depiction in print and advertising media messages as a way to entice the Hispanic consumer rather than embracing a deep understanding of the many Hispanic cultures that exist in the United States. Ethnic marketing firms are beginning to understand the problem attached with these diverse Hispanic populations, however, they are still trying to find ways to target this demographic rather than look outside the box for new, relevant, culturally rich communication.

Hispanics live in a duality between the world that they are now living in and the one that made up their culture. (Faura xi). They are savvy and educated consumers who want to be marketed to in terms of where they are going, not where they have been (Faura 19). The Hispanic consumer wants to have relationships with the companies that

“speak to the best in us, not to the most common in us” (Faura 19). As mentioned above, one of the problems with target marketing is that it targets consumers based on commonalities or preferences. This type of targeting was simple with respect to early Hispanic immigrants when looking at language and religion only. However, today this model no longer works with the myriad of cultural nuances and differences provided by the Hispanic consumer.

Communitarian marketing fosters dialogic communication where consumers can communicate their differences, and in so doing, IMC practitioners can understand their preferences in context with their culture and their community. Communitarian marketing looks at the community to understand that communities preferences, cultural diversity, ethnicity and level of enculturation and assimilation.

Another problem associated with target marketing (as mentioned in Chapter 4) is that it promotes stereotyping as a way to create similarities among Hispanics. For example, the Hispanic culture is considered to have a rich, sexy, Latin-based language and music. Marketers will depict a Hispanic woman or man in very risqué, sexy clothing with Salsa music playing in the background. As an example, whenever Salma Hayek’s character walks through a room in the television show *Ugly Betty*, she is always accompanied by salsa music (Avila-Saavedra 133-147.)

Hispanic depiction shapes images of Hispanics in ways that may not be accurate for the individual and in fact, promotes stereotypes that can be considered harmful and socially irresponsible. Communitarian marketing, on the other hand, adds an ethical foundation based on dialogic communication with members of the ethnic community. By discussing wants and needs dialogically with the Hispanic consumer and with other members of their community, communitarian marketing allows for the kind of rich social communication that will enable organizations to design products that will meet the consumer's needs.

Gabriel Jaime Perez examined social communication in relation to its impact on Hispanic American culture. Perez argued that the proper approach to communicating with persons of Hispanic roots must include an ethical foundation that generates questions and provides cultural and social contexts where the communication takes place (168.) Perez further describes the situation as one where the facilitation of communication transformation must look to alternative media uses as well as the active participation of popular cultures in social processes (168).

A communitarian marketing approach utilizing a societal marketing philosophy of exchange would facilitate communication transformation and would look for alternative media uses as it satisfies its goal of building relationships and cultural social processes. The Jorge Loco example mentioned in Chapter 4 is a good example of a

businessman discussing the needs of the Hispanic consumers in his community. As an automobile dealer, Jorge talked with his customers and determined their transportation needs. He then built his business around those needs.

Jorge found out that transporting the family in safe cars and getting to and from work were the most pressing needs. Jorge advertised in the media most relevant to the local community. He also began purchasing and keeping in inventory family-sized vehicles and trucks for work. Jorge didn't stop there. During those discussions, he noticed that many of his customers did not have an established credit. He worked with those customers to help them establish credit. Jorge is successful today (10 years later) and has grown his business significantly because he used a community based strategy that was steeped in rich communication with his community.

Communitarian ethics takes the metaphor of community and insists that the communities in which we live demand responsibilities from us. Thus, communitarian ethics is a social ethic grounded in the relationships and connectedness each individual shares with the members of his or her community. When organizations use a communitarian marketing approach, they are responsible to the community and the members of the community that transcends relevant products and services and includes social responsibility and ethnic or cultural understanding and care.

Communitarian marketing is a new, community-and relationship-based, culturally respectful way to market to ethnic communities.

Tactics that a communitarian marketer would use include:

- Creating a communication plan that includes dialogic communication (using a knowledgeable sales force) with the numerous members of a community in order to understand the wants and needs of la familia and the community-at-large (not a corporate “ivory tower” segmentation and targeting strategy based on demographics)
- Using the dialogic communication model mentioned above in order to build lasting relationships with the ethnic consumer. The organizational goal is to develop a deep understanding of the community’s culture that will give the organization a longer term, more detailed glimpse into la familia (ethnography)
- Creation of IMC product and service strategies based on the gained knowledge and cultural insight of the community, the family needs, and a deep understanding of ethnicity and desires (relationship-based not representation- based)
- The ability for organizations to clearly communicate their value propositions to ethnic consumers that will in turn produce profits for the company

- Creation of a longer term, on-going, two-way communication strategy between the organization and the community members to continuously improve communication and relationships.
- The question is, “What is important to your family?” not, “How will I depict you as a consumer?” so that “like” consumers will purchase the same product.

A communitarian marketing approach makes no assumptions, provides no categorizing and creates no stereotypes. A communitarian approach challenges the marketer to push old target marketing strategies aside replacing them with new, innovative, communication-rich, and relationship based, marketing strategies that are based in the community for the community.

6.3 Opportunities for Marketers and Business Students in Communitarian Marketing

Marketers and would-be marketers (business students) will find that students of communitarian marketing understand their customers. Communitarian marketers know their markets and the products and services that will satisfy those markets because the markets are not generalized but instead are broken down at the community level and the family level in order to gain a richer and deeper understanding of the ethnic consumer.

Organizations will be increasingly interested in hiring marketers and/or business students savvy in ethnic marketing diversity issues because communitarian marketers understand ethnicity and culture. With the U.S. Hispanic market comprising the second largest market in the world, the largest minority market in the U.S. and roughly a \$1 trillion purchasing power, organizations cannot afford to misunderstand or even ignore the needs, ethnic diversity and cultural sensitivity of this important market. Therefore, communitarian marketers will be seen as a highly educated, successful asset to an organization's IMC program.

Small to medium sized organizations who cannot afford to keep large, full-time IMC programs staffed, will be interested in the expertise of consultants in ethnic communitarian marketing as these size businesses are especially tied to the communities with which they reside and carry out business. Consultants in communitarian marketing can produce quick and insightful responses for small business with the local (purchasing) communities by understanding their needs and providing local solutions to those needs.

Today's marketing messages are not clear and they are not relevant to the ethnic consumer. They are created to exact a quick response from a demographic but not what I would consider a long-term history of purchasing based on product benefit. For example, Axe Body Spray commercials are very provocative. Unilever (maker of Axe)

portrays a young urbanite couple rolling around on a bed in a Manhattan apartment overlooking New York City.

The Axe storyline is meant to entice young adult men to believe that if they use this strong, manly body spray, that beautiful women will throw themselves at them. The Axe ad does not describe the product itself in any way. The ad merely exists as a marketing message to encourage a man to run out and try a bottle of Axe. There are no messages on type of fragrance, numbers or kinds of fragrances, length of time the fragrance typically stays on the wearer, or even packaging information.

While reviewing the advertisements for Axe body spray, it became obvious that Unilever utilizes a target market, demographic based marketing strategy that targets young, male teenagers and adults. I would submit that Unilever completely ignores the ethnic market for their product all-together. In reviewing online discussion boards and blogs regarding Axe body spray, there were numerous postings describing the fragrance as so strong that it is “raunchy” and there was even a high school that had banned the body spray in the men’s locker room because of the sickening effect of the strong fragrances when mixed. There was no evidence in the ads or any mention of the product’s specific benefits for the consumer; only the fantasy of good sex with a beautiful woman.

There are a number of other ads that use sex and fantasy to sell their products to target demographics rather than to specific consumers. Examples include: Clairol shampoo, Go Daddy, Bacardi Rum, and Gillette Venus razors for women. Kotler and Armstrong describe effective advertising as messages that clearly identify customer benefits because people react to advertising only when they believe that they will benefit from the purchase of the product (363). So why do national advertisers continue to stage marketing messages steeped in fantasy and sex for quick, short term sales rather than on consumer specific wants and needs that will generate long term customer and brand loyalty?

I believe that marketers are used to the one-size-fits-all type of marketing where they can target large groups of likeminded consumers. However, they are missing the mark with ethnic consumers, especially the Hispanic consumer. Hispanic consumers care about the product and how it will benefit their families. They want to know about the product and its value proposition. They want to make educated decisions about the product. Rather than spending large pockets of marketing dollars on expensive ad campaigns, my communitarian marketing approach would move those dollars out of the mass-market advertising area and into the sales area where sales people in the community can use those dollars to create long term relationships and brand loyalty.

A marketing message for Axe cologne using a communitarian marketing approach would entail a Unilever sales person discussing the

needs of young, Hispanic males, asking them what they want in a body spray or deodorant. Then the organization would create the appropriate fragrance for the ethnic consumer that is exciting, contemporary and relevant to their culture and lifestyle - not based in a fantasy world. Marketers need to get out of the “shock and awe” business of advertising and into the “how can I help you with a meaningful and relevant product?” business. Communitarian marketers not only communicate with ethnic consumers to see what they need but also to offer their value propositions to their customers.

6.4 From Communitarian Marketing to a Pedagogy

The discipline of Integrated Marketing Communication offers organizations a way to communicate their value propositions to consumers (Armstrong and Kotler 351). Organizations must carefully integrate all of their IMC communication channels into integrated programs that deliver clear, consistent and compelling messages to consumers (Armstrong and Kotler 354). Marketing communication from areas such as the advertising department, a contracted advertising agency, sales promotion department, public relations department, marketing department, and the organization’s internet content manager for the website must all be coordinated and integrated.

Communitarian marketing offers a way to negotiate marketing communication that sits on an ethical foundation that privileges the community, culture, diversity and uniqueness. In the communitarian

marketing model, the community members are the consumers that organizations communicate to, respond to, and build relationships with. As IMC practitioners determine which communities to be in relation, they must develop programs that are integrative in nature in order to shape communication.

In the past, each of the above mentioned departments or individuals, had responsibility for their own independent function and its communication to consumers. This resulted in unfocused, conflicting messages to consumers. The marketing communication landscape is changing and IMC practitioners must be aware of these changes and willing to adopt new communication strategies. Gone are the days of consumers acting on mass communication (Armstrong and Kotler 352). Today's consumers are changing. They are becoming market-savvy and want products and services specific to their needs and the needs of their families. Today's consumers are better informed and in today's wireless, digital age they are able to use the Internet and other technologies to seek out product information for themselves (Armstrong and Kotler 352).

IMC practitioners have shifted their marketing strategies away from mass communication activities to more personal messages in micromarkets with the hope of building better relationships with their consumers (Armstrong and Kotler 352). Organizations have begun to adopt a clearer, more focused IMC strategy using technology to gather detailed customer information in order to track customer needs and then

position themselves to tailor their products and services to these smaller micromarkets.

Kotler and Armstrong (2009) have stated that the mass marketing communication strategies of the past are gradually giving way to more personalized and more targeted media (353). The CEO of Proctor & Gamble, A.G. Lafley, states that “We need to reinvent the way we market to consumers . . . Mass marketing still has an important role, [but] we need new models to initially coexist with mass marketing, and eventually to succeed it” (Armstrong 353).

I propose a new model for integrated marketing communication that not only moves the organization away from any mass marketing endeavor towards personalized, community-based marketing, but also provides a “needs-based” approach steeped in ethical principles of community privileging relationship and Otherness. A communitarian marketing approach shifts the focus away from the organization and its offerings towards the consumer and their needs thereby pushing out materialistic approaches.

A communitarian marketing approach must be taught to two separate audiences: the IMC marketer currently working in the industry and would-be marketers such as undergraduate students. I have developed a communitarian marketing pedagogical model for undergraduate students that includes a brief course overview, the learning values/course objectives, specific assignments, learning

outcomes, and learning assessment. My course overview for a communitarian marketing syllabus would include a brief history and status of the problem and an overview of why a communitarian marketing philosophy and program would repair the problem. The course overview also helps the student understand the currently overlooked importance of culture and ethnicity to ethnic consumers and would look like this:

“The 1990 census and the 2000 census both uncovered an enormous opportunity for marketers when it reported significant increases in several ethnic populations in the United States. The country has been experiencing a dynamic multicultural and ethnic shift in demographics in the past 20 years resulting in an increasing buying power of the African American, Hispanic and Asian consumers who now call the United States their home. Although minority consumers purchase many of the same products as the homogeneous majority, the recent changes in multicultural demographics open up tremendous opportunities for marketers who wish to develop and market new products for these diverse consumer groups in order to build lasting relationships with the communities the organization services. These new consumer groups also create challenges for the marketer as the marketer must understand culture, ethnicity, and ethnic buying behaviors. The marketer must be especially careful not to create

or promote stereotypes in ethnic groups who are in the process of creating their own American identities; identities that hold on to their ethnic culture while blending with the new American culture. This course will help the student understand what multicultural marketing is; understand the ethnic marketplace and consumers, learn how to design a customer-driven marketing strategy, and how to market to this diverse consumer ethically through the lens of communitarian marketing. The course will focus on how we, as marketers create value for customers in order to capture value from customers in return using a community based approach to marketing. This capturing of value is where strong relationships are built between the organization and the consumer, where relevant marketing programs are created and delivered, and where the organization will then experience sustainable growth and profitability.”

After the student digests the course overview and description, a series of learning values and/or course objectives would then be provided. For example, upon completion of this course, the student should . . .

1. Understand the Elements of the Ethnic Marketing Environment and the Multicultural Marketing Process.
2. Understand Culture and Its Role in Marketing – Reorient Our Ideas About Culture

3. Understand Ethnic Consumer Buying Behavior.
4. Understand and be able to Critique Market Segmentation, Target Marketing and Positioning.
5. Understand Communitarian Marketing practices as an Alternative to Segmentation and Target Marketing Practices
6. Understand Integrated Marketing Communications
7. Be Able to Bring Value to Their Customers and Capture Value from Customers by Establishing Good Customer Relationships (Utilizing a Communitarian Marketing Approach)
8. Understand Basic Marketing Research Techniques in Order to Assess Marketing Information
9. Be Prepared to Recognize Potential Marketing Opportunities
10. Prepare and Execute a Comprehensive Multicultural Marketing Plan
11. Ensure Socially Responsive and Ethical Marketing Practices

In order to properly complete the course objectives listed above, I would recommend reading materials in the form of two primary textbooks and a number of required readings. The first textbook titled, Communicating with the Multicultural Consumer: Theoretical and Practical Perspectives by Barbara Mueller describes the many nuances of communicating with multicultural markets and the influence of culture on multicultural or ethnic consumers.

The second textbook is titled Shopping for Identity: The Marketing of Ethnicity by Marilyn Halter. Halter's text describes marketing concepts and practices with a lens of ethnicity, culture and identity. Students will be expected to bring their critical analysis skills to this reading. These two textbooks will provide a base knowledge in multicultural marketing, ethnicity and identity and will allow the student to conceptualize the importance of ethnicity and culture when marketing to ethnic groups.

In addition, I will provide relevant academic and marketplace articles that will help the student understand how to build relationships with the ethnic consumer, how to communicate to the ethnic consumer in IMC plans, how to make their organization and its products of value to the ethnic consumer, and most importantly, how to market to the ethnic consumer using a communitarian ethical framework as their marketing approach. Examples of the articles that will be used include:

- Harris, Thomas L. Value-Added Public Relations: The Secret Weapon of Integrated Marketing. Chicago: NTC Business Books, 1998.
- Kale, Sudhir H. "Culture Specific Marketing Communications: An Analytical Approach." International Marketing Review. 1991. V.8 Iss. 2.

- Korzenny, Felipe and Betty Ann. Hispanic Marketing: A Cultural Perspective. New York: Elsevier, 2005.
- Neuliep, James. Making Connections: Readings in Relational Communication. 5th ed. "The Necessity of Intercultural Communication." pp. 123 - 136.

My pedagogical philosophy reflects my belief that the best way to learn is to do. There will be assigned readings, lectures and labs designed to provide the student with the background and tools the student will need to successfully complete assignments. The student will, however, learn the most as the student applies the lessons of the readings and lectures to the class activities and assignments. By working as individuals and in groups on specific deliverables, the student will develop effective multicultural communitarian marketing skills and will learn what is effective and what is not. I also believe that students learn best in a caring and comfortable atmosphere; an atmosphere that I would create in the spirit of modeling a communitarian ethic for my students in the classroom. Our primary goal is learning the discipline of Multicultural Marketing while integrating communitarian ethics.

In order to carry out that goal, a combination of exams and coursework will be assigned throughout the semester. There will be two

written examinations on the days specified on the calendar. Exams will be a combination of multiple-choice, true and false, and short answer, and will cover the material in the textbooks, class lectures, reading, and discussions. Each exam will cover the chapters assigned immediately prior to the time it is administered. Careful reading of the text and effective note-taking will be required to earn high grades on the exams. The goal of the course examinations is that students should be able to demonstrate that they have understood and learned the material covered in class discussions, lectures, and the textbooks.

Specific to the textbooks, the first examination will focus on the student's ability to demonstrate his/her knowledge of the concepts and marketing practices presented in Barbara Mueller's text on communicating with multicultural markets and the influence of culture on multicultural or ethnic consumers. The second examination will focus on the student's ability to demonstrate his/or knowledge of the concepts and marketing practices presented in Marilyn Halter's text on ethnicity, culture and identity.

Apart from the two examinations will be four separate assignments including an ethnic community marketing environment assessment, a multicultural marketing plan, a communitarian marketing integration case study, and last, a group presentation. The Ethnic Marketing Environment Assessment will help the student identify the current state of the marketing environment for a business/product as it relates to a

specific ethnic community. The analysis will include demographic information about the target audience as well as the impact of culture, ethnicity and identity on this consumer segment. The assessment will be 4 – 6 pages in length and will include a review of how the student's chosen company might use this information in its multicultural marketing plan.

The second assignment is a marketing plan. The marketing plan will help students understand the effort involved in creating a comprehensive plan for marketing a specific company and/or product to a specific ethnic community. In order to ensure the marketing plan will be completed within the confines of a single semester, the students will be divided into groups of 3 - 4 students to prepare the many sections of a multicultural marketing plan for a business/product. I will approve the business and product that the students are representing for marketing plan purposes.

The marketing plans will have three (3) major deliverables with individual and distinctive components that will be due at different times throughout the semester. Component #1 will provide all background information on the student's company and product or service including short and long term goals, objectives, and SWOT analysis. Component #2 will provide all relevant cultural information (the student's Ethnic Marketing Environment Assessment completed in the first 2 weeks of the semester) as related to the student's marketing goals and objectives. The

student will include communitarian marketing concepts. Component #3 will provide all tactical information including HOW the student will use the information to create a culturally relevant marketing plan with SPECIFIC deliverables and dates that will create value for the consumer.

The student will work with his/her marketing team on the individual deliverables in class and in outside activities. Each group will present their findings for these deliverables in a final presentation (detailed below.) Components 1 and 2 will be handed in before midterm and Component 3 will be handed in $\frac{3}{4}$ through the semester. The goal is for students to demonstrate the ability to plan, create and present an exceptional, specific and complete multicultural marketing plan for their business/product.

The third deliverable is a Communitarian Marketing Integration Case Study. Approximately $\frac{3}{4}$ through the semester, each group will perform a communitarian marketing analysis for their company. The analysis will take the communitarian marketing approach the student's group utilized in the marketing plan and will then create a similar strategy using a target marketing approach instead. The case will end with a summary explaining the contrasts and differences between the two approaches. The goal of this case study is for students to understand all aspects of multicultural marketing both from a communitarian marketing perspective as well as a target marketing perspective (as learned and practiced throughout the semester.)

The fourth and final assignment is a Final Presentation. At the end of the semester, each group will present the student's finalized multicultural marketing plan and communitarian marketing analysis to the "board of directors" of their company (members of the rest of the class) for approval. The goal is for students to demonstrate the ability to disseminate relevant board specific information in order to gain approval for their marketing plans.

In addition to the above mentioned assignments that have large-scale learning objectives attached to them, there will be a number of smaller exercises throughout the semester to help the student develop particular marketing skills. Participation in these activities are designed to promote student comprehension (and retention) of class material and/or effective marketing practices.

At the conclusion of this course, students will be proficient in three of the Departmental program outcomes; Domain Knowledge, Domain Application, and Integration/Application as follow:

1. Domain Knowledge – students will be able to demonstrate the conceptual knowledge of the many functional areas of Multicultural or Ethnic Marketing.
 - a. Specialized Knowledge – course content: students will understand the role played by the marketing function in a business and will be able to analyze and apply decision

situations and techniques to ethnic consumers using a communitarian marketing approach.

2. Domain Application and Critical Thinking – students will be able to carry out problem analysis, synthesis, and evaluation by developing a multicultural marketing plan with decided solutions. Students will be able to identify problems, apply decisions and arrive at recommendations to solve the problem.
3. Integration and/or Application – students will be able to articulate multicultural principles pertaining to integrity and stewardship, as well as integrate communitarian marketing theory and practice into their marketing plans.
4. Managing and Working in Groups – students will show their ability to work effectively as part of a team of decision makers.

As mentioned above, domain content will be assessed by using a combination of course examinations, creating and presenting a functional multicultural marketing plan for a product from business and consumer environment review to execution, by performing a communitarian marketing case study, and by participation and evaluation of in-class activities, readings and labs. Final grades will be determined by the percentage of total points that a student earns throughout the semester, minus any attendance penalty. The breakdown of examinations and assignments with their associated points is as follows:

Assignment	Points	Percent
2 Exams (100 pts. each)	200	17%
Ethnic Mktg. Environment Assessment	200	17%
Multicultural Marketing Plan – Part 1	200	17%
Multicultural Marketing Plan – Part 2	200	17%
Marketing Plan – Final Presentation	100	8%
Integration Case: Communitarian Marketing	200	17%
Reading Discussions/Class Participation	100	8%

This detailed plan outlined above is a pedagogical program for would-be marketers or students of business within a confined semester context. When teaching current marketers in industry, the approach would be significantly different. For example, an application using the communitarian marketing framework proposed above must include not only a relativistic supposition on a single culture (such as the Hispanic culture, in this case) but an interdisciplinary application for all cultures that the marketer might encounter. One way to move the communitarian marketing concept forward would be to develop a model

for teaching IMC and marketing practitioners using an integrative learning approach.

An integrative teaching and learning approach could help bridge both the Communication and Marketing disciplines (they are not always housed in the same area in an organization or do they have the same senior leaders) allowing IMC to reside in either discipline and at the same time protecting their unique characteristics. For example, rather than allowing certain aspects of IMC (such as marketing) to sit outside the communication realm, it could be integrated into a philosophy that privileges wholeness and intactness rather than separation.

Integrative teaching unites areas such as the components of IMC by utilizing a process for achieving an integrative synthesis such as a topic, question, issue or problem (Klein and Haynes 5). A “through-line” or connective narrative helps the student navigate through the parts so that we can then integrate through the different views. One such example might be the impact that IMC has on culture. This impact could be economical, philosophical, psychological, or scientific and can even impact the humanities (for example, the artwork and creativity in IMC campaigns.) Another integration touch point is intercultural communication which helps managers “see” the Other’s culture and ethnicity in ethnic marketing.

An integrative teaching approach would take the through-line of IMC impact on culture and then carefully construct a pedagogy using

method, taxonomy and definition to determine the interconnections between the areas of IMC (public relations, marketing, advertising, sales promotion, personal selling and direct marketing) then evaluating how each of these interconnected areas can be viewed through the different lenses in order to build customer relationships and create customer value.

An integrative teaching approach is a community –based learning approach as it requires IMC students to think and act in an interdisciplinary or multi-disciplinary way as they test out and refine their plans in community-based settings (Huber 8). I believe that when trying to understand and market to a community, IMC practitioners need to practice a learning approach that is practiced in the community setting with which they want to do business.

An integrative teaching approach builds its programs around integrative learning opportunities and develops its curriculum by designing explicitly contained integration goals. An integrative curriculum design must contain integration goals that are consistent with the organization's IMC goals and it engages interdisciplinary managers. Paul Kilpatrick (2009) discussed an integrative teaching approach as different because it encourages the integration of science (asks what?), humanities (asks why?), and the professions (asks how?). Kilpatrick (2009) argues that integrative teaching privileges worldview as

a key element in the learning process and incorporates a holistic worldview in the classroom that looks at artifact.

An integrative pedagogy provides an opening to organize thoughts, indicators, and principles encouraging taxonomy. Integrative teaching provides a type of service learning where a service can be provided to the community through learning opportunities. An integrative pedagogy also provides a place where transformative learning can take place.

Integrative programs not only offer connections but also include both cross-cultural and global knowledge and perspectives as part of their curriculum (Huber iii).

Today's IMC practitioners (like undergraduate students of marketing) are going to face tough competition for employment, complex issues in their professional lives, and must understand broader societal issues as well as cultural and global issues (Huber iv). These multilayered, unscripted issues are going to require an integrative thought process and an integrative approach as well as an ability to explore linkages across and within disciplines (Huber iv).

I propose a pedagogy for IMC practitioners similar in mechanics to the undergraduate program outlined above with a dramatically different structure. The structure would be seminar based rather than classroom based and would be structured in a 4-part series. The deliverables would be the same but would build on each component as each part of the series progressed. For example, a packet including general

information about the course, course deliverables and required reading materials would be sent to the organization's entire IMC team (marketing, communications, public relations, sales, promotion, advertising, etc.) in advance of the training. The participants would be assigned to interdisciplinary groups made up of 4-5 individuals.

Part 1 of the seminar would exist as a 2-day training session specific to the first deliverable which would be the Ethnic Marketing Environment Assessment. Training would include a general overview on ethnic markets and how those markets can positively affect the organization in question as well as how to perform ethnic market evaluation and assessment for the organization's ethnic consumers at the community level. Part 1 - Training would also include all facets of understanding ethnicity, culture and identity and how they play a major part in ethnic purchase behavior. The last section in Part 1 - Training would include a group activity on relationship building.

Part 2 of the seminar would be scheduled 2 weeks after Part 1 and at that time, the Ethnic Marketing Environment Assessment would be handed in. Part 2 would involve a 3-day training session. Day 1 would include discussion and break out groups on the Ethnic Marketing Environment Assessments and Days 2 and 3 would include all training necessary for the groups to understand communitarian marketing principles as applied to ethnic target marketing.

Days 2 and 3 would involve specific training in intercultural communication, communitarian ethics, relationship marketing and dialogic relation-in-community as they relate to ethnic marketing. Specific homework would be assigned to each group so that draft IMC communication plans (for the ethnic groups identified in their assessments) could be created. These communication plans are required to include integrative elements across IMC disciplines as well as relationship building components.

Part 3 of the seminar would be scheduled one month after Part 2 and at that time, the draft communication plans would be handed in. Part 3 would involve a 3-day training session. Day 1 would include discussion and break out groups on the draft communication plans and Days 2 and 3 would include all training necessary for the groups to be able to develop a multicultural marketing plan for the ethnic environment assessed in Part 1. Days 2 and 3 would involve specific training in the same 3 marketing plan components as outlined above for the undergraduate course. Specific homework would be assigned to each group so that draft marketing plans could be created over the next few weeks.

Part 4 of the seminar would be scheduled one month after part 3 and the draft marketing plans would be handed in at that time. Part 4 would involve another 3-day training session where participants would discuss and evaluate their marketing plans in detail. Marketing plans

would be edited and revised throughout the 3 days ensuring that the organization would have a finalized ethnic marketing plan that could be presented to organizational leadership for strategic and budget approval.

The beauty of the course as described is that not only does the organization's entire IMC area gain insight, understanding, and relevant training in ethnic target marketing using a communitarian approach but they also have a completed communication and marketing plan ready to be used when the training is complete. Depending on the size of the IMC area, there could be a number of plans created – one for each group of associates – and each group could be planning for a different ethnic group. There is a lot of value to an organization for this kind of hands-on, relevant training.

6.5 Summary and Conclusion

Current target marketing practices do not account for the difference that ethnic markets seek when searching for products in the marketplace. Current target marketing practices rely on out-dated, demographical segments in order to target ethnic markets for marketing messages. These outdated practices, without trying to, use depiction, language or religion as their main way of “connecting” to ethnic audiences. This short-sighted approach ignores ethnicity, culture and la familia as driving forces for product design and delivery, and instead, promotes stereotyping of the ethnic consumer.

A new marketing approach is required for ethnic consumers that embrace their ethnicity and culture in a way that creates and markets relevant products to the ethnic consumer in an ethical and relational manner. A relationship based dialogic communication must occur with ethnic consumers in order to understand their needs and wants. A communitarian ethic is the relationship-based foundation that I am proposing as an alternative for ethnic target marketing.

A communitarian marketing approach institutes an ethic of care and a responsibility to the ethnic consumer for delivery of an organization's products, services, and ongoing relational marketing messages. A communitarian marketing approach will help ethnic consumers trust in an organization, buy from that organization, create brand loyalty with that organization and in the long-term, provide a unique and pleasurable lifelong relationship with the organization.

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