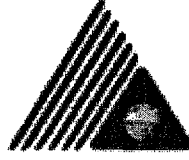


148112



**T.C.
YEDİTEPE UNIVERSITY
GRADUATE INSTITUTE OF SOCIAL SCIENCES**

**MEASURABILITY OF ETHICAL ISSUES IN PUBLIC RELATIONS:
A GLOBAL COMMUNICATION APPROACH**

by
Nazlı ÖZCAN

**Supervisor
Prof. Dr. Ayseli USLUATA**

**Submitted to the Graduate Institute of Social Sciences
In partial fulfillment of the requirements for the degree of
Master of Arts
in Public Relations and Publicity**

ISTANBUL, 2004

**MEASURABILITY OF ETHICAL ISSUES IN PUBLIC RELATIONS:
A GLOBAL COMMUNICATION APPROACH**

by
Nazlı Özcan

Approved by:

Prof. Dr. Ayselİ USLUATA..... *Ayselİ Usluata*.....

(Supervisor)

Prof. Dr. Mahmut OKTAY..... *Mahmut Oktay*.....

Assoc. Prof. Dr. İlker Bıçakçı..... *İlker Bıçakçı*.....

Date of Approval by the Administrative Council of the Institute

14.10.2004

TABLE OF CONTENTS

	Page
LIST OF EXHIBITS	i
LIST OF FIGURES	ii
LIST OF TABLES	iii
ACKNOWLEDGMENTS	iv
ABSTRACT	v
ÖZET	vi
1. INTRODUCTION	1
2. PHILOSOPHICAL BACKGROUND: AN INTRODUCTION TO THE STUDY OF ETHICS IN PUBLIC RELATIONS	6
2.1 Definitions of Ethics	6
2.2 The Study of Ethics	9
2.2.1 Descriptive ethics	11
2.2.2 Metaethics	12
2.2.3 Normative ethics	12
2.2.4 Applied ethics	13
2.2.5 Special ethics	13
2.3 Philosophical Foundations of Moral Theory and Ethics for a Global Communication Approach	14
2.3.1 Ethics in ancient Greece and the virtue ethics	14
2.3.2 Deontological (duty-based / nonconsequentialist) theories	19
2.3.2.1 Kant's ethics and "the Categorical Imperative"	21
2.3.2.2 Criticisms to the deontological ethics	25
2.3.2.3 Other nonconsequentialist perspectives and their critiques	26
2.3.3 Teleological (consequence-based / consequentialist) theories	28
2.3.3.1 Egoism	28
2.3.3.2 Utilitarianism	31
2.3.3.3 Criticisms to utilitarianism	33
2.3.4 The Concept of justice and ethical theories	34
2.3.4.1 Robert Nozick's libertarianism	36
2.3.4.2 John Rawls's "A Theory of Justice"	38
2.3.4.3 Carol Gilligan's ethic of care	43
2.3.5 Ethical relativism as a versus to ethical universalism	44
3. ETHICS AND A GLOBAL COMMUNICATION APPROACH: A COMMON PATH TO PUBLIC RELATIONS ETHICS	48
3.1 Globalization and Communication	48
3.1.1 What is globalization?	48
3.1.2 The Concept of social communication and cooperation	51
3.2 International and Global Public Relations	52
3.3 Crisis Planning Ethics	56

3.4	PR Ethics for the Profession(als)	60
3.4.1	The past, present, and future definition(s) of public relations: theories and the process.....	60
3.4.2	Ethics in public relations: accreditation, licensure, and professionalism	68
3.4.3	Codes for individuals as professionals, codes for the profession as a moral community: PProfession within PProfessionals, PProfessionals within PProfession.....	76
3.4.3.1	Professional associations and professional codes of ethics	76
3.4.3.2	Professional PR associations and codes of ethics.....	80
3.4.4	Basic PR ethics theories with their link to the “tradition” of ethics	90
3.4.4.1	Accommodation/discursive approach.....	92
3.4.4.2	Societal obligations for the profession and its professionals.....	97
3.4.4.3	Profession and professionalism	104
3.4.4.4	Practical frameworks for dealing with ethical issues.....	107
3.4.5	Moral reasoning and moral development	111
3.4.6	Moral responsibility, liability, and accountability	120
3.4.7	Ethical business behavior.....	123
3.5	Research on the public relations ethics and the ethics of public relations professionals: the measurability of ethical issues	128
3.5.1	Measurement instruments for public relations ethics	128
3.5.2	Examples for research on public relations professionals: a road to ethical issues?.....	134
3.5.3	The representation of the profession within the professionals	138
4.	REFLECTIONS OF TURKISH PUBLIC RELATIONS PROFESSIONALS ON THE MEASURABILITY OF ETHICAL ISSUES IN PUBLIC RELATIONS	141
4.1	Objectives	141
4.2	Sample description	143
4.3	Methodology	145
4.3.1	Data collection method	145
4.3.2	Data analysis technique	147
4.4	Findings	148
4.4.1	Five categories and statements	148
4.4.2	A Qualitative analysis.....	169
4.5	Limitations	172
5.	CONCLUSION OF THE STUDY	174
	APPENDIX A: INFORMATION ON THE IN-DEPTH INTERVIEWS	178
	APPENDIX B: EXAMPLES FOR PROFESSIONAL CODES OF ETHICS IN PUBLIC RELATIONS AND COMMUNICATION	179
	REFERENCES	191
	CURRICULUM VITAE OF THE AUTHOR	199

LIST OF EXHIBITS

Exhibit 3.4.1	Definitions of public relations.....	63
Exhibit 3.4.5	Gilligan’s conception of moral development.....	119
Exhibit 3.5.1	J. Rest’s summary.....	132



LIST OF FIGURES

Figure 3.4.1	Values-Driven Public Relations.....	67
Figure 3.4.3.2	Framing.....	80
Figure 3.4.4.4	The Potter Box.....	108
Figure 3.4.5.1	Moral standards, factual information, and moral judgment.....	113
Figure 3.4.5.2	The Moral-Reasoning Process.....	114
Figure 3.4.5.3	Three Methods of Ethical Reasoning.....	115
Figure 3.4.5.4	Teleological and Deontological Ethical Systems.....	116
Figure 3.4.7.1	A Prisoner’s Dilemma.....	125
Figure 3.4.7.2	The Components of Ethical Climates.....	128
Figure 5.1	A representational relationship: interrelatedness and cooperation for public relations ethics.....	174



LIST OF TABLES

Table 4.2.1	Sample description in terms of years job experience.....	144
Table 4.3.1	Categories for analysis.....	146



ACKNOWLEDGMENTS

I would like to thank Prof. Dr. Ayseli Usluata for her academic guidance, patience and support to transform such an “abstract” study into a “concrete” reality.

I would also like to thank Assoc. Prof. Dr. İlker Bıçakçı who gave me the inspiration to study on ethics and for his encouragements during critical times; Prof. Dr. Mahmut Oktay for reading my thesis and for his constructive comments; and Ceyda Aydede who gave me the idea to deal with measurability of ethical issues in public relations and for her help in accessing public relations professionals. My special thanks goes to those professionals for their participation and sincere remarks enriching my study.

I would like to thank Res. Asst. A. Banu Gencer who accompanied me during our “focusing” times helping turn those infinite hours and days into enjoyable ones; and Inst. Şaha B. Baygül for her belief in academic research and technical support when I needed it the most.

I would like to thank my friend Res. Asst. Kader Demirci for her help and support to deal with real life issues when lost in ethical ones.

Finally, I would like to offer my special thanks to my mom and dad for their love and affection. You are my strength and courage in this life.

ABSTRACT

Tradition of ethics which is as old as the history of mankind constitutes the basis of a global communication approach to deliberate on the measurability of ethical issues in public relations. The question on whether ethical issues in communication can be measured or not is the original motive for this study. Around this origin, this study reviews ethics literature, a long philosophical tradition in ethics, the historical development of public relations with various definitions and the institutionalization of the profession, basic public relations ethics theories, measurement instruments for ethics in communication and research conducting these instruments.

Employing in-depth interviewing method to qualitatively analyze how a sample of Turkish public relations professionals evaluate measurability of ethical issues in public relations, the semi-structured verbal data of this study were gathered and analyzed through a systematic categorization by the help of theoretical background in the philosophy of ethics and in public relations ethics. Results emphasized differences between public relations professionals from different job settings concerning their evaluations on the measurability of ethical issues in public relations. PProfessionals linked their practices with individual ethics, duty or consequence-based theories, professional codes of ethics, societal and global ethics for the good of the global community. The study has been a deliberation on the representational relationship between PProfessionals as individuals and individuals as PProfessionals, and between the profession and the global ethics. A global communication approach on the measurability of ethical issues in public relations is schematized by a representational model for ethics in public relations.

Key words: Ethics, public relations ethics, global communication ethics, measurement of ethics

ÖZET

Halkla ilişkilerde etiğe ilişkin konuların ölçülebilirliğine küresel iletişim yaklaşımı, insanlık tarihi kadar eski olan etik geleneğini temel alır. İletişimde etiğe ilişkin konuların ölçülüp ölçülemeyeceği sorusu bu çalışmanın temel çıkış noktasıdır. Bu kapsamda, etik literatürü, derin etik felsefe geleneği, halkla ilişkiler mesleğinin çeşitli tanımları, kurumsallaşma süreci ve tarihsel gelişimi, temel halkla ilişkiler etiği teorileri, iletişimde etik ölçümleme araçları ve bu araçların kullanıldığı araştırmalar bu çalışmada ayrıntılarıyla taranmıştır.

Araştırmada Türkiye’den bir örneklem oluşturularak, halkla ilişkilerde etik konuların ölçülebilirliğine ilişkin, iletişim uzmanlarının değerlendirmelerini niteliksel olarak çözümlenmek amacıyla “derinlemesine görüşme” (“in-depth interview”) yöntemi kullanılmıştır. Araştırmadan elde edilen “yarı-yapılandırılmış” (“semi-structured”) sözel veriler, sistematik bir kategorizasyon yardımıyla, etik felsefesi ve halkla ilişkiler etiğindeki yaklaşımlar temelinde toplanmış ve çözümlenmiştir. Çalışmanın sonuçları, farklı iş ortamlarından gelen iletişim uzmanlarının, halkla ilişkilerde etiğe ilişkin konuların ölçülebilirliği üzerine yorumları arasındaki farklılıkları ortaya koymaktadır. PProfesyoneller, iletişim alanındaki uygulamalarını, bireysel etik, görev ve sonuç-odaklı teoriler, mesleki etik kodları, küresel toplumun iyiliği için toplumsal ve küresel etik gibi yaklaşımlarla ilişkilendirdiler. Çalışma, birey olarak PProfesyoneller, PProfesyonel olarak bireyler kadar, mesleğin kendisi ile küresel etik arasındaki temsili ilişkiler üzerinde yoğunlaşmıştır. İletişimde küresel bir yaklaşımla, halkla ilişkilerde etiğe ilişkin konuların ölçülebilirliği, bir model ile somutlaştırılmaya çalışılmıştır.

Anahtar sözcükler: Etik, halkla ilişkiler etiği, küresel iletişim etiği, etik ölçümülemesi

1. INTRODUCTION

THE ART OF WAR

SUN TZU

1: STRATEGIC ASSESSMENTS

MEI YOACHEN

Whether you live or die depends on the configuration of the battle ground; whether you survive or perish depends on the way of battle.

MASTER SUN

Therefore measure in terms of five things, use these assessments to make comparisons, and thus find out what the conditions are. The five things are the way, the weather, the terrain, the leadership, and discipline.

DU MU

Five things are to be assessed—the way, the weather, the lay of the land, the leadership, and discipline. These are to be assessed at headquarters—first assess yourself and your opponent in terms of these five things, deciding who is superior. Then you can determine who is likely to prevail. Having determined this, only then should you mobilize your forces.

MASTER SUN

The Way means inducing people to have the same aim as the leadership, so that they will share death and share life, without fear of danger.

CAO CAO

This means guiding them by instruction and direction. Danger means distrust.

ZHANG YU

If the people are treated with benevolence, faithfulness, and justice, then they will be of one mind, and will be glad to serve. The *I Ching* says, “Joyful in difficulty, the people forget about their death.” (cited in Hartman, 2002, pp. 87-88)

The multiplying debates on ethics in various domains and the current need for the amelioration of practices in every business domain have their impacts upon public relations as well which is a relatively young field compared to other communication disciplines. The importance of ethics and deliberation on ethical issues reshape today's global communication contexts. Public relations practices are global; its communicators are expected to open up and broaden their limits towards the global business contexts as they seek for limitless creativity grounds in their localities. They are trying to find quick and effective solutions in crisis situations at the same time that they consider the long-term objectives of their master plans. The power relations hidden to these public relations practices constitute the reason for debates on ethics. The secondary research for a detailed background in ethics becomes a necessity to render such an abstract conception as ethics and its shaking grounds, namely today's global business contexts.

The "tradition" of ethics in philosophy from Ancient Greek till the modern era constitutes the background for today's communication / public relations ethics which is not only a study of ethics with a descriptive, and applied character with case studies, but also a normative one trying to build up the profession's and its professionals' reflections upon and throughout history.

A global communication approach for public relations ethics, trying to find a way to depict the globalization of business, is an attempt for analyzing the link between the professional's roots in ethics from virtue ethics, duty and consequence-based perspectives, ethical theories based on the concept of justice, to ethical relativism and universalism and the profession's institutionalization through its codes of ethics and professional associations. This institutionalization process concerns the profession's and its professionals' moral development; various public relations ethics theories are signs of this process, power relations between the players in these global communication contexts put forward an awareness of ethical issues inherent to relations. A secondary research concerning a philosophical foundation for ethics shows that a literature review on the development of the profession, communication / public relations ethics theories, and the measurement instruments finds its roots in a tradition of moral theory in philosophy.

The historically constituted spread of the definitions for the profession, and the basic ethical concerns such as accreditation, licensure, and professionalism in relation with the professional codes of public relations under the structure of the professional associations, are the common debates on the public relations profession which finds its moral character and reformation through basic public relations ethics theories that the professionals are used to experience in daily business practices. The desire to categorize—though not to put limits on further literature review with different limitless “categories”—these theories came into being along four axes such as discursive, societal, professional, and finally practical; the categorization is not putting limits to various ethical concerns but to the method itself as a means to reach out a sense of various ethical perspectives proving the passage between theory and practice in public relations.

The various measurement instruments in public relations ethics for gauging ethical issues and ethical decision making patterns of public relations practitioners and exemplary research on public relations professionals enable this study on the measurability of ethical issues themselves in relation with the behavior and decision-making patterns of the public relations practitioners.

The whole discourse on the profession is consistently and simultaneously on the public relations / communication practitioners who are expected to perform ethical behaviors in their job settings in the light of these various perspectives in the tradition of ethics and specifically public relations ethics. The study provides a primary research backed up by the secondary research which nourishes both from the philosophical foundations of ethics and public relations ethics theories. The purpose of this study requires a descriptive research and literature review as well on the various theories of public relations ethics and ethics in general due to the categorizations held for the verbal data.

This study is not an attempt to measure the Turkish professionals’ ethical decision-making patterns as conducted by various measurement instruments, but rather constitutes a rather initial phase before the possibility to go into the implementation of these measurement instruments. The concern in this study is to learn “in-depth” the reflections of

Turkish public relations professionals on the measurability of ethical issues in public relations which cannot be extracted from the professional ethics and communication ethics in general. In-depth interviews conducted for this research objective, limited in number, but enriching in its semi-structured verbal data dimension in general have both advantages and disadvantages in focusing on the ethical issues and the professionals' reflections upon them.

The measurement instruments and previous research held on communication professionals have also been a flourishing dimension for the interview guide including the questions asked and the interpretation method. Questioning measurability of ethical issues also means questioning the current measurement instruments that public relations professionals use in their actual job settings.

The major motive for this study, with its small sampling size and its closer, "in-depth" and descriptive nature, is to investigate the professionals' points of view on measurability of ethical issues from a wider perspective to envisage the future of the profession which cannot be separated from its own and therefore its practitioners' moral and ethical development. The reason for this initial attempt is to obtain deeper information and knowledge on the measurability of ethical issues from Turkish professionals in their job settings who reproduce meaning for the PR / communication profession, to learn more about their own principles reflecting upon global communication contexts.

The main hypotheses of the study are that the question whether ethics can be measured or not points at questioning the measurability of ethical issues in public relations; this dichotomy between "ethics can be measured" and "ethics cannot be measured" refers to the conception and questioning of the measurability of ethical issues in public relations; and finally questioning the measurability of ethical issues in public relations refers to a multidimensional approach in communication which takes the measurability of ethical issues in public relations at the center of this debate on ethics in public relations. Research questions (see section 4.1) are specifically designed to test the hypothesis that questioning the measurability of ethical issues in public relations concerns this multidimensional approach shaping the ethical standard source(s) in their practices and the practices

themselves of the professionals, structuring what they understand from professionalism including the passage between professional codes of ethics and their practices in their job settings, and finally restructuring the future development, and reputation of the profession in the light of various ethical perspectives in communication with a philosophical background.



2. PHILOSOPHICAL BACKGROUND: AN INTRODUCTION TO THE STUDY OF ETHICS IN PUBLIC RELATIONS

2.1 Definitions of Ethics

When deliberating on what ethics is about in general life context as well as in the context of public relations (PR), the concept comes into being with all its simplest philosophical sense as well as its daily and real life expressions and expressiveness: “Ethics is the branch of philosophy that deals with the moral component of human life. It reflects a society’s notions about the rightness or wrongness of an act and the distinctions between virtue and vice.” (Day, 1990, p. 2). For De George (1999), “ethics is a systematic attempt to make sense of our individual and social moral experience, in such a way as to determine the rules that ought to govern human conduct, the values worth pursuing, and the character traits deserving development in life” (p. 20). One of the meanings given to *ethics* by Velasquez (2002) covers “the principles of conduct governing an individual or group” (p. 7); accordingly, within the scope of *personal ethics*, the rules by which an individual lives his or her personal life are constructed; or using the term *accounting ethics* refers to the codes guiding the professional conduct of accountants. In the general sense of the term, ethics is the study of morality (p. 7). For Robert C. Solomon, “the word *ethics* comes from the Greek word *ethos*, meaning character or custom”; he defines the basic concerns of ethics through its etymology as follows: “(1) individual character, including what it means to be ‘a good person,’ and (2) the social rules that govern and limit our conduct, especially the ultimate rules concerning right and wrong, which we call *morality*” (cited in Shaw, 2002, p. 4). Shaw (2002) describes the usage of “the word *ethos* to refer to the distinguishing disposition, character, or attitude of a specific people, culture, or group (as in for example, ‘the American ethos’ or ‘the business ethos’)” (p. 4). When using the word *ethos* in the context of communication, whether there is a room for a PR *ethos* or not shall be a significant perspective in investigating ethical issues in the context of PR ethics.

The distinction between ethics and morality seems for some philosophers as a choice favored rather than the opposite; the distinction is crucial for dealing with ethical issues in

PR. For Shaw (2002), “*morality* refers to human conduct and values, and *ethics* refers to the study of those areas” (p. 4). Velasquez (2002) defines *ethics* as a kind of investigation which includes both the activity of investigating as well as the results of that investigation; whereas he defines *morality* as the subject matter that *ethics* investigates (p. 7). Similarly for De George (1999), ethics studies morality which covers those practices and activities considered as importantly right and wrong; the rules that govern those activities; and “the values that are embedded, fostered, or pursued by those activities and practices” (p. 19). Most importantly, the distinction as well as the link between the two concepts is crucial for the communication context due to the following statement (De George, 1999):

“ . . . Ethics presupposes the existence of morality, as well as the existence of moral people who judge right from wrong and generally act in accordance with norms they accept and to which they and the rest of society hold others. Without an accepted morality there would be no stable society in which business or any other positive, productive activity could be carried out in relative peace and security” (p. 19).

Business practices and activities have to embrace all the conceptualization, theoretical framework and formulations that ethics flourishes from as a path along with which the practitioners of the business arena would better go. In the business contexts, a morally right action is called an ethical one, and the codes of moral conduct adopted by professions are called as ethical codes. Although in our every day lives both words are used interchangeably (ethical and moral, unethical and immoral), it can generally be claimed that “morality consists of rules of human behavior and specifies that certain actions are wrong or immoral and that others are right or moral” (De George, 1999, p. 11). In terms of PR issues and the ethical debates on these issues, the argument is as follows: any business activity is human activity; the concept of morality is interrelated with any business activity as human activity like each and every social activity in the world. Actions of the PR practitioners are subject to moral rules as any other human behavior is; the communication practitioners can no longer survive by a local perspective in their professional practices. The whole order of world views consisting of differences and oppositions are aimed at forming a global unity “in relative peace and security” for the future of the profession as well as for the global world itself.

When debating on the local and global senses and identifications of the ethical communication issues, ethics and morality become as reflections of interconnectedness. Shaw (2002) defines morality in a narrower sense as “the moral code of an individual or a society (insofar as the moral codes of the individuals making up that society overlap)” which “concerns the principles that do or should regulate people’s conduct and relations with others”, and in a broader sense as “meaning not just the principles of conduct that we embrace but also the values, ideals, and aspirations that shape our lives” (p. 20). These differences in people’s ways of living and the types of living people seek for or pursue are reflections of the *individual values* that people possess—whether following a profession, devoting ourselves to community service, raising family, seeking solitude, pursuing scientific truth, striving for athletic excellence, amassing political power, cultivating glamorous people as friends, or some combination of these and many other possible ways of living” (Shaw, 2002, p. 20). The emphasis on individual values in different public and private domains as ways of living.

Velasquez (2002) defines morality as “the standards that an individual or a group has about what is right and wrong, or good and evil” and ethics as “the discipline that examines one’s moral standards or the moral standards of a society” (pp. 8-11); in this case, ethics examines the way these standards apply to our lives and whether these standards are reasonable or unreasonable (supported by good reasons or not).

Due to the general link between ethics and the daily and real life issues, “ethics is often thought of as a set of principles or a code of moral conduct” (Day, 1990, p.2); the locus of ethics is individualistic however it refers to the whole society and the global community as well because “ethics involves the evaluation and application of those moral values that a society or culture has accepted as its norms” (Day, 1990, p.2). However, the every day life issues are so penetrated into the business and organizational ethics issues that the personal and business ethics issues are also intertwined in a consistent way (this is the moderate ideal way). Shaw (2002) defines business ethics as “the study of what constitutes right and wrong, or good and bad, human conduct in a business context” (p. 4). Shaw (2002) uses the word *business* “to mean any organization whose objective is to provide goods or services for profit,” *businesspeople* to refer to “those who participate in

planning, organizing, or directing the work of business,” and an *organization* as “a group of people working together to achieve a common purpose” (pp. 4-5). For reproducing replies, explanations, proofs and realities to those who claim that business ethics is a contradiction in terms and that business ethics has no ethics, the necessity for global ethics becomes a fact for practices in communication. Shaw (2002) interprets intertwining qualities of the personal and business approaches to ethics in that: “...one’s personal ethics cannot be neatly divorced from one’s organizational ethics”; accordingly, he defines the businessperson for whom today’s marketplace called as “...a business executive who is bold enough to build his or her reputation on integrity and who has a keen sensitivity to the ethical ramifications of his or her decision making” (p. 6).

Reflecting on ethics in the PR profession refers to the movement between the individual ethics of the individual practitioner’s practices and the professional ethics of the professional practitioner’s practices. The theories, principles, and formulations of ethics provide a background for this two-way movement in between the two domains. The global institutions and alliances are the loci of these efforts as well as of the movement as a whole.

2.2 The Study of Ethics

Day (1990) summarizes the history of the study of ethics in the Western World as it “began nearly 2,500 years ago when Socrates, according to his faithful student Plato, roamed Greece probing and challenging his brethren’s ideas about such abstract concepts as *justice* and *goodness*” (p.3). The discursive session for debating through such ‘simple in face and complex in depth’ concepts, the enrichment of the diversifying moral reasoning processes nourishes both the subjects and objects of the ethical communication issues as Day (1990) states: “ethics instruction refines our ability to make critical judgments and to defend those decisions on some rational basis” (p.3). Concerning the study of ethics, one of the main questions is whether ethics can be taught or not. In trying to provide an answer to such kind of a question, it is possible to end up with the view that there are no clear answers or that even if there are ethical principles and norms, these cannot recreate people with more of a moral kind and character. Accordingly, the main question is concerned with

the human beings' moral development. In that sense, the person's moral development is constituted throughout a person's life both as a person on a daily life basis as well as throughout this person's professional being and reflection. The critical point is in the intersection point between the person's personal and professional lives, in between different societies constituted of such people as the parts of a puzzle called global community. As "the study of ethics is the key to understanding moral conduct and to improving the human spiritual condition" (Day, 1990, p.6), it also provides a mirror to our understanding of the ethical issues in the "communication business". In the study of ethics in communication, developing analytical thinking, recognizing the existence and impact of ethical issues both to daily and professional lives, eliciting a sense of moral obligation and personal responsibility, tolerating but effectively controlling disagreement are some of the important points when considering what ethics instruction can add up "to promote moral conduct by providing the means to make ethical judgments, defend them, and then criticize the results of one's choices" (Day, 1990, p.7). The principles of PR and global communicator's sense of approaching ethical issues reside in the ways through which ethics instruction is operated and implemented by means of the conceptual framework consisting of *social responsibility, objectivity, fairness, and truth*. Accordingly, we can say that neither the concern over such concepts eradicates the reality of "self-interest" and "egoism", nor the egoists ignore the impact of our behavior on others (Day, 1990, p.9). The egoist's altruistic acts (which take into account the interests of others even if to reach his or her goals) are also reflected upon his or her behaviors that are always motivated by long-term self-interests. This long-term self-interest is also a reflection of the human nature upon the human need for recognition and fame (Day, 1990, p.9). In the practical sense, the ethical communicator gains a balance between his or her goals along with the long-term interests, and the concern for others and other people.

For the business people to build up their reputation by integrating their decisions upon more sensitive ethical dimensions, they have to be guided by sound moral standards. Why should there be moral standards for the PR practitioners? According to Shaw (2002), "*moral standards* are different because they concern behavior that is of serious consequence to human welfare that can profoundly injure or benefit people. Moral standards take priority over other standards, including "self-interest"; the soundness of

moral standards depends on the adequacy of the reasons that support or justify the moral standards (p. 6).

The study of ethics demands a distinction to be made between morality and legality as Shaw (2002) does for an understanding of the link between the two:

1. *An action can be illegal but morally right. . . . 2. An action that is legal can be morally wrong. . . .* To a significant extent, law codifies a society's customs, ideals, norms, and moral values. Changes in law tend to reflect changes in what a society takes to be right and wrong, but sometimes changes in the law can alter people's ideas about the rightness or wrongness of conduct. However, even if a society's laws are sensible and morally sound, it is a mistake to see them as sufficient to establish the moral standards that should guide us." (pp. 7-9)

De George (1999) clarifies the link between morality and legality as follows: "many laws prohibit immoral practices; law is for the most part reactive, not all laws are morally defensible, and not everything that is immoral can be made illegal" (p. 15).

The study of ethics in PR focuses on exactly where legality cannot coincide with ethics and morality in real business life practices. The initiative to take that mission as constructing a platform where discussing ethical concerns which are not or cannot be covered by legality create the possibility of a freedom place of the practitioners to overcome the finitude of their individual inheritances in favor of their professional duties.

2.2.1 Descriptive ethics

One of the ways by which the study of ethics is conducted is descriptive ethics which is in close relationship with anthropology, sociology, and psychology because it studies and describes "the morality of people, culture, or society. It compares and contrasts different moral systems, codes, practices, beliefs, principles, and values" (De George, 1999, p. 21). Accordingly, normative ethics accounts for what descriptive ethics provides.

A descriptive study does not aim at reaching any conclusions about what things are good or bad or right or wrong; “a descriptive study attempts to describe or explain the world without reaching any conclusions about whether the world is as it should be” (Velasquez, 2002, p. 13).

2.2.2 Metaethics

The metaethical study in PR involves both the study of normative and descriptive ethics. The metaethical ethics, or *analytical ethics* mainly attempts to analyze what is good and bad concerning the meanings of moral terms like moral responsibility and moral obligation with different usage of these terms in moral language. What is good in general is mainly a meta-ethical concern whereas dealing with what actions are good is a normative ethical concern. For De George (1999), “metaethics studies the logic of moral reasoning” (p. 22). In addition, “metaethics is concerned with the study of the characteristics, or nature, of ethics. It also examines the meaning of such abstract terms as *good, right, justice, and fairness* and attempts to identify those values that are the best moral values. Metaethics is not concerned with making moral judgments but instead attempts to distinguish ethical values from those that involve merely matters of taste or attitude” (Day, 1990, p.3).

2.2.3 Normative ethics

“*Normative ethics* is concerned with developing general theories, rules, and principles of moral conduct” (Day, 1990, p.4). In the societal sense, the search is for fundamental societal principles of moral behavior, this is mainly what one calls normative ethics.

Different normative perspectives and theories can be summed up by distinguishing between consequentialist and nonconsequentialist; *normative theories* offer some principles for distinguishing right actions from wrong actions. *Consequentialists* argue that the moral rightness of an action is determined solely by the results of the action. Among the consequentialist theories, *egoism* points at self-interest as the guiding principle;

whereas *utilitarianism* underlines taking into account each person affected by the action. On the other hand, according to the *nonconsequentialist (deontological)* theories choose between right and wrong actions not just by their results but also the by their nature.

Velasquez (2002) defines normative study as “an investigation that attempts to reach normative conclusions—that is, conclusions about what things are good or bad or about what actions are right or wrong” (p. 13). In other words, a normative study aims to discover what should be.

According to De Goerge (1999), normative theory builds upon what descriptive ethics provides in the sense that it attempts to supply and justify a coherent moral system based on the whole that descriptive ethics collects as data (p. 21). Normative ethics is searching for the basic moral principles or values in a society as well as more ideally speaking of human society as a whole; “the various norms, rules, and values of a society’s morality” constitute the basic domain of its searching for a related, consistent and coherent whole (De George, 1999, p. 21). The main concern of normative ethics in trying to explain and justify the morality of a society or society as a whole is called in general “ethical theories.”

2.2.4 Applied ethics

The problem-solving branch of moral philosophy namely *applied ethics* uses the ingredients derived from metaethics and the general principles and rules of normative ethics while addressing to specific ethical issues and concepts; *applied ethics* is a door opening to the real-world issues, to the real business environment as well: “The vitality of applied ethics resides in its linking theory and practice operating as a litmus test of ethical decision making” (Day, 1990, p.4).

2.2.5 Special ethics

The *special ethics* which applies general ethics to specialized fields in order to solve particular problems can be mainly exemplified as business ethics, medical ethics,

engineering ethics, professional ethics, and etc. The special ethics involved in solving particular problems is called *casuistry* which “is the art of solving difficult moral problems, cases, or dilemmas through the careful application of moral principles” and “uses the principles and norms that have been developed and justified in general ethics” (De George, 1999, p. 23).

2.3 Philosophical Foundations of Moral Theory and Ethics for a Global Communication Approach

2.3.1 Ethics in ancient Greece and the virtue ethics

Ethical philosophy which is mainly characterized as searching for a rational understanding of the human conduct (Rowe, 1991, p. 121) had its origin and rise in ancient Greece, beginning from Socrates (c. 469-399 B.C.), by his “Socratic dialogues”, who believed that virtue could be identified and practiced through a careful reflection to arrive at some insights into these rules; and his disciple Plato (c. 427-347 B.C.) who “argued in *The Republic* that justice is achieved through the harmony of wisdom, temperance, and courage” (Day, 1990, p.49). In relation with this tradition, theories emphasizing character are mostly referred to *virtue theories*. (Day, 1990, p. 55) From Plato’s approach to ethical philosophy, the moral conduct has to be “based on *experience and knowledge of the world*” and the moderation in behaviors provides a means to achieve sound ethical judgments, and the *courage* in Plato’s terms to stand for these ethical judgments. Plato’s “good” is free from any standards of behaviors of any specific period or point of time since the values standing for the “good” are independent from any conventional wisdom of that time and place, in order to defend the higher moral goods.

The link between the social life and the moral concepts are important in clarifying and qualifying the contexts of ethical issues: “Moral concepts are embodied in and are partially constitutive of forms of social life. One key way in which we may identify one form of social life as distinct from another is by identifying differences in moral concepts” (MacIntyre, 1998, p. 1) In order to analyze ethical issues from different perspectives, the communicators are expected to deliberate on the discourses and contexts of the moral

concepts as representations of social lives. Plato's division of classes of people into artisans and laborers, soldiers, and rulers is his way to see the different social lives so as to discharge each function of the whole societal functioning and existence. Accordingly, in each parts of the individual's soul there is a proper part with a proper function, such as being "wise in virtue of reason ruling in" the individual, or being "temperate" when the individual's "inferior bodily appetites are ruled by" the individual's reason. (MacIntyre, 1998, pp. 39-40) In the theory of forms, there is a similarity between the society's functioning and the individual's functioning within both compositions. Similarly, the PR practitioners have responsibilities to their profession and to their society, as they have responsibilities for themselves in similar ways.

The Platonic form-theory rejected by Plato's pupil Aristotle was a basis for his theory of government; his two works on ethics the *Eudemian* and *Nicomachean Ethics* also reflect the two important concepts in Greek ethics, *eudaimonia* and *arête*, which are 'happiness' and 'virtue' and question "what makes for an enjoyable life?" and "what does it mean to earn a good moral life?" respectively (Rowe, 1991, p. 123) Plato refers to the soul and body union as a governance of the two in one, as the soul and the forms are higher than all, and adds to this union, the conception of justice as an explanation to what *arête* is; whereas Aristotle refers to "an active life of that which possesses reason" as an explanation of what the relevant dispositions of ethos / character are. (Rowe, 1991, p. 124) The criterion for knowing not which actions are just, but what it is in virtue of which actions are just was for Plato (MacIntyre, 1998, p. 48), and is just for the communication professionals, is important because the aim is to question the hidden criteria (if there are) within the so-called just actions, but not a definition for each action (in countless numbers) characterized as 'just': the road to ethical codes.

Aristotle (382-322 B.C.) was for many years a student of Plato's, but he was more pragmatic in dealing with the world as he found it. He believed that moral virtue was obtainable but that tough choices had to be made in the process. The exercise of virtue, according to him, is concerned with means. Thus, the ends do not necessarily justify the means. Aristotle's moral philosophy is sometimes referred to as *virtue ethics* and is based on the theory of the golden mean. He believed that virtue may lay between the extremes of

excess and deficiency, or “overdoing and underdoing” (Day, 1990, p.49). In the context of PR, the concepts like balance and fairness represent the middle ground as the golden mean.

Aristotle’s concern in both ethics and politics is mainly the practical science of human happiness, as politics covers both the political and the social in one unique term (MacIntyre, 1998, p. 57). Aristotle divides virtues into two basic kinds as intellectual and moral. The first kind is intellectual because Aristotle saw human beings as rational animals, and reason is what distinguishes human beings from other animals: “The intellectual virtues, the highest of which was wisdom, resulted from the proper functioning of the higher or intellectual aspects of human beings. . . . the proper functioning of reason constitutes the highest excellence human beings can achieve, and, for him, wisdom is the highest value” (De George, 1999, p. 122). For Aristotle, we are not born virtuous, but we become virtuous by practice; we are what we are, we own a certain character by habit. The moral virtue comes as a result of habit. Accordingly, “*good* is defined at the outset in terms of the goal, purpose, or aim to which something or somebody moves” (MacIntyre, 1998, p. 57); good and virtuous people do not simply emerge or develop on their own; the rules and laws are also important in possessing the aim of being good or virtuous. Happiness does not consist in virtue, but in the disposition of the virtuous person: “A man is virtuous *if* he would behave in such a way *if* such and such a situation were to occur. Hence a man is no less virtuous while asleep or on other occasions when he is not exercising his virtues” (MacIntyre, 1998, p. 60). For Aristotle who criticizes Plato, the good which either coincides in many respects or separates itself from virtue is not something that human beings do or attain by themselves; *good* as the name of a transcendental object is not and cannot be the same thing which human beings call and seek for as *good*. Therefore, Aristotle identifies the good with happiness in the sense of *eudaimonia* (MacIntyre, 1998, p. 61); and describes virtue as a state of character by explaining what ‘sort’ of character this is (Bonevac, 1999):

“...Now virtue is concerned with passions and actions, in which excess is a form of failure, and so is defect, while the intermediate is praised and being successful are both characteristics of virtue. Therefore virtue is a kind of mean, since, as we

have seen, it aims at what is intermediate.... for in general there is neither a mean of excess and deficiency, nor excess and deficiency of a mean....” (p. 24).

What does ‘mean’ mean for Aristotle subsists in his theory of the golden mean displaying his evaluation of various actions in the domain of ethics: “Aristotle admitted that not every action could be viewed in terms of the golden mean: ‘The very names of some things imply evil—for example, the emotions of spite, shamelessness, and envy and such actions as adultery, theft, and murder’ (Day, 1990, p. 49). For Aristotle, some actions are always wrong, and in their contexts, there is no mean to be sought. Thus in his theory of the golden mean, Aristotle describes the *types* of correct behavior, he places each of the ‘virtues’ between the two extremes, *corresponding* ‘vices’ of excess and defect: “Courage will be a matter of striking the right balance between excessive indulgence and complete insensitivity to pleasure; wittiness between boorishness and a crass lack of humour, and so on” (Rowe, 1991, p. 128). In all these senses, Aristotle’s theory seems helpful in resolving various ethical dilemmas in as human life endeavors, not between two extremes (so as to be clearly wrong), but with a way to find moderation. For Aristotle, “a mean is thus a rule or principle of choice between the two extremes. Extremes of what? Of emotion or of action” (MacIntyre, 1998, p. 65). Aristotle’s virtue ethics emphasizes character in the sense that moral virtue is both thinking and acting achieved through habit; the repetitive moral behaviors are the manifestations of the virtuous character by which the notion of the ‘good’ is instilled into the individual’s life and value system. The repetitive virtuous actions are finally judged as happy or unhappy, says Aristotle, these actions constitute happiness in an individual’s life; their virtuous character is an essential part of this person’s life (MacIntyre, 1998, p. 63).

The excellences and the virtues discernable in all the activities of the individual and the professional becomes a professional ideal reassigned and inculcated into their practices, and not standing there as ideas of the ideals.

Ethical issues in PR underlined through an Aristotelian explanation emphasize the need and necessity for the virtues in business life in order to develop the notion of business as a human endeavor in which people have to find fulfillment. The fulfillment would better

be concerning the exercise for virtues of human life in all the aspects including both the societal context and corporate culture. This fulfillment is inherent to the link between good actions and choice together with preferences. This implies more than individual (or professional) choice and preference, but “a norm for choice” (MacIntyre, 1998, p. 92). This norm with moral reasoning can also direct individuals towards the virtuous conduct leading to avoid the extreme in any situation, but to find out a moderate solution in each of the cases, against a failure caused by both of the extremes. Accordingly, Day (1990) underlines the real life issues by asserting that “the mean is not necessarily *midway* between the two extremes, because there are times when a moral agent must lean toward one extreme or the other to correct an injustice” (p. 56).

Finally, Shaw (2002) emphasizes Aristotle’s idea that things have functions as human beings with their actions and activities, relate this view to the link between the human life and morality in a close relationship with an ethical point of view concerning PR issues:

“The function of piano, for instance, is to make certain sounds, and piano that performs this function well is good or excellent piano. Likewise, we have an idea of what it is for a person to be an excellent athlete, an excellent manager, or an excellent professor—it is to do well the types of things that athletes, managers, or professors are supposed to do. But Aristotle also thought that, just there is an ideal of excellence for any particular craft or occupation, similarly there must be an excellence that we can achieve simply as human beings. ... Aristotle thought that only when we develop our truly human capacities sufficiently to achieve this human excellence will we have lives blessed with happiness. .. How we understand this excellence is a function of our values, ideals, and worldview—our morality in a broad sense” (pp. 20-21).

The link between people’s individual / professional lives and their morality in general aims at directing this human excellence towards the duties, roles, and responsibilities in the best way people can.

2.3.2 Deontological (duty-based / nonconsequentialist) theories

The word 'deontological' derives from the Greek word *deon* or 'duty'. The deontological approach is sometimes referred to as 'nonconsequentialists' because they emphasize "acting on principle or according to certain universal moral duties without regard to the good or bad consequences of their actions...Because of their emphasis on rules and commitment to duty, deontological theories are sometimes referred to as 'absolutist', admitting of no exceptions" (Day, 1990, p. 53).

Duty-based theories have some advantages: firstly, the concrete rules are helpful in taking at least some of the pressure off moral agents when predicting the outcomes of their actions; secondly, the deontological theories provide more predictability in ascertaining the truthfulness or honesty of people; thirdly, rules can be reworked on and applied to various circumstances and can be helpful in situations in which ambiguity dominates ethical decision making processes, though they can face some difficulties in applying these rules to specific circumstances. "The contemporary interpretation of deontological morality reflects a more liberal attitude and suggests that there is a duty to obey specified rules unless there is a *compelling reason* not to do so" (Day, 1990, p. 53). Accordingly, the question is whether ethical codes for the PR profession can or cannot be applied to practices of PR; this is questioning the passage from the ethical codes and moral reasoning to the conducts of business.

The best example of the nonconsequentialist approach to ethics is the German philosopher Immanuel Kant (1724-1804) whose empirical study of human nature questions *what* renders the schemes *moral* as well as what a *moral* precept means (MacIntyre, 1998, p. 192). Kant's search for the moral principles which do not rely on contingencies and "define actions as inherently right or wrong apart from any particular circumstances" (Shaw, 2002, p. 56) are due to the categorical imperative that is based on moral rules that have to be universally applied and that respect the dignity of people.

Schneewind (1991) summarizes the contextual references in between philosophers on the idea that an action can only be right because it produces good; this idea had been

challenged by the two eighteenth century moral philosophers, David Hume (1711-1776) and Immanuel Kant (1724-1804); though Kant's challenge was more frontally than Hume's which was indirectly (p.159). Their criticisms were directed towards the natural law models of morality such as by Thomas Hobbes with his *Leviathan* (1651), and John Locke with his *Essay Concerning Human Understanding* and his *Treatise*; for Hobbes there is no ultimate good, human beings are basically all equal in natural ability, therefore, in "a war of all against all" unless they agree on being ruled by a sovereign cable of 'enforcing' peace while human beings seek for and pursue their own interests (Schneewind, 1991, pp. 149-150). Accordingly, MacIntyre (1998) underlines Locke's conceptions of morality, *good* and *evil*:

"The propositions of morals can be apprehended as certain truths merely by a scrutiny of the terms which they contain and the ideas expressed by these terms.... *Good* is that which causes pain or diminishes pleasure. Moral good is the conformity of our actions to a law the sanctions of which are rewards of pleasure and punishments of pain" (p. 160).

The critiques on Hobbes's psychology were mainly saying that human beings naturally desire the good of others without any external sanctions or enforcements and that if people act for their own best interests, they will be helping others (Schneewind, 1991, p. 150). Hume who rejects the natural law models of morality argues that morality should be rooted in our feelings because reason alone cannot be sufficient; despite our self-interested nature, we also have desires for the good of others. Hume differentiates between *ought* and imperatives by saying that *ought* originally implies the person's *ought* with a reason, on the other hand, imperatives do not have any such implication (MacIntyre, 1998, p. 173); because from the knowledge of what is the case, what is right can never be referred, a moral or ethical discussion becomes impossible; morality becomes a matter of sentiments of preferences. If there is no valid standard then morality might seem to be subjective and relative to the sentiment of each other. Hume who was not happy with this conclusion, created the concepts like sympathy (more like empathy), his principle of utility (usefulness to ourselves and to others) and the relation of morals to pleasure and approval.

However, Kant believes that moral rules can only be known as a result of the reason alone (as for example, scientific judgments) and are not based on observation; he argues that morality arises from human nature as Schneewind (1991) best summarizes: “He took the central point about morality to be that it imposes absolute duties on us, showing us what we have to do no matter what. But he held that this special kind of moral necessity could only arise from a law we impose on ourselves” (p. 151). The essential part of the argument based on freedom is that the law from which our moral obligations must arise has to be one that we ourselves direct and legislate; on the other hand, “the moral law, Kant holds, is not a requirement to do good to others” (Schneewind, 1991, p. 151). Therefore, he is in a different direction compared to Hume who thinks that good consequences always determine what is right. For Kant, we must resolve what is right before we can know what is good.

Kant’s impact on the way human beings develop the general moral culture and community (the supposedly owned one) is significant; the global community in which people are supposed to live in necessitates a global communication network for common morality.

2.3.2.1 Kant’s ethics and “the Categorical Imperative”

O’Neill (1991) points at the central question of Kant’s discussion of ethics as ‘What ought I do?’ by which he begins to his journey towards identifying the maxims, or fundamental principles of action, that human beings ought to adopt; in his journey he does neither appeal to a supposedly objective account of the good for man (as Plato, Aristotle do), nor to subjective conceptions of the good or commonly shared moral beliefs (as utilitarians and communitarians do) (p. 176).

Kant begins with the *good will* the only motive of which is “to do its duty for the sake of doing its duty. Whatever it intends to do, it intends because it is its duty” (MacIntyre, 1998, p. 192). For Kant, nothing is good in itself except the *good will*. What Kant means by *will* is the “uniquely human capacity to act from principle.” Kant believes that a certain action does not have true moral worth if one does not act in a certain way

“guided by a sense of duty to be fair and honest; in addition to the good will, ‘intelligence, courage, self-control, health, happiness, and other things’ are also good and desirable by all people” and Kant believes that “their goodness depends on the will that makes use of them” (Shaw, 2002, p. 57).

Kantian theories are based on the notion of duty and what he referred as the “Categorical Imperative”; in *Foundations of the Metaphysics of Morals*, he wrote “I should never act in such a way that I could not also will that my maxim should be a universal one”, where he meant that moral agents have to revise the fundamental principles they apply on their actions, deliberate and decide on whether these principle are worthy of being applied universally, and becoming a system of public morality to which all members of society are bound (Day, 1990, p. 50). Known also as the Moral Law, ‘the Categorical Imperative’ runs as follows: ‘ Act only on the *maxim* through which you can at the same time will that it be a universal law’ (O’Neill, 1991, p. 177). Kant’s *maxim* is “the subjective principle of an action, the principle (or rule) that people in effect formulate in determining their conduct” (Shaw, 2002, p. 58): a maxim would “become a universal law” if every person in a similar situation chose to do the same thing for the same reason” (Velasquez, 2002, p. 97). Kant’s *Categorical Imperative* requires that everyone should be treated as a free person equal to everyone else; “there are certain moral rights and duties that all human beings possess regardless of any utilitarian benefits that the exercise of those rights and duties may provide for others” (Velasquez, 2002, p. 97).

For Kant, there is just one command (imperative) that is categorical “necessarily binding on all rational agents, regardless of any other considerations” (Shaw, 2002, p. 58). For Kant, an act is morally right if and only if we can will it to become a universal law of conduct. All commands of duty are derived from the *Categorical Imperative*. MacIntyre (1998) give the best examples:

“The typical examples of alleged categorical imperatives given by Kant tell us what *not* to do; not to break promises, tell lies, commit suicide, and so on. But as to what activities we ought to engage in, what ends we should pursue, the categorical imperative seems to be silent. Morality sets limits to the ways in which and the

means by which we conduct our lives; it does not give them direction. Thus morality apparently sanctions any way of life which is compatible with keeping our promises, telling the truth, and so on” (p. 197).

The freedom in their actions which is the basis for a system of ethics does not free people from their responsibility to live up to moral principles; Kant’s emphasis on duty is sharp enough to accept that one has a duty to tell the truth even if it may harm others, in Kant’s views, one should respect the autonomy of others and should never treat them as means to our ends (Day, 1990, p. 50). One’s duty is one’s own duty irrespective of its consequences. (MacIntyre, 1998, p. 196) Kant believed that one’s motives for acting must be based on acceptance of the *duty* to act rather than just on *performing* the correct act. The intent of the act is as important as the act itself. Unless there is compelling reason for deviating from the norm, universal ethical principles such as truth-telling, fairness, and honesty should be obeyed unless there is a *compelling reason*. (Day, 1990, p. 50).

The universalizable character of the moral rules for Kant finds its meaning by his view that moral rules prescribe categorically, not hypothetically. We infer from these moral rules what we have to do on the assumption that we have some particular goal. The universal acceptability of the moral rules that are “self-imposed and self-recognized, fully internalized principles”, are reflective of a sense of duty that we obey and that comes from within; humans who are rational beings act rationally motivated by a moral insight and drive. The sense of moral duty comes from within as inherent to the concept of the self; the moral duty, in that respect, is a reflection of the moral duty through the “self.” The principle of universal acceptability enables one to observe things through a third eye directed towards the events themselves occurring in the communication context. The implications of the principle of universal acceptability proves that the principle allows the person to walk in the other person’s shoes, the “other person” is the one who is affected by the specific act of the primary “person.”

Kant’s principle of universal acceptability begins with the view that “rational creatures should always treat other rational creatures as ends in themselves and never as only means to ends”, adopted by Shaw (2002) with a humanitarian point of view: “we

must always act in a way that respects this humanity in others and in ourselves” and here are the formulations: “*First formulation*: What makes an action right is that the agent would be willing to be so treated were the positions of the parties reversed. *Second reformulation*: What makes an action right is that the agent treats human beings as ends in themselves” (pp. 59-60). “The first formulation leads in Kant to the following principle: *An action is morally right for a person in a certain situation if, and only if, the person’s reason for carrying out the action is reason that he or she would be willing to have every person act on, in any similar situation*” (Velasquez, 2002, p. 97). The golden-rule is then: “Do unto others as you would have them do unto you.” In doing this, “act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means, but always at the same time as an end” (Velasquez, 2002, p. 99). Treating humanity as an end is a crucial phrase for the aim of reconstructing the global ethical PR profession. What Kant has meant by this phrase is first “respecting each person’s freedom by treating people only as they have freely consented to be treated beforehand,” and second, “developing each person’s capacity to freely choose for him or herself the aims he or she will pursue” (Velasquez, 2002, p. 99). In the professional sense, this means that the practitioners as possessing global communication and PR perspectives should be aware of their practices as the loci of their responsibilities and be competent in their moral reasoning both in their free acts and choices.

The principle arising from the second formulation is as follows: “*An action is morally right for a person if, and only if, in performing the action, the person does not use others merely as a means for advancing his or her own interests, but also both respects and develops their capacity to choose freely for themselves*” (Velasquez, 2002, p. 99). People are capable of free choice since they are not means and objects, but ends and subjects in themselves. The second formulation, for Kant is equivalent to the first; people are of equal value concerning whether an act is morally right or not, a person’s freedom cannot be subordinated to that of any other person, no one can be used to advance another person’s self-interests. In Velasquez’s (2002) words, “people are to treat each other as free and equal in the pursuit of their interests” (p. 100).

For Kant, there are two criteria for us to determine moral right and wrong: *universalizability*, which states that the person's reasons for acting must be reasons that everyone could act on at least in principle; and *reversibility*, which states that the person's reasons for acting must be reasons that he or she would be willing to have all others use, even as a basis of how they treat him or her.

2.3.2.2 Criticisms to the deontological ethics

Criticisms directed towards Kant's ethics focus mainly on the *universalizability* of the *Categorical Imperative* that is focusing on asking whether the *Categorical Imperative* is an adequate test of right, as well as on the right acts that are not motivated by self-interest but merely by a moral insight. Accordingly, Thomas (1993) evaluates the *Categorical Imperative* by saying that feelings, emotion, sympathy, and pleasure are considered as irrelevant to moral worth in the applications of the *Categorical Imperative* (p. 91). This results in disregarding these in order to act morally which seems unrealistic and unsound.

One of the criticisms is focused on the phrase "to treat people as means" by asking what it does mean (Shaw, 2002, pp. 61-62). In general, these criticisms are ways to reconsider Kant's ethics and apply its implications to PR and ethical issues in that area. What does "be willing to have everyone follow" a certain policy mean? Or what does the phrase concerning human beings "merely as a means" mean, or "respecting their capacity to freely choose for themselves"? All of these phrases in Kant's theory represent the questionable but enriching sides of the theory.

Another criticism states as opposed to the theory that there is disagreement concerning what the limits of the moral rights are and concerning how each of them have to be balanced against other conflicting rights. Another focus of the criticisms against Kant's theory is on the criteria of universalizability and reversibility; the defender of the theory argues that the immoral acts are those the bearers of which are unwilling to universalize the same principle. (Velasquez, 2002, pp. 102-103)

2.3.2.3 Other nonconsequentialist perspectives and their critiques

Nonconsequentialists are not necessarily Kantians. The British scholar W. D. Ross is an influential philosopher who rejected utilitarianism by criticizing it as being too simple and as untrue because maximizing happiness cannot be the unique obligation we have. Currently, all philosophers including W. D. Ross think that our moral obligations are *prima facie* ones: “A *prima facie* obligation is an obligation that can be overridden by a more important obligation... But that obligation is not absolute or categorical; it could in principle be outweighed by a more stringent moral obligation” (Shaw, 2002, p. 63). An action is a *prima facie* duty in virtue of having a certain property leading to that specific action’s being done; we cannot know our duties proper but we can know our *prima facie* duties which lead us in business contexts to balance the clashing *prima facie* duties on two opposite sides: this is the point where, as Ross argues, people find themselves in choosing to remain silent by hiding behind their professional duties feel themselves as bound by absolute duties; they prevent themselves from doing enormously good results or preventing bad ones (Dancy, 1991, pp. 224- 227). This may be the point when the communication professionals find out that his client is guilty and remain silent. In that respect, the *prima facie* duties are crucial for professional contextual evaluations.

In the critique of the utilitarianism, the nonconsequentialists claim that before promoting people’s happiness and their well-being, there is a stronger obligation to refrain from not violating people’s rights. This means, rather than the maximization of total happiness, it is important not to violate people’s rights. “In general a *right* is an entitlement to act or have others act in a certain way” (Shaw, 2002, pp. 65-66), or more generally “a right is an individual’s entitlement to something” (Velasquez, 2002, p. 90). A *legal right* is derived from a legal system that permits or empowers the person to act in a specified way or that requires others to act in certain ways toward that person; on the other hand, “*moral rights* or *human rights*, are based on moral norms and principles that specify that all human beings are permitted or empowered to do something or are entitled to have something done for them” (Velasquez, 2002, p. 91). Rights, in that sense, are powerful devices enabling the individuals to choose freely to pursue certain activities or interests and to protect those choices; rights and choices are in close relationship. When we have a *right* to do

something, we are free from any prohibition to realize that activity or that pursuit of interest; additionally, the term *right* also indicates that the person entitled to that right is authorized or empowered to secure one's own or others' interests, and that the person is under subjection of certain prohibitions and requirements on others and that these prohibitions and requirements also enable the person to pursue certain interests and activities.

The *moral rights* which impose prohibitions or requirements on others and that enable individuals to choose freely whether to pursue certain interests or activities, are tightly correlated with *duties*. A person's moral right is in terms of the moral duties other people have toward that person. People have rights and reciprocal relations within themselves in terms of the moral duties they have to each other both as professionals and as citizens ensuring a suitable *standard of living*. By their moral rights, people have their *autonomy* and *equality* in the free pursuit of their interests. This creates a two-way relationship among people who are free to pursue or not pursue their interests as they choose, and respect others to do the same. Through their moral rights, people justify their actions in order to invoke the protection or aid of others. *Moral rights* refer to the requirements of morality from the individual's perspective. People have their rights also as limiting the validity of appeals to social benefits and to numbers; the public welfare is the forthcoming criteria in restructuring of moral rights among people who will possess them (Velasquez, 2002, pp. 92-93).

Not concerned with special relationships, roles, or situations are those moral rights which are not the result of particular roles, relationships, or circumstances called as *human rights*. The practitioner concerned with the ethical and humanitarian issues in both his personal and professional lives has to reconsider the human rights which are universal. In addition to their universality, the human rights are equal rights, are not transferable, and cannot be relinquished. Human rights are natural rights; that is to say, they are not dependent on human institutions; human beings own these rights merely because they are human beings. The human rights can be divided into two categories: "*Negative rights* reflect the vital interests that human beings have in being free from outside interference... *Positive rights* reflect the vital interests that human beings have in receiving certain

benefits... In the case of some positive rights—for example, the right to a decent standard of living, as proclaimed by the United Nations’ 1948 Human Rights Charter—who exactly has the duty to provide the goods and services required to fulfill those rights is unclear” (Shaw, 2002, p. 66). The members of the *negative rights* “can be defined wholly in terms of the duties others have to not interfere in certain activities of the person who holds a given right,” *positive rights* “imply that some other agents (it is not always clear who) have the positive duty of providing the holder of the right with whatever he or she needs to freely pursue his or her interests” (Velsaquez, 2002, pp. 93-94).

When it comes to sum up the critical inquiries of nonconsequentialism, one can say “first, even the deliverances of moral common sense have to be examined critically; and second, nonconsequentialists should not rest content until they find a way of resolving disputes among conflicting *prima facie* principles or rights” (Shaw, 2002, p. 68).

2.3.3 Teleological (consequence-based / consequentialist) theories

The consequentialists do not ask whether a particular practice or policy is right or wrong, but the results to which these practices will lead. The two extremes, for Day (1990), are at one extreme “the *egoists* who argue that moral agents should seek to maximize good consequences for themselves” and at the other extreme “the *utilitarians* who attempt to promote the greatest good (the most favorable consequences) for the greatest number of people” (p. 54).

The consequentialist are more flexible in prescribing solutions to ethical issues; “the teleological theories also provide a clear-cut procedure for confronting moral choices through listing the alternatives, evaluating their possible consequences, and then analyzing each option in light of its impact on others” (Day, 1990, p. 55).

2.3.3.1 Egoism

Egoism associates morality with self-interest and accepts that for an act to be morally right, it has to promote at best an agent’s long-term interests. For egoists, an action’s rightness is measured by their best long-term advantage: “If an action produces,

will probably produce, or is intended to produce for the individual a greater ratio of good evil in the long run than any other alternative, then that action is the right one to perform, and the individual should take that course to be moral” (Shaw, 2002, p. 46). The egoists are personal when they pursue their own best long-term interests, and are impersonal when they claim that everyone should follow their own interests. Shaw (2002) identifies the two misconceptions about egoists: “Although some egoists are hedonistic—as was the ancient Greek philosopher Epicurus (341-270 B.C.E.)—other egoists have a broader view of what constitutes self-interest. They identify the good with knowledge, power, or what some modern psychologists call self-actualization. Egoists may, in fact, hold any theory of what is good” (p. 46). Secondly, “egoists cannot act honestly, be gracious and helpful to others, or otherwise promote others’ interests” (Shaw, 2002, p. 46): even for egoists who seek for their self-interests, doing good at others and advancing the interests of others sometimes are required since this can in return be beneficial for the egoist and may return to them as their own-interests.

According to *psychological egoism*, human beings behave selfishly, all their actions are in fact selfishly motivated and that truly unselfish actions are therefore impossible. Behind the ‘seemingly’ self-sacrificial acts, there are those selfish motivations. Shaw (2002) criticizes the proponents of psychological egoism because whatever examples one may give they will claim that people in the examples are motivated by self-interest, and affirms that “psychological egoism is not a sound theory” (pp. 47-48).

Shaw’s (2002) critique on psychological egoism does also include some others’ critique on Hobbes’s psychology and these critiques argue that human beings naturally desire the good for others although human beings are by their nature selfish, they naturally desire the good of others. Another problem with the psychological egoism is that “ethical egoism is not really a moral theory at all” since it seems that the theory is not successful in satisfying the function of providing “the basic guidelines for cooperative social existence and allow conflicts to be resolved by appeal to shared principles of justification” (pp. 48-49). When people choose egoism as their moral standard, they are guided by their own best interests, and they seek for these interests; they do not take into consideration the event itself or the circumstances. They do not even attempt to be impartial, except when

impartiality serves their interests at best. A final problem concerning ethical egoists is that their approach pursuing after self-interest cannot have an answer towards “seemingly outrageous acts like stealing, murder, racial and sexual discrimination, deliberately false advertising, and wanton pollution” (Shaw, 2002, p. 49).

The current social contract theories revise Hobbes’s social contract theories and define morality as a mutual advantage (though human beings are selfish by their nature); Kymlicka (1991) considers those social conventions not really as *contracts* but as “mutually advantageous conventions as the process by which a community establishes its ‘social contract.’ Mutually advantageous conventions occupy some of the place of traditional morality, and for that reason can be seen as providing a ‘moral’ code, even though it is ‘generated as a rational constraint from the non-moral premises of rational choice’ ” (p. 189).

The assumption of a natural equality in physical power is often false; the Hobbesians are aware of this; they do not claim that people are in fact equals by their nature, but rather they declare that “morality is only possible insofar as this is so” (Kymlicka, 1991, p. 190). In everyday morality, the mutually beneficial activities must respect the rights of others, including the ‘weak’ to defend his / her own interests; in the understanding of mutual advantage, the ‘strong’ does not take profit from the vulnerability of the ‘weak’. However, the moral claims comprise more than all this and mutual advantage cannot be the mere foundation for morality (Kymlicka, 1991, p. 190).

Adam Smith in *An Inquiry into the Nature and Causes of the Wealth of Nations* (1776) has an argument for egoism with practical implications at least in the domain of economics; the entrepreneurs have their freedom to pursue their own interests (their profits) “by suitable (as they saw it) methods of production, hiring, sales and so forth, on the grounds that such a general agreement would best promote the good of the whole community” (Baier, 1991, p. 200). When each entrepreneur works for his or her own good without hindrances from legal or “self-imposed moral constraint” to protect the good of others, then these individual promotions will lead to “the most efficient promotion of the common good because Adam Smith’s concept of an “invisible hand” allows the co-

ordination amongst these various individual economics activities: “For the removal of legal or self-imposed moral constraints on the individual pursuit of self-interest is likely to promote the common good only if these individual interests do not conflict, or if something like ‘a hidden hand’ takes place of these constraints” (Baier, 1991, p. 200).

2.3.3.2 Utilitarianism

The nineteenth century British philosophers, Jeremy Bentham (1748-1832) and John Stuart Mill (1806-1873), introduced utilitarianism into the domain of modern Western ethical thought. Bentham utterly identifies the greatest happiness of the individual with that of the greatest happiness of the greatest number of people (MacIntyre, 1998, p. 235). Mill’s version of utilitarianism also aims at creating the greatest happiness for the greatest number of people with some differences between higher and lower pleasures: “The only motive for obeying the rules necessary to social life is the pleasure to be found in obedience or the pain resulting from disobeying them” (MacIntyre, 1998, p. 235). Besides happiness, other desirable values have also been considered by utilitarians. All versions of utilitarianism are concerned with the *consequences* of an ethical judgment (Day, 1990, p.51).

De George (1999) defines utilitarianism as “an ethical theory that holds that an action is right if it produces, or if it tends to produce, the greatest amount of good for the greatest number of people affected by the action” (p. 57). The opposite case renders the action as wrong. Velasquez (2002) describes utilitarianism as based on the view that actions and policies have to be evaluated on the basis of the benefits and costs they are imposing upon society (p.75). The ‘right’ actions and policies are those which produce the greatest net benefits or the lowest net costs, and these actions and policies that maximize benefits or minimize costs are selected within the utilitarianism’s framework. *Utility* refers to “the benefits of any sort produced by an action”; the utilitarian principle holds that “an action is right from an ethical point of view if and only if the sum total of utilities produced by that act is greater than the sum total of utilities produced by any other act the agent could have performed in its place” (Velasquez, 2002, pp. 75-76).

In Shaw's (2002) definition of utilitarianism, it is "the moral doctrine that we should always act to produce the greatest possible balance of good over bad for everyone affected by our action" (p. 49). Even if the term "good" in here states for happiness or pleasure, the theory was mainly applied over more than mere sensitive issues, and it was directed towards legal and social reform issues "to evaluate and criticize the social and political institutions of their day—for example, the prison system" (Shaw, 2002, p. 49). For Bentham, the community was constituted of the individual persons composing it; the sum of the interests of these people constituted, for Bentham, the interests of the community as a whole. Therefore, those actions promoting the *greatest human welfare* are right; if it is not the case, then they are wrong.

Mill developed the theory of utilitarianism by intensifying the concept of pleasure in opposition with Bentham and saying that the pleasures of the intellect and imagination have a higher value than the pleasures of mere sensation. However, both Bentham and Mill are hedonists in the sense that they view pleasure as intrinsically good or worthwhile. Bentham and Mill were criticized that things other than happiness are or can be also inherently good even if they do not lead to happiness—for example, knowledge, friendship, and aesthetic satisfaction (Shaw, 2002, p. 50).

Dividing utilitarianism into two aspects welcomes the *act utilitarianism* claiming that our unique moral obligation is to maximize the total happiness and act according to this principle; whereas the "*rule utilitarianism* maintains that the utilitarian standard should be applied not to individual actions but to moral codes as a whole" (Shaw, 2002, p. 69). De George (1999) identifies *act utilitarianism* as holding that each and every individual action should be subjected in detail to the utilitarian test, and *rule utilitarianism* as holding that "*utility* applies appropriately to classes of actions rather than to given individual action" (p. 62). The basic strategy of the rule utilitarianism is to take as basis the evaluations of moral rules; the correct moral rules are those that would produce the greatest amount of utility if everyone were to follow them as well as for everyone affected. Velasquez (2002) sums up this approach in two steps:

“I. An action is right from an ethical point of view if and only if the action would be required by those moral rules that are correct. II. A moral rule is correct if and only if the sum total of utilities produced if everyone were to follow that rule is greater than the sum total utilities produced if everyone were to follow some alternative rule” (p. 85).

The *rule utilitarian* asks what moral code (that is, what set of moral rules) a society should adopt to maximize happiness. The principles that make up that code would then be the basis for distinguishing right actions from wrong actions; in order to find out which actions are morally right or wrong, we have to find which actions are to be permitted by a moral system that is “optimal” for the moral agent’s society: “The ‘optimal’ moral code does not refer to the set of rules that would do the most good if everyone conformed to them all the time. The meaning is more complex. The optimal moral code must take into account what rules can reasonably be taught and obeyed, as well as the costs of inculcating those rules in people” (Shaw, 2002, p. 69).

2.3.3.3 Criticisms to utilitarianism

The *act-utilitarianism* can be criticized in three ways: firstly, constantly trying to promote total happiness may lead in people to mistakes. Secondly, if everyone were characterized as *act utilitarian*, such practices as keeping promises and telling the truth would be rather shaky, because each individual would expect others to keep promises or tell the truth only when one believes that doing so would maximize happiness; and finally, the act-utilitarian principle asks much of people because in its realm, each person seems to have to continually be striving to promote total well-being (Shaw, 2002, p. 70).

Though the *rule-utilitarianism* came up with more realistic arguments by offering alternative principles referring to codes and rules maximizing total happiness in the sense of doing more to human well-being, it still faces two main critiques: firstly, *act utilitarianism* maintains that a utilitarian who cares about happiness should be willing to violate rules in order to maximize happiness, though by exceptions. Secondly, nonconsequentialists who most probably view rule utilitarianism as more favorable than

act utilitarianism, still recoil from seeing moral principles determined by their consequences (Shaw, 2002, pp. 70-71).

Utilitarianism can also be criticized in that it seems impossible to calculate all the consequences of an action; then the reply will be concerning certain acts for which there is no need for a calculation of all the possible consequences such as murder, theft, and cases which are alike. Similar objection to utilitarianism is as the following: "...we cannot know the full results of any action, nor can we accurately weigh the different kinds of good and evil that result. The calculation is artificial and not practical" (De George, 1999, p. 66). On the other hand, there are similar past cases where actions with best results providing the possibility to do calculations according to these various findings. In cases where the calculation is not clear, one should revise one's reasoning as well as one's moral assessment. The methods used by utilitarianism are difficult when dealing with values which are complex and almost impossible to measure quantitatively; in addition to this criticism, even though reducing the concern to the evaluation of rules, utilitarianism seems to be inadequate in dealing with issues deeply concerned with justice and rights (Velasquez, 2002, p. 88).

Another objection is about the principle that "an action is right if it tends to produce the greatest good for the greatest number of persons affected by it" by finding the formulation as ambiguous: "are we to put our emphasis on the greatest aggregate of good, or are we to concern ourselves with the good of the greatest number?" This objection's theoretical possibility does not eradicate its implausibility and doubtfulness in real life. Either the aggregate of good or the good of the greatest number, both of these are accepted by the utilitarians since they accept that "there may well be cases in which equal good is produced by two different actions and that in such a case one may choose either alternative" (De George, 1999, pp. 66-67).

2.3.4 The Concept of justice and ethical theories

The basic notion for egalitarianism is that all individuals should be treated equally in terms of rights and opportunities (Day, 1990, p. 51). The nature of justice and

egalitarianism are incorporated in the ethical issues with which the PR practitioners are continuously faced. The concept of justice is closely related with fairness, equality, rights, or what people deserve; although justice concerns the fair treatment of members of groups of people, justice does not merely mean fairness which underlines the role of impartiality and consistency in justice which is merely a formal principle since it does not tell anything about which differences are relevant and which are not, and the satisfaction of this formal principle does not guarantee that justice is done (Shaw, 2002, pp. 87-87).

Justice is bound up with the concept of *equality* because justice requires mostly that “our treatment of people reflect their fundamental moral equality”; justice also requires that people get what they *deserve* or, that each receive his or her due.” Finally, and most importantly related with the ethical issues in PR is that “one is treated unjustly when one’s moral *rights* are violated” (Shaw, 2002, pp. 88). This means that there is a direct relationship between moral or human rights and justice, since the violation of rights is one of the characteristics of injustice. According to the utilitarian concept of justice as John Stuart Mill (cited in Shaw, 2002, p. 90) defines it:

“. . . justice is a name for certain classes of moral rules which concern the essentials of human well-being more nearly, and are therefore of more absolute obligation, than any other rules for the guidance of life; and the notion which we have found to be of the essence of the idea of justice—that of a right residing in an individual—implies and testifies to this more binding obligation. The moral rules which forbid mankind to hurt one another (in which we must never forget to include wrongful interference with each other’s freedom) are more vital to human well-being than any maxims, however important, which only point out the best mode of managing some department of human affairs.”

The utilitarian approach to justice is based on the maximization of happiness which is the ultimate determinant of what is just and unjust.

2.3.4.1 Robert Nozick's libertarianism

Besides the utilitarian approach that associates justice with social utility, *libertarianism* which identifies justice with an ideal of liberty takes justice as freedom, only the free choices individuals make can be claimed as just or unjust: *“From each according to what he chooses to do, to each according to what he makes for himself (perhaps with the contracted aid of others) and what others choose to do for him and choose to give him of what they've been given previously (under this maxim) and haven't yet expended or transferred”* (Velasquez, 2002, p. 115).

Libertarianism rejects the utilitarian's concern for total social well-being since it consists of respect for individual liberty. (Shaw, 2002, p. 94). Nozick's theory of justice begins with the “Lockean rights” that is from the premise that people have certain basic morals or rights which are both negative and natural. They are negative because they require that people restrain themselves from acting in certain ways, or from interfering with others; people are not obliged to do anything positive to each other. They are natural, for Nozick, because we possess them independently of any social or political institutions (Shaw, 2002, p. 95). Nozick claims that the negative right to be free from the coercion of other human beings is the only basic right that each individual possesses. This negative right has to be recognized as owned by every individual who has a separate life and an equal moral weight which cannot be sacrificed for the sake of other people. In that respect, Nozick takes the Kantian principle that individuals are not means but ends in themselves and cannot be used for the sake and interests of others without their consent (Velasquez, 2002, p.103). Accordingly, the only distribution that is just is that which results from free individual choices. As for Nozick, “each individual is autonomous and responsible, and should be left to fashion his or her own life free from the interference of others—as long as doing so is compatible with the rights of others to do the same”, the PR practitioner has to respect the human beings' uniqueness in their being both as subjects and objects of ethical issues.

People are free in doing whatever they want either as labor or manufacturing the products by that labor. This freedom makes people also free to acquire property. Compulsive and coercive restrictions on freedom which are considered as immoral (except

the restriction of coercion itself) “justify the free use of property, freedom of contract, the institution of free markets in which individuals can exchange goods as they choose without government restrictions, and elimination of taxes for social welfare programs”; the “free market system” which Nozick advocates also depends on an underlying system of coercion: I can sell something only if I first own it, and ownership depends essentially on an enforced (coercive) system of property laws” (Velasquez, 2002, p.104). The libertarian approach to such different kinds of freedoms also faces the conflicting interests of those many freedoms.

Nozick’s *entitlement theory* refers to the idea that people are entitled to their holdings such as goods, money, and property as long as they have acquired them fairly. Nozick’s first principle in this theory reflects the thinking of John Locke because it concerns the original acquisition of holding, that is the appropriation of unheld goods or the creation of new goods. With the invention and introduction of money, limits to property rights were overridden. Nozick’s second principle is concerned with the transfer of holdings from person to person and its relation with the concept of justice. Nozick’s third principle brings out the necessity of acquitting a holding according to the previous two principles. Nozick (cited in Shaw, 2002, p. 96) sums up his theory as the following:

- “1. A person who acquires a holding in accordance with the principle of injustice in acquisition is entitled to that holding.
2. A person who acquires a holding in accordance with the principle of justice in transfer, from someone else entitled to the holding, is entitled to the holding.
3. No one is entitled to a holding except by (repeated) applications of 1 and 2.”

The criticisms for Nozick are mainly concentrated upon the major difficulty in the theory which preserves a certain value, that is freedom from the coercion of others, and sacrifices all other rights and values to this freedom without giving any persuasive reasons why this sacrifice should be done: “Opponents of the libertarian view argue that other forms of freedom must also be secured, such as freedom from ignorance and freedom from hunger” (Velasquez, 2002, p. 116).

Another criticism of libertarianism claims that the theory's principle of distributive justice will create benefit for the advantaged and unjust treatment for the disadvantaged. When there is help for the disadvantaged such as from charities and other institutions, he or she owns that property coming from those people, from 'others.' A person's share of goods depends on either what he or she earns by his or her personal efforts or from other people as help. However, if there is no help from such organizations, or any other person, then the person in the disadvantaged and unlucky position will suffer, and those advantaged will benefit from a greater share.

2.3.4.2 John Rawls's "A Theory of Justice"

The best-known proponent of the Kantian contractarianism, John Rawls presents one contemporary version of the egalitarian idea outlined in his book *A Theory of Justice*. Schneewind (1991) underlines that, for Rawls, justice can only be achieved through something like a social contract in which we all autonomously agree on how institutions in our society have to be structured in order to be just (p. 156). In addition, Rawls considers people as 'ends in themselves'; this implicitly points at a concept of moral equality (Kymlicka, 1991, p. 191). The duty which people have is not by moral consent or mutual advantage but Rawls recommends that self-interested individuals enter into a social contract that minimize harm to the weakest parties. They should step into what he calls an 'original position' behind a hypothetical 'veil of ignorance.' This 'original position' stands for a condition by which a contract gives equal consideration to each of the contractors, that is *if it is negotiated from a position of equality* (Kymlicka, 1991, p. 191). This is a sign for a cooperative venture among people for justice. In this state behind a 'veil of ignorance', people are temporarily deprived of knowledge (ignorant) about themselves that may influence judgments in their favor, such as sex, age, race, social status, and any other characteristics specific to themselves. By this process, self-interested moral agents are forced to think impartially and to consider the views of others free from their own cultural biases. In this way, ethical decision-making processes can be realized independently of social, political, economic, and other distinctions. "A system of ethics based on equality according to what individuals deserve rather than special privilege" is welcomed thanks to Rawls' veil of ignorance; "in other words, there should be no double standard of ethical

treatment *unless there is an important and morally defensible reason to discriminate*” (Day, 1990, p. 51). Rawls offers a modern alternative of social contract theory, in the tradition of Hobbes, Locke, Rousseau, and other earlier philosophers (Shaw, 2002, p. 102).

The hypothetical question that Rawls asks in here is “what principles would people choose in this sort of original position?”, or differently asked “what we would choose as the fundamental principles to govern society if hypothetically, we were to meet for this purpose in what he calls the ‘original position?’ ” Accordingly, the principles of justice on which people agree in the original position are just. The PR practitioners would rather hypothetically define themselves in a certain original position concerning ethical issues, and give birth to those principles of justice in ethical issues. Because in ‘this original position’, the principles are agreed upon under conditions of equality and free choice, people can agree on some governing principles on the basis of mutual self-interest: “By analogy, if we make up a game and all agree ahead of time, freely and equally, on how the game is to be played, nobody can later complain that the rules are unfair” (Shaw, 2002, pp. 103).

Once the rules which are chosen behind the veil of ignorance are agreed upon, then the veil is lifted. The general knowledge of history, sociology, and psychology is there for people, and then the veil is lifted (Shaw, 2002, p. 103). The function of the veil of ignorance is that it brings to people, especially to PR practitioners, objectivity, and impartiality, as the original position allows equality and fairness penetrate into the communication processes followed by agreements.

John Rawls’s theory is based on the assumption that a fair method will be helpful too settle conflicts involving justice (Velasquez, 2002, p. 116-117). Rawls’s two basic principles of justice which proposes us a fair method to resolve conflicts are as follows:

- “1. Each person is to have an equal right to the most extensive total system of basic liberties compatible with a similar system of liberty for all.
2. Social and economic inequalities are to satisfy two conditions: First, they are to be attached to positions and offices open to all under conditions of fair equality of

opportunity; and second, they are to be to the greater expected benefit of the least advantaged members of society” (Shaw, 2002, p. 105).

The first principle called as the *principle of equal liberty* entails the basic liberties to which people have their rights such as freedom of thought, conscience, religious beliefs, and of political choices—explicitly except the right to own certain kinds of property. According to this first principle, each citizen’s liberties have to be protected from the invasion of others and have to be equal to the liberties of other people. The first principle is concerned with the basic liberties including “the right to vote, freedom of speech and conscience and the other civil liberties, freedom to hold personal property, and freedom from arbitrary arrest” (Velasquez, 2002, p. 117). The first principle prohibits the use of force, fraud, or deception in contractual transactions and necessitates that just contracts should be honored; therefore we feel ourselves free to make contracts and are not afraid of being defrauded or of that our contracts will not be honored. In the PR contexts, the ethical communication approach finds the necessity in respecting the privacy of the practitioners who are unified under the institutionalization of the profession as whole. The profession’s responsibilities to the society’s members must be owned and practiced through by respecting the societal norms and values as well as the liberties of the individuals in the society both as citizens, individuals and professionals.

The second principle called as the *difference principle* is concerned with the social and economic inequalities such that there are no differences between the positions and offices but between the prestige, wealth, taxation, and compulsory services attached to these positions and offices. The differences about which Rawls talks about are concerned with the characteristics related to “wealth and power, honors and rewards, privileges and salaries” attached to different roles in society. Opportunity for all, for each and every citizen to fill in those positions is embedded with the conditions of competition as all of this brings greater economic and social rewards to individuals. When people have equal opportunity to qualify for the more privileged positions in society and its institutions, this means that people will be nominated for specific positions according to the requirements of the job only, leaving no room for any kind of discrimination. According to the second point of Rawls’s *difference principle*, “inequalities are justified only if they work to the

benefit of the least advantaged group in society. By 'least advantaged,' Rawls simply means those who are least well off" (Shaw, 2002, p. 105-106). A productive society will incorporate inequalities; however there are those steps that one should take in order to improve the position of the most needy members of the society such as the sick and disabled persons. Unless such improvements, things will be worse than before. The difference principle is mainly concentrated on maximizing the benefits of the least advantaged, because the argument goes as follows: "the more productive a society is, the more benefits will be able to provide for its least advantaged members" (Velasquez, 2002, p. 117). The resources are to be used much more efficiently in order to preserve our natural existence in the world as a global community. The PR practitioners have to be aware of their responsibilities towards the good of the global community and the basic needs of individuals especially those who are the least advantaged.

Rawls's theory of justice built up around his conception of the *veil of ignorance* argues that people in the original position care about the equal distribution with a social and economic arrangement that will provide them the highest minimum. The economic inequalities are not always against the least advantaged; "Rawls's principles permit economic inequalities only if they so in fact benefit the least advantaged" (Shaw, 2002, p. 107). Every person has an equal opportunity to advance through the use of his or her own abilities, efforts, and contributions ensured by the principle of fair equality of opportunity (Velasquez, 2002, p. 119).

Rawls puts emphasis on the difference principle by stating that the main modification he makes on the utilitarian principle resides in the restriction he makes through excluding "the justification of inequalities on the grounds that the disadvantages of those in one position are outweighed by the greater advantages of those in another position" (Shaw, 2002, p. 108).

Rawls (cited in Shaw, 2002) considers society as a cooperative project for mutual benefit:

"...The naturally advantaged are not to gain merely because they are more gifted, but only to cover the costs of training and education and for using their

endowments in ways that help the less fortunate as well. No one deserves his greater natural capacity nor merits a more favorable starting place in society. But it does not follow that one should eliminate these distinctions. There is another way to deal with them. The basic structure can be arranged so that these contingencies work for the good of the least fortunate. Thus we are led to the difference principle if we wish to set up the social system so that no one gains or loses from his arbitrary place in the distribution of natural assets or his initial position in society without giving or receiving compensating advantages in return” (p. 110).

The criticisms for Rawls’s theory of justice attack the theory by finding the original position as a weak and non adequate method for choosing moral principles. The original position in which individuals choose the moral principles does not satisfactorily offer moral justifications for the moral principles. Some other critics defend the view that people in the original position do not choose those principles at all. According to the utilitarian point of view, people in the original position would choose the utilitarian principles rather than the Rawls’s moral principles. Another criticism claims that Rawls’s principles are mistaken and opposed to our basic convictions and to our beliefs concerning what justice is.

Velasquez (2002) summarizes five positive claims on Rawls’s theory: firstly, the basic values embedded in our moral beliefs such as freedom, equality of opportunity, and concern for the disadvantaged are preserved in the theory; secondly, the theory is coherent with the basic economic institutions of Western societies by not rejecting neither the market system, work incentives, nor the inequalities consequent on a division of labor; thirdly both the communitarian and individualistic strains are incorporated into the theory; fourthly, Rawls’s theory takes into account the criteria of need, ability, effort, and contribution; and finally Rawls’s proponents defend his theory by the moral justification that the original position provides, people in the original position choose impartial principles that take into account the equal interests of everyone, this is the essence of morality (p. 120).

John Rawls's contractarian and egalitarian theory of justice are significant in offering the ethical communicators a methodology for seeing more than the visible, even the non-visible. After all the above theories, Rawls's theory of justice offers the PR practitioners a new face of global ethical considerations.

2.3.4.3 Carol Gilligan's ethic of care

The standards of caring consider the partiality we have to show to those close to us and ignore the demands of impartiality. According to psychologist Carol Gilligan's morality of care, the aim is not based on following universal and impartial principles, but on attending and responding to the good of particular concrete persons with whom we are in a valuable and close relationship. A certain domain and concern of morality is expressed through sentiments or virtues like compassion, concern, love, friendship, and kindness (Velasquez, 2002, p. 125). There are mainly two demands of an ethic of care:

- “1. We each exist in a web of relationships and should preserve and nurture those concrete and valuable relationships we have with specific persons.
2. We each should exercise special care for those with whom we are concretely related by attending to their particular needs, values, desires, and concrete well-being as seen from their own personal perspective, and by responding positively to these needs, values, desires, and concrete well-being, particularly of those who are vulnerable and dependent on our care” (Velasquez, 2002, p. 125).

Velasquez (2002) builds up a definition for an ethic of care encompassing the obligations that a *communitarian ethic* advocates or supports; these obligations occur within the context of larger systems of relationships forming the concrete body and existence of communities (pp.125-126). As the individual's existence cannot be separated from the existence of others, and the relationships with others, in the positive sense, concerned with caring for others, the PR practitioner cannot be separated from such an idea of caring for others both in the sense of the relations with other practitioners. People cannot be separated from caring relationships with others. The practitioners are individuals and professionals all at once.

There can be cases where some conflicts occur between the demands of an ethic of care and those of justice in the sense that when a practitioner has to favor his or her friend, he or she may be violating the requirements of justice towards the whole community constructed all around. The conflict can also occur between the practitioner's institutional and relational roles, and he or she may be left out to choose between the two. The theory was targeted by certain objections such as degenerating into unjust favoritism; the proponents of an ethic of care may respond that "although the demands of partiality can conflict with other demands of morality, this is true of all approaches to ethics" (Velasquez, 2002, pp. 128). The reply to various criticisms turned against the ethic of care goes as follows: "...an ethic of care seems to demand that people sacrifice their own needs and desires to care for the well-being of others. However, proponents of caring can respond that an adequate view of caring will balance caring for the caregiver with caring for others" (Velasquez, 2002, p. 129). This is the difference between approaches to ethics underlining impartiality and universality, and an ethic of care (together with some others) emphasizing partiality and particularity.

2.3.5 Ethical relativism as a versus to ethical universalism

Rejecting the approach of basing moral choice on unchallengeable values, and taking the virtues of relative values has been a response to the absolutist ideas of Kant; the most notable proponents of this philosophy, sometimes referred to as 'progressivism' are Bertrand Russell (1872-1970) and John Dewey (1859-1952). For what is called as relativism, what is right or good for one is not necessarily right or good for another, even under similar circumstances. Each person determines what is right or wrong for himself or herself. The extreme point by relativism is moral anarchy in which individuals put claim to no ethical standards at all; and in a less extreme one, there are those who believe in certain moral principles, such as telling the truth introducing the term *situation ethics* to our moral glossary. According to Day (1990), "situationists decide on a case-by-case basis whether it is expedient to deviate from the rule. This is ad hoc decision making at its worst and can hardly be used as a model of ethical decorum" (Day, 1990, p.52).

According to John Merrill (cited in Day, 1990, p. 52), the specificity and difference of each case and each situation demands a different standard leaving no room for absolutes in ethics, and leaving people alone to run their lives by their own considerations and evaluations. However, it is still believed that, if the majority believes something is ethical, then it is ethical. It does not in fact offer objections to relativism but underlines a societal need depending on the individuals' dissatisfaction of their own decisions by themselves and points at a social approval (Day, 1990, p. 52).

According to ethical relativism, there is no rational way of determining whether an action is morally right or wrong because different societies have different ethical beliefs; the only thing we can do, for ethical relativists, is to ask whether the people of this or that society believe it is morally right or wrong: "Ethical relativism is the view that there are no ethical standards that are absolutely true and that apply or should be applied to the companies and people of all societies. Instead, relativism holds that something is right for the people or companies in one particular society if it accords with their moral standards and wrong for them if it violates their moral standards" (Velasquez, 2002, p. 22). The phrase "when in Rome, do as the Romans do" means that one should always follow in one's moral reasoning, the moral standards of the society where one belongs to.

Shaw (2002) defines *ethical relativism* as "the theory that what is right is determined by what a culture or society says is right....for the ethical relativist there is no absolute ethical standard independent of cultural context"; the diverse composition of human values and the multiformity of moral codes to support their case" are the basic points that ethical relativism underline (pp. 13-15).

De George (1999) defines normative ethical relativism by an exemplary claim that the theory can make: "*when any two cultures or any two people hold different moral views of an action, both can be right*" because the judgments of right and wrong are culturally determined and transcultural judgments do not have any sense in that respect (p. 41).

The most important criticisms against relativism are as follows: firstly ethical relativism undermines any moral criticism of the practices of other societies as long as

their actions conform to their own standards; secondly, for the relativists there is no such thing as ethical progress concerning moralities and moral standards; thirdly, it makes no sense for people to criticize principles or practices accepted by their own society (Shaw, 2002, p. 14); and fourthly, people's different moral beliefs about some issue mean that "if ethical relativism were true, then it would make little sense to criticize the practices of other societies so long as they conformed to their own standards" (Velasquez, 2002, p. 23).

The main problem of the ethical relativism is that it holds that the moral standards of a society are the only criteria by which actions in that society can be judged. This indicates that the theory is mistaken in the general sense; however it brings us many precious ideas concerning the reconstruction of our world-views for a more realistic perspective within the domain of communication: "The ethical relativist correctly reminds us that different societies have different moral beliefs, and we should not simply dismiss the moral beliefs of other cultures when they do not match our own. However, the ethical relativist is wrong to conclude that all moral beliefs are equally acceptable and that the only criteria of right and wrong are the moral standards prevalent in a given society" (Velasquez, 2002, p. 24).

In his famous essay 'Is Business Bluffing Ethical?' Albert Carr's analogy with poker describes the impersonal character of business practiced by individuals and corporations as a game which has a special strategy and special ethical standards, and which makes us accept and tolerate certain things which we normally think of as wrong:

"Poker's own brand of ethics is different from the ethical ideals of civilized human relationships. The game calls for distrust of the other fellow. It ignores the claim of friendship. Cunning deception and concealment of one's strength and intentions, not kindness and openheartedness, are vital in poker. No one thinks any worse of poker on that account. And no one should think any the worse of the game of business because its standards of right and wrong differ from the prevailing traditions of morality in our society" (cited in Shaw, 2002, p. 15).

What Carr defends here is a kind of ethical relativism: Business has its own moral standards, and business actions should be evaluated only by those standards. Is PR with a global communication approach has its own standards by which business actions should be evaluated? To be debated on with a further approach.

Shaw (2002) asks the necessary question of whether business is a separate world to which ordinary moral standards don't apply or not (p. 15); he replies Carr's "game of business" and to his poker analogy by saying that the analogy is by itself weak:

"For one thing, business activity can affect others—such as consumers—who have not consciously and freely chosen to play the 'game.' Business is indeed an activity involving distinctive rules and customary ways of doing things, but it is not really a game. It is the economic basis of our society, and we all have an interest in the goals of business (in productivity and consumer satisfaction, for instance) and in the rules business follows. ... In sum, by divorcing business from morality, Carr misrepresents both. He incorrectly treats the standards and rules of everyday business activity as if they had nothing to do with the standards and rules of ordinary morality, and he treats morality as something that we give lip service to Sundays but that otherwise has no influence on our lives" (Shaw, 2002, p. 15).

This is the theoretical framework based on philosophy which opens up a common platform for both theory and practice where communication practitioners should revise the PR profession by the help of a bridge between daily life and business issues in ethics.

3. ETHICS AND A GLOBAL COMMUNICATION APPROACH: A COMMON PATH TO PUBLIC RELATIONS ETHICS

3.1 Globalization and Communication

3.1.1 What is globalization?

Hoogvelt (1997) defines globalization and its relation with its forerunner movements like internationalization, and transnationalization in the context of economic globalization and the multinational organizations; this is the way Hoogvelt (1997) underlines and opposes the confusion of globalization with “the integration of real territorial economies world-wide” (pp. 114-115). Waters (cited in Clark, 1997) asserts that globalization is a key concept and idea of the 1990s referring to the transition of human society into the third millennium (p. 16).

Barker and Aydin investigate the meaning of ‘globalization’ and its usages in different contexts as follows:

“A review of literature suggests that the term “globalization” is used in at least three different contexts. Some view it from a *holistic* perspective rather than as a collection of domestic markets. The second meaning is that of standardization versus adaptation. The third meaning of globalization refers to the environments of the firm, such as micro and macro levels, and includes only the macro variables within the domain of globalization” (Hassan & Kaynak, 1994, p. 285).

In the holistic meaning of globalization, the world as a globe, without deconstructing its parts to understand the globe itself, is taken at hand; the holistic approach considers the world factors with a broader and integrated point of view as well as with a method analyzing the system as a whole in strategic decision making. The world is an integrated system. One worldwide strategy is used while different strategies for different regions are also analyzed from a global perspective. The understanding of a

global industry and the 'globalness' within the context of global businesses necessitate having multidomestic orientations with a global perspective. The standardization perspective views the world as a single entity and unity; similarly, the macro variables in this global economy reflect the meaning of globalization in business practices (Hassan & Kaynak, 1994, pp. 285-287).

Accordingly, in *Globalization and the Challenges of a New Century* edited by O'Meara et al. (2000), Berger points out globalization's becoming a cliché carrying out many senses of the term such as economic and cultural globalization with vast social and political implications (p. 416). In that sense, a wide context of a global culture also includes all these implications.

The sociology of globalization from the perspectives of Roland Robertson, David Harvey, and Anthony Giddens (cited in Hoogvelt, 1997) are beneficial to develop a cross-cultural understanding of PR with a global communication approach (pp. 114-121). Robert Robertson (cited in Hoogvelt, 1997) builds up "a conventional mainstream sociological theory of society as a social system"; he uses Parsons' formulation "in which any social system is thought to have four subsystems that are functionally related to serve the maintenance of the whole" (p. 116). The subsystems of this social system are "the economic (adaptive function); the political (mobilization for collective purposes); the social (integrative function); and finally the cultural (providing the governing value system necessary for reproducing the system through time)" (p. 116). Robertson argues that with the rise of capitalism and the spreading networks of international business and trade, the social system's building at the global level has accelerated in addition to the international cooperation between the states as well as the emergence of international organizations. These cultural issues becoming the agenda of the millennium lead to religious, legal or diplomatic, and industrial problems such that the binary oppositions built up between West and East (Christianity and Islam; Democracy and Absolutism), between those who aspect norms along with the industry and those who reject these. Robertson (cited in Hoogvelt, 1997) has two concepts concerning cultural interaction: "compression of the world" and "global consciousness." The first refers to the way one part of the globe affects the other. What happens in Europe and America affects Far East, both economically and therefore

socially, politically, and culturally speaking. The second one refers to the way people of the world as a whole produce certain discourses through mass communication on such issues as “human rights, world peace, saving the planet” (p. 117).

David Harvey (cited in Hoogvelt, 1997), on the other hand, reminds us that “there is a *time* and a *place* for everything” (pp. 117-118). When *space* is organized, social relationships between activities, things and concepts, and also between people are also defined. The conditions offered to a child who is born in the Middle East are different from a child who is born in Europe. Organizing time is also crucial for exercising power over ‘others’ in an effective manner. *Fordism*, the system of production referring to a serial mass production that provides standardized products understood within a large amount, is significant because it is a good example of how minutes even the seconds are important for the competitive business activities. *Post-fordism* opens up a new way to discuss the change and shift from a standardized understanding of business activities to the information technology for general purposes and to the decentralized forms of business processes and labor forces themselves. Both the time and space relationships understood in this context, both the time of production and the time of circulation refer to the way the capital or money is turned into profit. The greater is the speed of the capital or money circulation, the greater the profit will be.

Finally, Anthony Giddens (cited in Hoogvelt, 1997) discusses the relationship between time and space as in capitalist societies, *space is expressed in time* (p. 119). He “calls this ‘time/space distantiation’, which is a measure of the degree to which the friction of space has been overcome to accommodate social interaction” (p. 119). For him, “this shrinking of the world to a ‘global village’ amounts to a virtual *annihilation of space through time*” as best summarized by his words:

“Globalization can thus be defined as the intensification of world wide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa” (cited in Hoogvelt, 1997, p. 119).

For Giddens, globalization is a result of modernity. Globalization is nothing but the rebuilding of the capitalist modernity on such dimensions as economic, political, and cultural. Robertson (cited in Clark, 1997) “notes that, for Giddens, globalization becomes ‘*an enlargement* of modernity, from society to the world. It is modernity on a global scale” (p. 23). This includes also the inner logic of globalization with all its implications in terms of technology, economic organization, social and cultural change. Accordingly, globalization does not characterize an independent and linear transformation; on the contrary, it refers to transformation processes in our life styles, business operations, governmental affairs, education, and any other area including organizations (production and reproduction) and inconsistencies (crises and change). These transformation processes are in a way the result of the electronic revolution making all kinds of information easy to access through either the Internet or other means.

3.1.2 The Concept of social communication and cooperation

Sigman (1987) underlines that communication is “the means by which social reality is created, lived through, sustained, and/or altered”; in that sense, communication is the mechanism whereby information is used to construct reality for individuals, rather than a process whereby information about an external world is shared by individuals (pp. 4-13). From various researchers and theorists’ point of views, Sigman (1987) defines the active and dynamic aspect of social reality as communication itself in the sense that there exist distinctions and differences among people as subjects, objects, and behaviors, which are all constructive of the interactions and interactional events among them all; the relationship between communication and social reality does not lead to individuals who construct and create social reality, instead people as subjects of interactional events recreate and appeal to the historically prior and continuing social reality (pp. 5-6).

Joos’ (cited in Sigman, 1987, p. 7) concept of cooperation and its link the social communication including the individuals’ place within the constitution of society is as the following: “the community’s survival depends on cooperation; and adequate cooperation depends on recognizing the more and less responsible types of persons around us. We need

to identify the natural burden-bearers of the community so that we can give them the responsibility which is heaviest of all: we make them responsible for cooperation itself.”

In a world where the division between those who profit the most from the system in the new world economy and those who have been excluded from the system is rather high, the proportion of the people who cannot buy what they want either with cash or with credit is relatively very low to those who can (Barnet & Cavanagh, 1995). The global market functions as a shopping mall for the minority of the world population; this represents the division between the poor and the rich.

3.2 International and Global Public Relations

Guth and Marsh (2003) takes the United Nations Development Program’s (UNDP) definition of globalization as “the growing interdependence of the world’s people through shrinking space, shrinking time, and disappearing borders” (p. 524). The inevitable link between economies of different nations, developments in technology and transportation gave PR practitioners the feeling of “interconnectedness”; this is in close relationship with the growth in the number of practitioners and in the influence of the profession: the struggle for credibility, excessive demand for greater integration and accountability in the profession, more targeted approaches, rapid response in planning, awareness of the non-traditional workplace, and finally a sense of vision to embrace the rapidly growing society (Guth and Marsh, 2003, pp. 524-539).

Concerning the modern environment, Maidment and Eldridge (2000) suggest that “the historical factors of production remain the same today; the key is to learn to use them in the most efficient and productive way possible. The factors of land (raw materials), capital (money and machinery), and entrepreneurship (organization and management) are all easily transferred from country to country and from market to market” (p. 37). Seitel (2001) identifies the factors that shape today’s global environment such as economic globalization (easier communication, increase in competition), shifting public opinion (instant communication, quick response), aging of society (people over 55 are dominant groups in consumer market in the USA), “leanness and meanness” (downsizing), corporate

responsibility (giving back to society), technology (the Internet), “bigness is back” (associations, mergers in industrial domains), and more accountability (high standards of ethical conduct) (p. 473). In relation with these factors, PR professionals have to find “tailored approaches” and creative solutions based on “increased specialization,” in communicating with their various publics and stakeholders; they have to be aware of the globalization and its effects, and have to manage different points of views with a research and results orientation, and they should “represent high values” as “the keepers of the reputation” in a firm in cooperation with the CEO, or for their clients and employers in general: this is the link between “ethics and reputation” (Seitel, 2001, pp. 474-475).

Wilcox et al. (2003) define international PR as “the planned and organized effort of a company, institution, or government to establish mutually beneficial relations with the publics of other nations” (p. 378). Reversibly speaking, these publics can be defined as “the various groups of people who are affected by, or who can affect, the operations of a particular firm, institution, or government. . . . On the international corporate PR level, differences in language, laws, and cultural mores among countries pose serious problems. There is also a need for both managers and employees to learn to think and act in global terms as quickly as possible.” (pp. 378-379).

PR has been internationalized with various professional associations all around the world in Canada, Latin America, Europe, Asia, Eastern Europe, Russia, Australia, Middle East, and Africa (Seitel, 2001, pp. 475-478). “In the current global economy. . . . when PR practitioners study unfamiliar cultures, they often are studying consumers and business partners in other nations. ‘Cultural diversity and identity,’ says the author of *Multicultural Public Relations*, ‘tend strongly to conform to national borders’” (Guth, Marsh, 2003, p.452). The nine-stage process for becoming effective cross-cultural communicators are for Guth and Marsh (2003) “awareness, commitment, research, local partnership, diversity, testing, evaluation, advocacy, and continuing education” (pp. 463-468).

Heath (2001) questions “whether a global organization (business, nonprofit, or governmental) can meet or exceed the expectations of a Babel of voices and cultures without loosing its identity by trying to be everything to all markets and publics” (p. 625).

Correspondingly, Taylor (2001) evaluates the role of PR in an international context as valuable as its practitioners can counsel their organizations, employers and clients “during a time of transition and uncertainty”, and they can “positively affect the developing nations of the world” by participating into the development communication, building nations, and preventing wars in the international contexts (p. 628). The lines and paths for future research include the extensions of Grunig’s symmetrical communication activity in PR, *contextual research* for an understanding of PR practices in different countries, ethics education and codes for the profession in the international domain for the profession (Taylor, 2001, pp. 630-636); this makes the PR practices in the local domains as its representation in different contexts.

PR practices in multinational organizations require an enlargement in depth to face similarities and differences between domestic and international PR; Adler’s (1997, cited in Wakefield, 2001, p. 643) argument about the “paradigm shift” by the multinationals’ “casting off” domestic myopia can be applied to PR the practitioners of which will take “the global” as a “strategic umbrella which all domestic programs are carried out”; for Adler (1997, cited in Wakefield, 2001, p. 643), “rather than global management being a subset of traditional domestic management approaches, single-culture, domestic management has become a limited subset of global, cross-cultural management.” For an understanding of ethics in international development, Larrison (1998) suggests a two-leveled assessment: firstly, on the *macro-economic level*, “dispassionate ethical absolutism” is applied to the use of economic tools to encourage stabilization, liberalization and, ultimately, sustainable economic growth and development”; secondly, the *micro-ethical level* (local level) is concerned with local development efforts and sticks to ethical relativist principles with a “high degree of cultural sensitivity” (pp. 66-67). The application of this approach to international development upon PR with a global communication approach also adverts to a demand for “a set of global or micro-ethical standards” with a direct connection to the emergence of global communication standards. This is the link between the local and the global, more stress put on the local to possess a global vision in practices of PR. Similarly, in the multicultural contexts of the multinational companies, cultural differences on the organizational, national, and individual levels are important for communicators because they should possess sensitivity

to global issues like famine, illnesses, and environmental hazards even though they actually work on a local level. They also have to be aware of the power relations specific to the countries for their relationship building processes like government control over the media (Newsom, Turk, Kruckeberg, 2001, pp. 651-653); because power operates through ethics and ethical issues directed towards individual or corporation as a moral agent by receiving their tacit consent.

Iyer's (2001) discussion on the intersection between international business and business ethics which emphasizes "several recent conceptions on ethics of the multinational corporation and international codes of ethical conduct" (p. 21) is transferable into the domain of PR; the reason for that is the rising domain of communication business and the importance of the measurability of ethical issues as a significant concern for PR ethics and research, and for comparing professionals' different practices as reflections of their behaviors and ideas. The organization of ethical judgments along dichotomous dimensions like "individualism-collectivism, universalism-relativism, or moral relativism-moral isolationism" (Iyer, 2001, p. 9) is not a distinction between local and global as pointing out another dichotomy like East and West, but it is rather a variety and differences approach for PR arising out of the international, multicultural domain of (business) life issues. These differences and varieties are not only new territories for research and daily business practices in the PR but also are new visions for local concerns as well. The intersection between the PR and PR ethics also welcomes the professionals and their companies or employers who respect basic transcultural rights related to these differences and varieties in their business practices; in the light of Verstraeten's (1998) consideration of the transnational basic rights as important for the legitimacy of the profession (p. 114), professionals do not have insights to these will fail in having legitimacy and end up losing their legitimacy as well as that of their company or employer, or client as they have great impact on their communication processes and planning.

Kruckeberg's (1996) discussion on a global perspective on PR ethics, and on the practices of PR in the Middle East compared to the "First World" does concern the question whether PR (ethics) can be universal, and it points at a requirement for cultural relativism in PR ethics as well. Grunig and White (cited in Kruckeberg, 1996) explain this

link between “excellent” PR demanding “symmetrical” practice and universalism; for them ethics is not an outcome but a process of PR where differences come together around homogeneity (p. 183). The professionals coming together under the umbrella of the profession have to give meaning to the diversity of cultures both in terms of their societies and their practices; trust and solidarity between professionals are some of the important aspects for the moral development of the profession though this is only tried to be through values, codification, and redefining the field (not necessarily appealing to a constant conception of ethical values). This brings the issue to a cultural relativism between different nations and cultures where universalism in PR ethics is not precluded much as it is in the West; this does not erase the fact that practices of PR is highly symmetrical in the Middle East. There are two approaches towards cultural relativism and ethical codes: one claims that “cultural relativism is not problematic for a universal ethics code” (Kruckeberg cited in Roth, 1996, p. 151) and the other states that a universal ethics code is not necessary because practitioners choose to be ethical due to their personal beliefs and their desire for respect (Wright cited in Roth, 1996, p. 151). Rethinking cultural variables and multicultural contexts of the practice, a global communication approach seems to be a need for the profession to possess its distinctive role on a global scale. The consideration of power relations as exertions of power by different countries and organizations together with its effects and hazards have to be reconsidered by the PR professions who should carry out flexibility in their interpretations that is a condition for mutual understanding. International cooperation for the PR profession passes through reconsidering ramifications of the codes of ethics in PR and providing codes guiding the global practice.

3.3 Crisis Planning Ethics

The concept of crisis has both negative and positive connotations in PR due to the communications stages for handling it. Fearn-Banks (2001) defines crisis as “a major occurrence with a potentially negative outcome affecting an organization as well as its publics, services, products, and/or good name” (p. 480). Fink (1986, cited in Fearn-Banks, 2001) states the main aspect of a crisis inherent in its being a “turning point” and is characterized by a certain degree of risk and uncertainty; this also reflects that a crisis is not necessarily irreparable but can be turned into a better point for the organization as the

target context of the crisis: “Good things can come out of a crisis—if an organization is prepared” (Guth and Marsh, 2003, p. 410), and if the PR practitioners prepared all the necessities for a good and effective crisis planning.

The interrelated concepts of issues management, risk communication, crisis management, and crisis communication are all included in the PR’s and its practitioners’ current agenda. *Crisis management*, as Fearn-Banks (2001) defines it, is “strategic planning to prevent and respond during a crisis or negative occurrence, a process that removes some of the risk and uncertainty and allows the organization to be in greater control of its destiny” (p.480); whereas she defines the process of *crisis communication* as “the verbal, visual, and/or written interaction between the organization and its publics (often through the news media) prior to, during, and after the negative occurrence” (p. 480). The PR practitioners should care for the messages chosen for dissemination during the crisis and make sure that the reporter delivers “the organization’s message accurately and adequately to print and broadcast publics” (p. 480). These are especially linked to “crisis planning ethics” which Guth and Marsh (2003) use the term as offering an explanation to what is necessary for good crisis communications planning such that it “begins with an honest assessment of the potential risks an organization may face. It follows with a plan that identifies the members of the crisis management team, key stakeholders, and the logistics necessary for a swift and appropriate response. The training of all employees is the key to a good response”; the last point is especially important for the PR practitioners to handle the situation and manage the previously planned action schema and turn it into a “flexible” one to “address unanticipated circumstances” (p. 411). Crisis planning is important not as a job done by the PR practitioners by themselves but by collaboration and cooperation throughout the whole organization and especially the top management. In addition to all this, the evaluation process after the crisis is crucial for learning from experiences and getting prepared for possible, though not expected, future crises (Guth and Marsh, 2003, p. 411).

The five processes for the crisis itself concern first “prodromal stage” realizing the signs for a crisis, second “prevention/ preparation” stage (proactive or reactive campaigns for crises), third “containment” stage (for limiting its duration or controlling the

seriousness of the probable damage), fourth “recovery stage” (to set everything in its usual flow), and finally “learning stage” (evaluation upon the crisis, determining losses and gains, and turning the crisis into a “prodrome” for the future cases) which is significant in realizing the cycle inherent to these stages. From a developmental perspective, the PR practitioners have to see what comes into being and flourishes with its negative and (hopefully) positive consequences forming a factual data for future practices and proactive reasoning for the practices. At this point, for managing the development of any crisis—if it is inevitable—not as something out of hands in its own flow but as taking it as something manageable through crisis communications in the light of an ethical approach.

The systematic approaches towards managing crises and for crisis communications in general are mainly for the sake of protecting public trust; in terms of dealing with the media, four planning issues that Seitel (2001) proposes are as the following: *first, for each potentially impacted audience, define the risk; second, for each risk defined describe the actions that mitigate the risk; third, identify the cause of the risk; fourth, demonstrate responsible management action*; all these issues are around three properties: *preparedness, availability, and credibility* (p. 212). These issues are important allowing the practitioners a proactive approach for communicating in a crisis.

A more sophisticated approach towards crisis communication is stated through the following eleven “practices of excellent organizations with stellar precrisis PR programs (Fearn-Banks, 2001):

- “1. The public relations head is an important part of top management.
2. Programs are designed to build relationships with all key stakeholders.
3. Public relations, through research, identifies key stakeholders, segments the stakeholders, and ranks them in importance.
4. An ongoing public relations plan is developed for each key stakeholder.
5. Public relations develops strong relationships with the news media.
6. Issues management is part of a two-way symmetrical program handled by the public relations department.

7. An ongoing two-way symmetrical crisis communication plan is developed as a response to a crisis.
8. A practice of risk communication activities is developed.
9. The organization has ideologies that encourage, support, and champion crisis management preparations.
10. The organization, through crisis inventory, anticipates the type of crisis that it is likely to suffer.
11. The organization maintains a reputation for having an overall “open and honest” policy with publics at all times” (pp. 480-481).

The 9th and 11th practices are especially concerned with PR ethics—though an ethics approach should be incorporated throughout the planning. In the 9th practice, the competency and maturation of the practitioners are also in connection with the recognition of the profession by various publics providing information about the excellent practices of PR and their implementation; the excellence of them in terms of crisis management and communications are thanks to “preparations and two-way symmetrical communications practices enabled before, during, and after the crises (Fearn-Banks, 2001, p. 484). The 11th practice covering “openness and honesty” is crucial in terms of media relations; rather than ignoring the truth about the crisis and what it brings, it is better to inform the media and therefore the public openly and honestly as it was the case during the Johnson & Johnson the Tylenol tampering case of 1982 where the spokesperson corrected his mistake by informing the media that there “was” cyanide its plants (a fact that they learned by discovery) (Fearn-Banks, 2001, p. 485).

Seitel (2001) points at the PR professional’s role in communicating in a crisis which depends on analyzing the risks and benefits of going public due to this crisis: “Communicating effectively also depends on the judgment and experience of the public relations professional. . . . Helping to navigate the organization through the shoals of a crisis is the ultimate test of a public relations professional” (p. 214). One day or another there will be crises in various contexts of PR. Moving the overall ideology of an organization around ethical and professional behavior, having a detailed crisis communication plan are necessary conditions for getting prepared for a crisis; most

importantly, “a strategic proactive public relations plan is the best crisis prevention” (Fearn-Banks, 2001, p. 485).

3.4 PR Ethics for the Profession(als)

3.4.1 The past, present, and future definition(s) of public relations: theories and the process

What is public relations? For what does a global communication approach in PR stand concerning PR ethics? Why is there a need for a change, how shall the profession end up through this change period, what does the transformation of the profession stand for? How will the shaking ground for ethics in PR calm down and will smoothly flow down as representing the balance within which is also the door for new change periods? These are the questions both for the past, present, and future.

Julie K. Henderson (1998), as a researcher, studied 100 news stories that used the term public relations, fewer than 5 percent of them used it correctly; the research results shows that 37 percent of the stories used the term public relations with negative connotations, and only 17 percent with a positive reference. The use of the term as a synonym for *publicity*, *propaganda*, *spin*, and *hype*, as a pejorative, or as lacking in substance (Guth, and Marsh, 2003, p. 2) lead the perceptions on the profession and in a sense the profession itself (though this is challengeable) to possess a narrower perspective rather than a global one. Even though publicity is part of the profession, the parts do not constitute the whole. In 1923, the PR counseling business was described by Edward Bernays (cited in Seital, F. P., 2001) as providing “information given to the public, persuasion directed at the public to modify attitudes and actions, and efforts to integrate attitudes and actions of an institution with its publics and of publics with those of that institution” (p. 9). Passage from the one-way persuasive communication (relying entirely on propaganda, and persuasive communication, in the form of publicity) dominating the United States during the period of World War I to defining PR as merely persuasion left their places to the notions of two-way communication and relationships: “The two-way concept emphasizes communication exchange, reciprocity, and mutual understanding. An

expanded two-way concept includes organizational adjustment, adding counseling management and taking corrective action to the role of PR. Contemporary practice reflects all these concepts” (Cutlip, Center, & Broom, 2000, pp. 3-4).

The definitions are part of the building blocks for the development of a profession, however, the change, transformation, balance cycles occur throughout the history of the profession. The definition of Rex Harlow, a pioneer PR educator who founded the core structure of what became Public Relations Society of America (PRSA), collected and internalized 500 definitions from many sources (cited in Wilcox, Cameron, Ault, & Agee, 2003):

“Public relations is a distinctive management function which helps establish and maintain mutual lines of communication, understanding, acceptance, and cooperation between an organization and its publics; involves the management of problems or issues; helps management keep informed on and responsive to public opinion; defines and emphasizes the responsibility of management to serve the public interest; helps management keep abreast of and effectively utilize change, serving as a warning system to help anticipate trends; and uses research and sound ethical communication techniques as its principal tools” (pp. 3-4).

The consensus on what a profession is difficult, yet leading to many euphemisms like *public affairs*, *public information*, *corporate communications*, *community outreach* to describe for what the profession functions; in addition, even the PR firms use different names for proving their differentiation from their peers, like Burston-Marsteller describing itself as a “global perception management firm” (Guth, and, Marsh, 2003, p. 5) or Chase Manhattan which has a “corporate marketing and communications” unit (Wilcox, Cameron, Ault, Agee, 2003, p. 9). Wilcox et al. (2003) describe the profession with its practitioners: “It includes research and analysis, policy formation, programming, communication, and feedback from numerous publics. Its practitioners operate on two distinct levels—as advisers to their clients or to an organization’s top management and as technicians who produce and disseminate messages in multiple media channels” (p. 3); Cutlip et al. (2000) define PR shortly as “the management function that establishes and

maintains mutually beneficial relationships between an organization and the public on whom its success or failure depends” (p. 6), and also say that the parts of the function are publicity, advertising, public affairs, issues management, lobbying, investor relations, and development (in private non-profit organizations) (pp. 9-23).

Todd Hunt and James E. Grunig (cited in Guth, and Marsh, 2003) decide on a 10-word definition. “the management of communication between an organization and its publics” (p. 5). What does public mean for PR practitioners? The definition of the term **public** by Guth and Marsh (2003) goes as follows: “any group of people who share common interests or values in a particular situation-especially interests or values they might be willing to act upon” (p. 7); or “a public arises when a group of people (1) face a similar indeterminate situation, (2) recognize what is indeterminate and problematic in that situation, and (3) organize to do something about the problem” (Seitel, 2001, p. 12). The overlapping categories for publics may be summarized as the following (Seitel, 2001):

- “1. **Internal or external:** Inside the organization such as supervisors, clerks, managers, stockholders, the board of directors; not directly connected with the organization such as the press, government, educators, customers, the community, and suppliers,
2. **Primary, secondary, and marginal:** various publics graded in terms of importance,
3. **Traditional and future:** employees and current customers as well as students and potential customers,
4. **Proponents, opponents, and the uncommitted:** strongly importance for effective persuasive communications” (pp. 13-14).

Seitel (2001) also categorizes and segments the publics based on values and life styles (p. 14).

In general, “public relations specialists are responsible for maintaining positive relationships with the press, employees, community, consumers, investors, regulatory agencies, contributors, constituents, and a number of other publics” (Baskin, Aronoff, Lattimore, 1997, p. 12).

The public which has a relationship with the organization is called a **stakeholder** which has a stake in the organization or in an issue potentially involving the organization. In view of that, public relations which is a management function, which involves two-way communication, which is a planned activity, which is a research-based social science, and which is socially responsible; also covers the concept of relationship management playing a critical role in effective communications (Guth and Marsh, 2003, pp. 7-8). Wilcox et al. (2003) choose the definition by Professors Lawrence W. Long and Vincent Hazelton: “a communication function management through which organizations adapt to, alter, or maintain their environment for the purpose of achieving organizational goals” (p. 4).

The interpretation processes between the management and the public (of the management to the public, and vice versa) reflecting the profession’s role as interpretation, in turn the professionals’ role as interpreters who counsel management both in a profit-making or nonprofit enterprises in order to effectively interpret the management and organizational philosophy and to interpret how the public views the organization back to management (Seitel, 2001, pp. 11-13). The global formulated definitions of the profession reflect the multi-dimensional, dynamic structure of the profession throughout its history (cited Wilcox, Cameron, Ault, & Agee, 2003, pp. 4-5) (see Exhibit 3.4.1).

- “Public relations is the deliberate, planned, and sustained effort to establish and maintain mutual understanding between an organization and its publics.” (British Institute of Public Opinion)
- “Public relations is the management, through communication, of perceptions and strategic relationships between an organization and its internal and external stakeholders.” (Public Relations Institute of Southern Africa)
- “Public relations is the sustained and systematic managerial effort through which private and public organizations seek to establish understanding, sympathy, and support in those public circles with which they have or expect to obtain contact.” (Dansk Public Relations Klub of Denmark, which also uses the English term)
- “Public relations practice is the art and social science of analyzing trends, predicting their consequences, counseling organization leaders, and implementing planned programs of action which serve both the organization’s and the public’s interest.” (A definition approved at the World Assembly of Public Relations in Mexico City in 1978 and endorsed by 34 national public relations organizations).

Exhibit 3.4.1 Definitions of public relations (cited Wilcox, Cameron, Ault, & Agee, 2003, pp. 4-5)

Public relations is a *deliberate* and *planned* activity based on *performance* for public interest, through *two-way communication*, as a *management function*; all these key words underlined by Wilcox et al. (2003, p. 5).

The PR practitioners' responsibility for their profession is in fact their responsibility to define and perform PR in ways consistent with the contemporary meaning of this necessary organizational and social function; toward recognition and maturity goes the profession which has its share in the development of the global community due to the practitioners' role in increasing public knowledge and understanding by promoting expression and debate in the competitive marketplace of ideas regarding the need for welfare reform, the causes of ozone depletion, and many more subjects yet to count as important: the social function of PR is which "facilitates adjustment and maintenance in the social systems that provide us with our physical and social needs" (Cutlip, Center, Broom, 2000, p. 25).

The components of PR as a profession (as PRSA Foundation classifies them all) are counseling, research, media relations, publicity, employee/member relations, community relations, public affairs, government affairs, issues management, financial relations, industry relations, development/fund-raising, multicultural relations/workplace diversity, special events, marketing communications.

Seitel (2001) has another approach in defining the profession by its functions which he supports firstly by the communication professor John Marston's suggestion for PR to be defined in terms of three functions, **R**esearch, **A**ction, **C**ommunication, and **E**valuation symbolizing a process: "The R-A-C-E approach involves researching attitudes on a particular issue, identifying action programs of the organization that speak to that issue, communicating those programs to gain understanding and acceptance, and evaluating the effect of the communication efforts on the public" (p. 10). Public relations professor Sheila Clough Crifasi further the R-A-C-E formula into R-O-S-I-E which incorporates the functions of objectives, strategies, and implementation between research and evaluation (Seitel, 2001, p. 10). The relationship between the PR departments and the management (also the CEO) puts forward the crucial link between action, performance, all the above

mentioned functions and the management decision making processes. Educator Melvin Shape (cited in Seitel, 2001) summarizes the harmonizing role of PR including the long-term relationships among individuals and organizations in society reflecting the academicians perspective on the domain as supportive of and also differing from some real business life concerns that the practitioners are faced with; the five principles are as follows:

- “1. Honest communication for credibility
2. Openness and consistency of actions for confidence
3. Fairness of actions for reciprocity and goodwill
4. Continuous two-way communication to prevent alienation and to build relationships
5. Environmental research and evaluation to determine the actions or adjustments needed for social harmony” (p. 10).

The reason for a concept which embraces and overlaps further the parts, components, specificities, particularities, activities, and practices of the profession is not only a necessity for an explanation of what constitutes the profession as an institution-umbrella covering all of its functions, but also for rendering its practitioners more conscious of their roles in shaping what fills in the blanks of the term public relations. Though, this additional conception is a deliberate proposal for the domain’s communication technicians, expert prescribers, communication facilitators, problem-solving facilitators, managers (a so-called versus for technicians), all reflective of different roles that a PR professional/practitioner may play; as well as for the academicians as researchers in the field of communication in general and/or in PR, and people from other disciplines interested in this profession and its practices.

The theoretical basis for PR ranges from theories of relationships (systems theory, situational theory, conflict resolution), theories of cognition and behavior (action assembly theory, social exchange theory, diffusion theory, social learning theory, elaborated likelihood model), to theories of mass communication (uses and gratifications, agenda setting theory) (Baskin, Aronoff, and Lattimore, 1997, pp. 54- 64); all of them have

reflections on the process of PR. In addition, the Hunt-Grunig model of PR say that PR practitioners generally follow four models (Guth and Marsh, 2003, p. 9):

- “1. The **press agentry/publicity** model: the focus is on getting favorable coverage or publicity from the media.
2. The **public information** model: the intention is to inform rather than to press.
3. The **two-way asymmetrical** model: the social-science methods are used to increase the persuasiveness of the messages in order to influence the important publics (selfish model which does not loan itself to conflict resolution, but desiring the publics to adjust themselves to the organization rather than the reverse, based on short term attitude change).
4. The **two-way symmetrical** model: it is based on the mutual understanding between an organization and its publics including a long-term relationship with the publics aiming at conflict resolution.”

Guth and Marsh (2003) give the example of a 1989 study to show that the theory does not reflect on the real PR processes; in this study, the results showed that the least practiced of the four models was the two-way asymmetric, whereas the most practiced was the press-agentry/publicity model, following the winner, the second most practiced model was the public information, and the third most practiced was the two-way symmetrical model (p. 10). Theoretically speaking, the fourth model states the ideal, but reality does not always match with theories. However, the alternative definition of PR in which Guth and Marsh (2003) calls the profession as the **values-driven public relations** takes the chance of finding a way between the reality as the process of PR and the theories. This approach is in parallel with a global communication approach for public relations ethics because they also describe the profession as a devotion for uniting the actions with words, the ethical philosophies, principles and approaches, with actions (“how can organizations ensure that their actions match their words?”):

“Public relations is the values-driven management of relationships between an organization and the publics that can affect its success. . . . The process begins with the consideration of values during the research phase—those of the organization and the various publics important to its success. Those values, in turn, are incorporated into planning and communications. Values-driven public relations also

means being accountable for adherence to those values when we evaluate our actions” (Guth & Marsh, 2003, pp. 17-18) (see Figure 3.4.1).

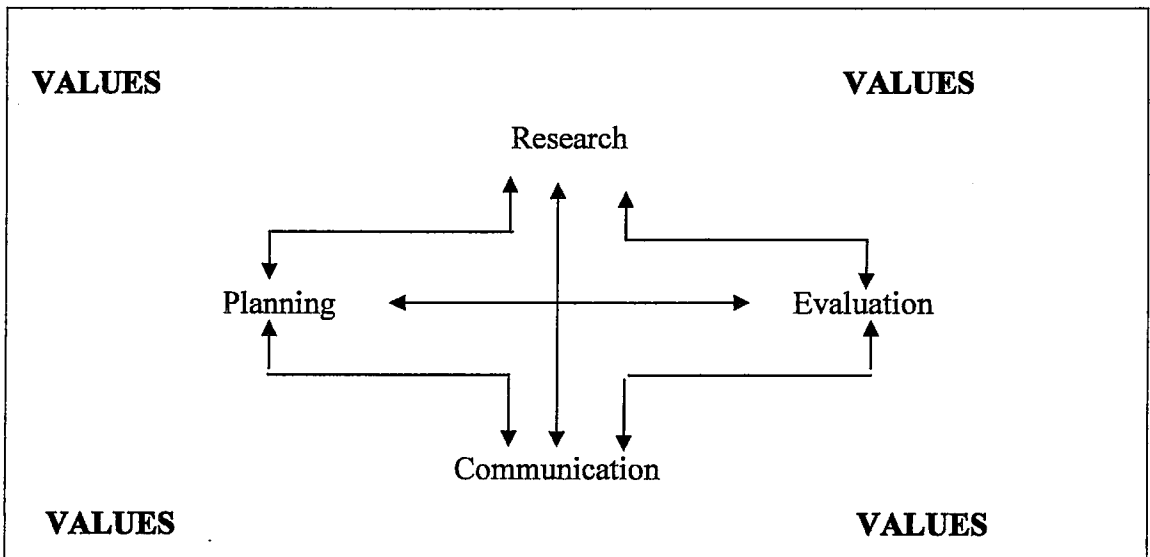


Figure 3.4.1 Values-Driven Public Relations (Guth and Marsh, 2003, p. 15)

Public relations is a *process* which involves a series of actions, changes, or functions that bring a result (Wilcox, Cameron, Ault, Agee, 2003, p. 6), or lead to many consequences. The process of PR that Guth and Marsh (2003) proposes is not a clear-cut alternative for the traditional four-step approach to PR as R-A-C-E, or R-O-S-I-E (Seitel, 2001, p. 10), but as a similar one to the traditional approach with significant differences:

“In values-driven public relations the role of organizational, public, and societal values is explicit, rather than implicit. Values-driven public relations also employs a decidedly nonlinear process, in which there are constant checkbacks on values, research, strategies, and execution. Most important, the practice of public relations answers the most ardent critics of public relations by placing ethical decision making first” (Guth and Marsh, 2003, p. 19).

The values-driven approach’s being a non-linear one is its bearer’s welcome to differences, to constant deliberation on the values, though based on a certain origin, still arising out different directions in the global, multicultural and multidimensional context of PR.

3.4.2 Ethics in public relations: accreditation, licensure, and professionalism

In defining the practices, Cutlip et al. (2000) describe the basic criteria for any profession or for all professions: specialized education for acquiring a body of knowledge and skills based on theory developed through research; a unique and fundamental service recognized by the community; the understanding based on the public service and social responsibility over private interests; autonomy, responsibility, and freedom for its practitioners to decide and act with individual accountability; enforcing codes of ethics and standards of performance under the institutionalization of self-governing associations of colleagues (p. 51). Small proportions of the practitioners belong to the major professional associations; in other words, a small number of people are “accredited” or “certified” by passing through tests or exams of their professional peers or the professional associations. The autonomy and responsibility of the practitioners are not associated with their roles when they do not belong to any professional associations which are influential in enforcing the codes of conduct (Cutlip, Center, Broom, 2000, pp. 51-52), or at least discouraging the practitioners to be inspired by the professional codes of conduct. The professional ethics is referred as applied ethics which has been mentioned in the first chapter.

In relation with what ethics means and the various theories of ethics, the difficulty is in ascertaining whether an act is ethical or not; this difficulty is due to the individual differences of telling what is “right” and “wrong.” The norms for determining what is right or wrong for an act is better be acceptable by the society, the profession, and the organization, all in all by the individuals who are the practitioners of the these norms in real life issues. The difficulty here is the dilemma of the professionals in choosing between the public interest, the employer, and the professional organization’s codes of ethics, and their personal values (Wilcox, Cameron, Ault, Agee, 2003, p. 59): the intersection points are important including the diversities for PR practices.

The worldwide professional organizations such as the Public Relations Society of America (PRSA), the International Public Relations Association (IPRA), the International Association of Business Communicators (IABC), the Canadian Public Relations Society (CPRS), the International Communications Consultancies Association (ICCO), the

Institute of Public Relations (IPR), and the Global Alliance for Public Relations and Communication Management (GA), all of them and many more not mentioned here constitute the wide range of activities and research that nourish the historical and professional growth and development of the profession, and specifically the moral one accompanied by the guiding codes which these associations produced, revise and reconstruct. These professional associations do exercise collective power as moral agents and watchdogs for the betterment of society, because these PR professionals are those people who help their clients solve problems that have reflections upon the welfare of the larger society. The “social utility” of the PR is enhanced when there is free, ethical competition of ideas, individuals and institutions, when sources and goals are clearly stated to all, and when there is enforcement of (if not inspiration from) high standards of conduct; on the other hand the “social utility” of PR is diminished when there are limits and suppression put upon ideas, individuals, and organizations, the true sources are hidden, and finally incompetent and unethical practices are unchallenged by its opposite forces (Cutlip, 2000, p. 146). In that sense, the professional associations play a major role to enhance the social utility of PR.

There are both negative and positive aspects of the profession understood in the concept of socially responsibility of the profession, Cutlip et al. (2000), summarize the positives as follows:

- “1. Public relations improves professional practice by codifying and enforcing ethical conduct and standards of performance.
2. Public relations improves the conduct of organizations by stressing the need for public approval.
3. Public relations serves the public interest by making all points of view articulate in the public forum.
4. Public relations serves our segmented, scattered society by using communication and mediation to replace misinformation with information, discord with rapport.
5. Public relations fulfills its social responsibility to promote human welfare by helping social systems adapt to changing needs and environments” (p. 147).

Cutlip et al. (2000) also summarizes the negatives of the profession as the following attributes:

- “1. Public relations gains advantages for and promotes special interests, sometimes at the cost of the public well-being.
2. Public relations clutters already choked channels of communication with the debris of pseudo-events and phony phrases that confuse rather than clarify.
3. Public relations corrodes our channels of communication with cynicism and credibility gaps” (p. 147).

Baskin et al. (1997) state four criteria for any occupation to become a profession: expertise, autonomy, commitment, and responsibility (p. 98). Knowledge, freedom, devotion, trust are some of the matching concepts for these four criteria, because the professionals are expected to be competent as a condition for ethical behavior, they are supposed to be free from any outside interference to put limits upon their practices, they are expected to devote themselves to the pursuit of excellence as higher than their self-interests, and finally they are supposed to own the power of their competency in the profession to build up trust relationships with their stakeholders. These are the expected ones. The clashes between the positives and the negatives are not the enemies but the enlightening guides for the moral development of both the profession and its professionals.

According to Curtin et al. (2001), “professionalism typically employs rule deontology (Kohlberg’s Stage 4 reasoning) to determine the scope of acceptable principles through codes, accreditation, and licensing. Professional associations and a growing number of companies have codified ethics to define daily decision-making standards and reflective practitioner responsibility to the public. . . . Codes also may reinforce ethical expectations to public relations novices and deter government intervention, thereby enhancing professionalism” (p. 415).

Wilcox et al. (2003) define the criteria that meet what it means to *act like a professional* in the field as a sense of independence and of responsibility to society and the public interest, competence honoring the profession as a whole, loyalty to the standards of the profession (not those of the client or the employer) (p. 67); it seems like a difficult task.

Cutlip et al. (2000) also underline the criteria for ethical foundation and moral imperatives which are based on knowledge (education), recognition of the profession by the community as performing a specific and basic practice, autonomy (personal responsibility of the practitioners), and the codes of ethics (standardization and professional associations) (p. 149).

About being a professional, Chismar (2001) suggests a list to set out goals or standards of excellence regarding: “(1) the quality of one’s work, (2) self-discipline, and (3) the treatment of others”; the goals in this list include “self-control and respect for oneself, and acting ethically, respecting others” so as to create a climate of respect and dignity, as well as behaviors and attitudes to be avoided like “using others’ ideas without giving credit, always taking, never reciprocating,” and many more items (pp. 174-175).

The professionalization of the profession for the benefits of the society as a whole institutionalize the best practices and establishes standards of quality for the practices of the profession (Cutlip, Center, Broom, 2000, p. 149). The processes for the professionalization of the profession are in close relation with the five characteristics of a professional group proposed by James Grunig and Todd Hunt (cited in Baskin, Aronoff, Lattimore, 1997, p. 99) such as *a set of professional values, membership in strong professional organizations, adherence to professional norms, an intellectual tradition and an established body of knowledge, technical skills acquired through professional training*. The institutionalization of the practices of PR goes through the acceptance of these characteristics by its practitioners, without the practices and its practitioners, any defined practice and its theories cannot exist in the real context of business. The problem is whether what is told is transferred into the reality of what is done. Research is truly important for such an intellectual tradition of the profession, and for professionalism; case studies and ethical debates on the profession are crucial for the development of the profession and of its practitioners as well.

For Abbott (1988, cited in Pieczka, L’Etang, 2001), “the evolution of professions. . . results from their interrelations” and which means that changes in one profession also

affects the others” (p. 227); this is the intercontextuality of the professions which proves the diversity hidden behind homogeneity of the professional names and labels.

Wilcox et al. (2003) underline that PR does not meet the criteria as a profession in the same sense that law or medicine do: “Public relations does have prescribed standards of educational preparation, a mandatory period of apprenticeship, or state laws that govern admission. . . .John F. Budd, Jr., a veteran counselor, wrote in *Public Relations Quarterly*: ‘We *act* as publicists, yet we *talk* of counseling. We *perform* as technologists in communication but we *aspire* to be decision-makers dealing in policy’.”

In terms of licensing, Edward L. Bernays was among the first to advocate licensing which can protect the profession and the public from incompetent practitioners (Baskin, Aronoff, Lattimore, 1991, p. 101). There are for and against arguments for licensing approach under which only those individuals who will pass rigid examinations and tests of personal integrity could call themselves as PR counselors; those who could not will call themselves as publicists or by some other name (Wilcox, Cameron, Ault, Agee, 2003, p. 71). The licensing of public relations on which PRSA has commissioned several studies but which PRSA has never endorsed (Baskin, Aronoff, Lattimore, 1997, p. 101) is not likely to be initiated not only because the field is too broad to define, but also because even licensure were endorsed and implemented, many practitioners would not be affected by that since they would work in corporate departments. However, accreditation is another alternative for the difficult task of implementing licensure.

Like PRSA and IABC, many associations worldwide have programs to certify practitioners. Cutlip et al. (2000) give the example of PRSA’s accreditation maintenance program which began in 1991 and which requires accredited members to remain active in continuing education and public service; the best summary for what accreditation states is as follows:

“In summary, a single, well-publicized, and strongly enforced accreditation program is needed to move public relations toward professional status. Current practice continues to be guided by weak voluntary code, splintered efforts by

different associations and societies, and state licensing. This situation weakens claims of professionalism and high ethical standards” (Cutlip, Center, Broom, 2000, p. 158).

Accordingly, the Canadian Public Relations Society (CPRS) give “top ten reasons to seek accreditation” as follows (http://www.cprs.ca/AboutCPRS/e_code.htm):

- “1. Accreditation improves career opportunities and advancement.
2. Accreditation prepares you for greater on-the-job-responsibilities.
3. Accreditation improves earnings potential.
4. Accreditation demonstrates your commitment to the profession.
5. Accreditation improves skills and knowledge.
6. Accreditation reflects achievement.
7. Accreditation builds self-esteem.
8. Accreditation enhances the professional image.
9. Accreditation establishes professional credentials.
10. Accreditation offers greater professional recognition from peers.”

Bovet (1993, cited in Curtin and Boynton, 2001) gives the example of the Code of Professional standards by the PRSA formalize ethics around such concepts as “public interest, honesty, integrity, accuracy, truth, disclosure, conflict of interest, gifts, confidence and privacy, professional reputations, and enforcement terms” (p. 415). The accreditation process, which these professional associations started also address impressive professionalism. Though licensing has both proponents who claim that it goes beyond what accreditation and norms bring out, and has opponents who argue that it means government interference that may negatively restrict the autonomy of the practitioners, accreditation of individual practitioners do not provide the profession’s social acceptability in society, and accountability as well. One example is that accredited PRSA members show greater professional orientation than do non-accredited members (Wright, 1981, cited in Curtin, Boynton, 2001); however, the results do not land the profession on a calm shore. On the other hand, endorsing professional codes for the profession and its professionals is still the best way. Curtin et al. (2001) still embrace the professional codes of the profession, despite they need revisions to deal with specificities in practices, and even though these

specificities in the codes may lead them towards a situational structure; then the need is for finding the mean for the benefit of the globalizing profession which would cover the humanity on an international level with its codes that find the mean for the intersection of the basic values and norms applicable to all. This is a difficult task; however, public relations envisages the “whole” with its parts belonging to the big picture. Wright (1993, cited in Curtin, Boynton, 2001, p. 416) argues that the codes of ethics are for the image of professionalism, they do not actually guide the actions and practices of the practitioners; on the other hand, in Saunders’ study (1989, cited in Curtin, Boynton, 2001), “practitioners who said that they relied on codes of ethics also believed that they did not face ethical dilemmas in their work, suggesting that codes might be applied more as a professional group than as a tool for thoughtful decision-making” (p. 416).

Accreditation and even a global or international accreditation are encouraged by many professional associations worldwide; moral qualifications, commitments to ethical practice, and competency and expertise in the field are still among the various factors that most of the practitioners in the profession lack. European scholar Hans-Martin Sass clearly puts this relationship between ethics and competence:

“Ethics and expertise belong together; only together do they constitute true professionalism and provide a morally acceptable foundation for professional fiduciary services. The client . . . expects not general expertise . . . or general commitment to virtues or moral or religious principles from the expert; rather he or she expects experienced expertise in making good technical and good moral judgments in concrete cases.” (cited in Cutlip, Center, Broom, 2000, p. 174).

This is the point where the link between what the practitioners think about ethics as a commitment to moral values, virtues, and societal attributes (even though they give “in theory” high importance as necessity to ethical behaviors in their professional lives) does not necessarily mean that they act and pass these values on their behaviors in concrete business cases which require good moral reasoning and judgment.

In relation with this link between ethics and competence, the results of a research conducted by Kathy Fitzpatrick showed that fewer than 7 percent of ethics officers have PR background, and only about 12 percent of all organizations' ethics committees include PR officers (cited in Cutlip, Center, Broom, 2000, p. 174); this also enhances the importance of ethics for PR to institutionalize its practices, as well as the PR practitioners' role in the institutionalization of ethics.

Various research conducted on professionalism focused on the career and roles of PR practitioners, the profession's place in the larger contexts of interests; however, in today's global context of business, dealing with knowledge and discourse in PR refer to that PR professionals link them to effectiveness of PR and to the issue of image and presentation; in this global context, the concern will and should be the type of "social reality" that these professionals construct when they work hard for more effectively communicate (Pieczka, L'Etang, 2001).

The legal considerations concerning PR do not necessarily cover the ethical issues as a whole, because what is legal is not necessarily ethical (can be ethically wrong) and vice versa; as it may be the case, what is illegal may ethically be right. The relation between PR and the law concerning the professional aspect of the practices point at individuals' freedom of expression, since the practitioners also have their right to freely express themselves. Accordingly, the constitutional restrictions and legal issues do not necessarily involve ethical issues in the profession; as licensure cannot be merely a means to raise the standards of the profession; the legal considerations would better be differentiated from the ethical ones. As Guth and Marsh (2003) best summarizes it, "what is legal isn't always ethical—and, to a lesser degree, what is ethical may not always be legal" (p. 175).

3.4.3 Codes for individuals as professionals, codes for the profession as a moral community: PProfession within PProfessionals, PProfessionals within PProfession

3.4.3.1 Professional associations and professional codes of ethics

The two characteristics of the professional codes which is the central aspect of Kultgen's (1988) investigation are his analyses of these codes as "instruments of the institutions" and the "expressions of ethical norms" (p. 157). Professional charters have the function of defining responsibilities; professional contracts provide the individual's obligation to follow the professional ethic by codifying these contracts in detail. However a consensus among professionals in the form of covenants would not be contracts.

Velasquez (2002) characterizes *contractual rights* and *duties* (also called *special rights* and *duties* or *special obligations*) as "the limited rights and correlative duties that arise when one person enters an agreement with another person" providing a basis for the special duties or obligations that people acquire when they accept a position or role within a legitimate social institution or an organization; there are some conditions for this contractual relationship:

1. Both of the parties to a contract must have a full knowledge of the nature of the agreement they are entering.
2. Neither party to a contract must intentionally misrepresent the facts of the contractual situation to the other party.
3. Neither party to the contract must be forced to enter the contract under duress or coercion.
4. The contract must not bind the parties to an immoral act" (Velasquez, 2002, p. 96).

Kultgen (1988) identifies a perfect charter for a profession as including "not only rules and norms for the individual practitioner derived from a rational ethic, but specifications for institutions to support ethical behavior . . . in the function of the profession for human welfare" (p. 174). Among other identifications of Kultgen (1988) on the professional associations are the exchange of experiences as information between the

young and old professionals (all ranges of generations) under the umbrella of these associations, professional sexism involving women and in some cases men, representation of various publics, reconstitution as belonging to moral community, and new ethics training as a replacement of the traditional one (pp. 177, 207). Specifically involved with professional associations, Kultgen (1988) alleges their domains of responsibilities such as *standards of competence* (general standards for competent practices, testing of practitioners to be accepted to the professional body), *standards of conduct* (profession's ideals and aspirations, supporting practitioners against violations of ethical standards, enforcement of ethical codes for ethical behavior), *educational requirements* (educational policy, accreditation, a rational professional ethics), *research* (cognitive and technological bases of the occupation, research policies, funding, and grants) and *representation* (of the profession by the counseling job of the professional association to inform the public about what the specific profession is) (p. 183).

In terms of enforceability, Day (1990) underlines the lack of enforceability which distinguishes codes of ethics for the communication from those of professional practitioners such as lawyers, doctors, nurses, and psychologists who all belong to professions with *enforceable* codes of ethics. As an example for the professional codes of ethics Day (1990) give the Public Relations Society of America's adoption of "a Code of Professional Standards to guide its members through the moral thicket of corporate responsibility" which lacks an enforceable ethical code stands for a lack of professional standing (p. 39).

Shaw (2002) presents us the relationship between professionalism and morality by pointing at the *professional codes of ethics* as laying "somewhere between etiquette and law." The important function of the professional codes of ethics is that "violation of the professional code may result in the disapproval of one's professional peers and, in serious cases, loss of one's license to practice that profession" (p. 10). Shaw (2002) positions the professional codes in terms of its implications upon the moral obligations of its practitioners and the universe of morality: "Given their nature, professional codes of ethics are neither a complete nor a completely reliable guide to one's moral obligations . . . by joining a profession you are probably agreeing, explicitly or implicitly, to abide by those

standards. . . . Adherence to a professional code does not exempt your conduct from scrutiny from the broader perspective of morality” (p. 10). Professional ethics approach provides this broader aspect as Kultgen (1988) gives different meanings such as an ideal rational ethic, common norms followed by all professionals, common elements of codes of professional associations, and a prospective compact between the professions and society (p. 209).

The codes of ethics can be called as “instruments for persuasion both of members of the profession and the public” enhancing “the sense of community among members, of belonging to a group with common values and a common mission” (Kultgen, 1988, p. 212). Developing the codes of ethics the main focus of which is the reputation of the profession as well as the honor and dignity of the professionals necessitates some issues to be taken into consideration such as determining the purpose (regulatory or inspirational) and jurisdiction of the code (specifying people to whom it does apply or whether it can be used on a daily basis for decision making); determining and defining the values most important for all the parties interested in the profession including employees, employers, leaders, managers, all the stakeholders; recognizing the global context with all the challenges it currently brings; answering the question of how these codes will be implemented and enforced including training, monitoring, and evaluating ethical behavior of the members.

In determining the purpose of the codes, a rationale should accompany these codes in order to bring to the codes acknowledgment of “the deficiencies of the profession and the obstacles to moral behavior” (Kultgen, 1988, p. 221). When determining and defining as well as during the codification, vagueness and ambiguity are two concepts to be taken as serious because sometimes they are inevitable. Though, the values are expected to be clear. Importance of such conceptions like autonomy, dignity, focus on individual, as well as sequencing, logical structure and organization of content are all have their place in the content of the professional codes which represent a consensus between the profession and the public as providing bases and development for an understanding of global citizenship within the domain of business including the power relations inherent to it. Most importantly, the universality and practicability of the professional codes are necessary for

the professional ideal to become a reality in the real business contexts. In relation to the concept of *ethos* the character of this professional ideal who will work for various parties and publics with a specific character in relation with Aristotelian virtue ethics. Professionals who belong to specific professional covenants have to know their obligation to serve for the good of the global community as global citizens because this is the shared future of all. The simultaneous job of working self-interests and those of the humanity are necessary for today's professional who has to be both *competent* (as it stands for intellectual ability and moral decisions in the light of this ability) and *proficient* (including both moral and technical characteristics) concerning the practices of his or her profession. Maybe the passage from the professionalism to actions conducted in the light of the professional codes is based on the character of the actions' bearers, namely practitioners. The virtuous character of the practitioner is a representation of the ideal professional who is moral in character; these professionals do not only represent their profession but also their individual character and the whole humanity. Similarly, Kultgen (1988) asserts the underlined aspect of all the practices included in a profession: "Professionalism should be rescued from the social structures in which it is embedded and recognized as a personal ideal available to all who work. What is needed is professionalism without professions" (p. 371).

The PR practitioners as professional ethical communicators are by the name and definition of their practices under various professional institutions sign contracts among themselves, and by these contracts, they reflect their promises to the parties for whom they have various responsibilities. These professional covenants and their link to ethical issues in PR are rather different from the traditional approach that gives little attention to the ethical framework of business issues. When critical ethics issues are considered by the PR professionals as important, then professional ethics becomes a concern for the general public. Associations develop sanctions to induce employers to recognize the right of professional conscience and institutionalize respect for the professional ethics. Professional ethics is an ideal rational ethic where common norms are expected to be followed by most professionals. The common element for codes of professional associations is a prospective compact between the professions and society. All these definitions build up a harmony between habits, practices, and the legitimate expectations of society, and a convergence in

between the definitions themselves as well. The codes are to be reconstituted along with the ethic we finally would like to arrive at. The hypotheses within these codes are important in shaping up these codes. The interpretive community of the professional codes is heterogeneous. Differences in the interpretation of the codes have great impact upon the individual, especially negative ones; a code which is made up to do good on people and profession's societal expressions and which means different things to different people do more harm than good on people and the profession as a whole. How are the ethical codes disseminated? This question shapes and reforms what we understand from the capitalist system ethics, globalization and neo-capitalism.

3.4.3.2 Professional PR associations and codes of ethics

Brakel (2000) qualifies that professionalism which is viewed "as 'normative' because it refers to a norm which is set up by those involved through dialogue and which requires regular reflection and updating" (p. 99). Brakel (2000) defines normative professionalism as which maintains high professional standards and sensitivity for basic human needs through time both jobs done simultaneously; the adjective "normative" puts professionalism into the context of personal norms and values. In a world of *relationships* and *information* which are issues of *difference* (Brakel, 2000, p. 101), the self-interest and the ideally common interest accompany each other. The reversibility between profession and values which develop each other as illustrated in Figure 3.4.3.2 maps the relationship between professionalism and morality where improving one's professional qualities may serve one's inner value-base and vice versa (do-goodism and charitability may render your profession widely meaningful and high).

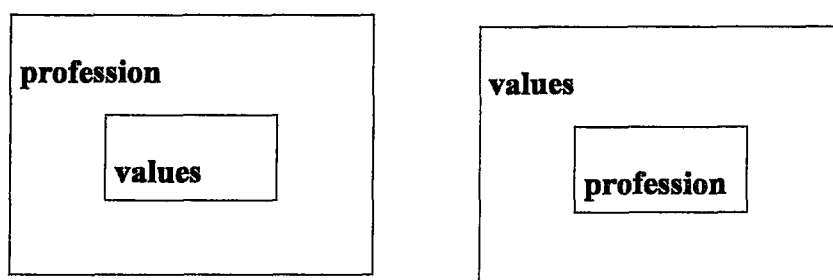


Figure 3.4.3.2 Framing (Brakel, 2000)

When developing shared values for the profession, the relation between business and individual is important in terms of forming these professional values; because PR with its professional codes of ethics has the same characteristics of business observed by Solomon as “a social practice, not an activity of isolated individuals. It is possible only because it takes place in a culture with an established set of procedures and expectations, and these are open to individual tinkering. . . . Shared values hold a culture together” (cited in Sudhir and Murthy, 2001, p. 199). Those shared values point at a moral development in business; on the other hand, this moral development includes such problems as in education, implementation and internalization. The basis for an understanding of the link between the individual as a professional who internalizes these professional codes and the impact of the continuing internalization process upon other domains like family, society in general, human activity systems, etc the main actors of which are the individuals themselves. Sudhir and Murthy (2001) puts emphasis on a proactive-dynamic approach which underlines evolutionary point of views, relationships, and developmental perspectives; their claim is that *consciousness expansion is true human development* in which clarification of values is included. Re-evaluation and reconstruction of ethical standards are necessary for a new global economy. The discussion on business ethics assessment criteria questioning the impact of teaching business ethics as an attempt to educate people to be more ethical shows the exception of the idea that “if students can be educated to be more rational or logical (whatever is intended by those terms) then they will act more ethically” (Morris, 2001, p. 635, cited in Atkinson, 2002, p. 216). The link between the professional codes of ethics and education of ethics, as well as the accreditation of the profession are all important for the moral development of the field. Zupko (1994) draws the historical development of the field with a beginning for practitioners to base their decision-making and recommendations to management on ethical principles and social responsibility which also helps the development of PR as a profession. Among the stages of the development of the profession the following steps are in one way or another included: calling for a universal ethics code in the special issue of *Public Relations Review* (spring 1993); thinking of the new codes of ethics to be established with input from all members of the professional PR associations; drafting the code by organizing and conducting a conference of academics and professionals in the sector; establishing, modifying, implementing, and disseminating the code; and finally “the

code would be published and publicized to inform target publics about the code and its importance to global communication” (Zupko, 1994). For what do the codes of ethics stand if there is no enforcement since they are reflective of voluntary ethics? What are the functions of these codes if they merely are “meaningless rhetoric” and schemas for public trust and professional status and reputation? If ethics in PR will only be based on the morality of the practitioners, then why does the profession have its codes of ethics? In its simplest form, the answer goes as the following: codes are guidelines for practitioner practices; they demonstrate what clients and managers will expect from practitioners; they provide bases for charges of wrongdoing and defense against charges of wrongdoing (Kruckeberg, 1989). Whether the reason for ethical behaviors are these codes, or the practitioners moral values, or a combination of the two or more factors is important both in terms of the codes enforcement and professional practices. Taking the ethical dilemmas as points of departure, Huang (2001) questions whether a PR code of ethics should be enforced as an attempt to find the reason for such big ethical dilemmas and problems of unethical conducts. In order to achieve professionalism, are ethics codes a necessity or is PR ethics also a matter of individual decisions and choices? Accordingly the critiques may also claim that people are members of such professional associations as PRSA, not organizations. Huang (2001) who takes the position that ethical codes should be enforced states his main argument that “public relations has not yet become a mature profession, and it should ‘take the orderly, established steps to become and acknowledged profession’. . . . that enforcement of ethical codes should be an essential step toward achieving professionalism” (p. 260). Huang (2001) objectively recognizes the following objections with his replies to them:

1. “A code of ethics is not an absolute prerequisite of professionalism”: With the supporting views of many scholars, the reply is that ethical codes are indispensable for PR to achieve professionalism status; giving up the idea that the profession needs a universal ethics codes means that some misbehavior will be accepted by PR professionals as the norm of the profession.

2. “Codes of ethics are filled with trivial verbiage and conflicting themes”: The problems of rhetoric do not lead to taking a position against code enforcement.

3. “A code of ethics is *simple window dressing*”: to resolve this chicken egg stalemate, Huang (2001) underlines that enforcement of ethical codes increases the credibility of the codes.

4. “The code of ethics is unenforceable”: this problem is inherent to the mechanisms of membership and associations, the system and the enforcement mechanism can be reviewed, formal enforcement and licensure can be one way in addition to rewarding the mutually beneficial and ethical relationships.

5. “The licensure system would interfere freedom of expression of the practitioners”: this is a generalization which may not consider the whole global.

6. “Public relations practitioners choose to be ethical not because they have to be, but because they want to be”: Hunt (2001) does not honestly believe that “all people are altruistic, self-respecting, and self-disciplining, but rather that individuals are relatively more rational, self-serving and self-interested (not necessarily selfish)” (p. 264) and does believe that this argument should be reconsidered in three aspects, “(1) situational ethics, (2) self-serving and self-interested individuals and (3) force, mutual coercion, and social contract” (p. 265).

7. “Public interests would be virtually assured by the professionals of public relations”: Hunt (2001) takes the point that “if public relations as a profession improves the quality of debate over issues important to the public, then the public interest will be served” (Bivins, 1993, p. 121, cited in Huang, 2001, p. 266).

8. “Ethics education can overcome the ethical problems in public relations”: the link between education in PR ethics and code enforcement can be viewed as a pass-it-on process of the professional experiences and values as indications of moral development for the next generation to come with ameliorations.

In relation with the enforcement of codes, Farrell and Cobbin (2000) distinguish between inspirational and prescriptive codes such that for the first type, “ethics is about empowering the individual addressees to be ethical”; and the second type of codes are “to describe the behavioral outcomes required as responses to described circumstances or moral hazards”, both in the organizational contexts (p. 181). When referring to a wider, professional concern, in cases and situations where the system for enforcement of codes cannot be fixed to work efficiently, the practitioners may be expected to be inspired by these codes, though idealistic, it is still a common and futuristic approach for the codes.

Why does PR need ethics codes? There can be any simple answer for ethics which is a huge field of research; however for the PR practitioners, Guth and Marsh (2003) give a road to understand what ethics codes stand for: “Our ethics codes governs what we’re willing to do—and what we’re unwilling to do. Ethics aren’t something we occasionally

think about and then toss into a dark closet. Instead, we use them every day to help us honor and attain our values. In other words, ethical behavior isn't a distant goal. Rather, it's part of daily life" (p. 168). International codes of business ethics, societal codes (including religious and cultural values and differences), professional codes, organizational, and personal codes are among the various ethics codes under which PR practitioners live.

Professional associations and the codes of ethics: The ethics codes of the Public Relations Society of America (PRSA), the International Public Relations Association (IPRA), the International Association of Business Communicators (IABC), the Canadian Public Relations Society (CPRS), Public Relations Consultants Association (PRCA), the International Communications Consultancies Association (ICCO), and the Institute of Public Relations (IPR) are supported by the "specialized, regional, and local associations" in many countries throughout the world.

"PRSA's first Code of Professional Standards was adopted in 1954 and revised in 1959, 1963, 1977, 1983, and 1988" (Cutlip, Center, Broom, 2000, p. 165); the last version was its Member Code of Ethics 2000 with three main aspects as professional values, principles of conduct, and finally commitment and compliance; the main values were advocacy, honesty, expertise, independence, loyalty, fairness, and free flow of information with a core principle, intent, guidelines and examples of improper conducts in terms of free flow of information. Cutlip, Center and Broom (2000) identifies enforcement by PRSA's Board of Ethics and Professional Standards as uneven over the years; beginning with the first penalty for violation in 1962, two members' being censured in 1963, and another one suspended in 1964, most cases were dismissed because there were no or very few evidence, or due to many other reasons; "one of the quirks in the code is that it applies only to members" (p. 168). This last point admits the lack of enforceability of the ethics codes in the globe as a whole.

IPRA by its Code of Athens (Athens, May 12, 1965) incorporates the United Nations' values by reaffirming the "faith in fundamental human rights, in the dignity and worth of the human person" into its ethics code; Code of Venice (Venice, May, 1961)

describes “personal and professional integrity, conduct towards clients and employers, conduct towards the public and the media, and conduct towards colleagues”; and finally IPRA’s concern with environment (adopted by IPRA Council in Nairobi – November, 1991) and media transparency (editorial, identification, solicitation, sampling, and policy statement) are one of the leading concerns for ameliorating PR practices and relations with various publics. The Rome Charter was published in October 25, 1991 by International Communication Consultancies Organization (ICCO) and includes the norms and standards that the member PR companies should follow such as their behaviors towards the public, media, other professionals, clients, and colleagues. The Stockholm Charter (October 16-17, 2003) has been approved in the ICCO World Summit in Berlin and constitutes a revision of the Rome Charter. The Helsinki Charter (Helsinki, June 18, 1991, World PR Congress), which was published by IPRA, Confédération Européenne des Relations Publiques (CERP) and ICCO, accepted various conditions for quality and its development for the PR profession. Codes of Ethics for Professional Communicators by IABC underline that the “professional communication is legal, ethical and in good taste”; rather than through negative sanction, IABC enforces its ethics codes by engaging in global communication campaigns. Code of Professional Standards by CPRS consider its articles as essential for PR practices and CPRS encourages its codes with accreditation that is a certification program for PR professionals in Canada, as a “respected measure of professional experience and competence”. Similarly, the IPR Code of Conduct has a long list of articles the last ratification was in October 2000. In addition to all the above ethics codes or codes of conduct for the profession, there are many more which contribute to the moral development of the profession and its professionals on the national or continental levels around the globe.

The Global Alliance: First example for the uniting alliances among the PR professionals around the world is the Global Alliance for Public Relations and Communication Management which proposed a Global Protocol on Public Relations in Summer 2002 where its declaration of principles underlined education and training for mastery of a particular intellectual skill, duties to society than merely to one’s clients or employers, objectivity, high standards of conduct and performance, the fundamental value and dignity of the individual (<http://www.globalpr.org/knowledge/ethics/protocol.asp>). The

Global Protocol in Summer 2002 is a continuum and further development of June 2001 Global Alliance meeting in Stockholm as well as of the initial report prepared in Spring of 2001. The protocol standards underline advocacy, honesty, integrity, expertise, and loyalty. The protocol itself offers Guiding Principles for the Ethical Practice of Public Relations with a decision making guide. The Global Protocol on Ethics in Public Relations concerns the commitment and membership of various associations from countries from all over the world. “Benchmarking of codes of ethics in Public Relations – Phase 2: A Preliminary report to the Global Alliance of Public Relations and communications management associations (including enforcement issues) February 2002” is a draft which will constitute the basis of a universal code of ethics for the profession. The associations from different countries which participated into this draft are as follows: The European Public Relations Confederation (Confédération Européenne de Relations Publiques – CERP), Estonia Public Relations Association (EPRA), International Public Relations Association (IPRA), Italian Federation of Public Relations (FERPI), Public Relations Institute of New Zealand (PRINZ), Association of Public Relations of Puerto Rico (ARPPR), Public Relations Society of America (PRSA), Swedish Public Relations Association (SPRA), Institute of Public Relations (IPR), Institute of Public Relations (IPR), Public Relations Institute of Ireland (PRII), Public Relations Institute of Southern Africa (PRISA), Spanish Association of Communications Directors (SACD), Public Relations Society of Slovenia (PRSS), Canadian Public Relations Society (CPRS), Public Relations Institute of Australia (PRIA), Hungarian Public Relations Association (HPRA), Public Relations Association of Uganda (PRAU). The similarities between the codes of ethics of these associations are analyzed around such concepts as values, honesty, transparency, loyalty, conduct, and other in addition to the date and name of the code accepted under the structure of the professional organization.

The participant countries with their professional associations of public relations to the *Global Alliance* in general are Australia (Public Relations Institute of Australia – PRIA), Austria (Public Relations Verband Austria – PRVA), Belgium (Belgian Public Relations Centre), Canada (Canadian Public Relations Society – CPRS), Cyprus (Cyprus Public Relations), Croatia (Strukovna Udruga Za Odnose S Javnoscju), Denmark (Dansk Kommunikationsforening), Philippines (Public Relations Society of the Philippines),

Finland (Suomen Tiedottajien Liitto – STIL), France (French Association of Public Relations, Association Française des Relations Publiques – AFREP; Information Press & Communication), United Kingdom (Institute of Public Relations – IPR), Germany (Deutsche Public Relations Gesellschaft E.V. – DPRG), Greece (Hellenic Public Relations Society – HEPRA), India (Public Relations Society of India – PRSI), International Association of Business Communicators (IABC), Ireland (Public Relations Institute of Ireland – PRII), Yugoslavia (Public Relations Society of Kenya – PRSK), North America (Public Relations Society – PRSA), New Zealand (Public Relations Institute of New Zealand – PRINZ), Pays Bas (Beroepsvereniging voor Communicatie – BVC), Poland (Polish Association of Public Relations – PAPR), Puerto Rico (Association of Public Relations of Puerto Rico – ARPPR), Romania (The Romanian Association of Public Relations Professionals – RAPRP), Russia (Russian Public Relations Association – PACO), Slovenia (Public Relations Society of Slovenia – PRSS), Spain (Spanish Association of Communicators – DIRCOM), Sweden (Swedish Public Relations Association – SPRA), Switzerland (Swiss Public Relations Association – SPRA), Southern Africa (Public Relations Institute of Southern Africa – PRISA), Southern America (La Confederacion Interamericana de Relaciones Publicas – CONFIARP), Turkey (Turkish Public Relations Association – HID), and Hungary (Hungarian Public Relations Association – MPRSZ). This continuum of countries is a door opening to ethical coding in public relations as a process from relativism to universalism. Deliberating on the possibility of a global communication code of ethics, Aydede (2004) emphasizes that PR practitioners have their responsibilities not only to their employers and clients but also to third parties, to our own society and to those of others; the need and necessity for such a global communication code of ethics is rooted in the six conditions that should be fulfilled by this code of ethics: advocating innovation and change, perfectionism, fidelity, customer-focused approach, teamwork, and trust; the priority is to trust which is not only important in the business life but also with its essence for all humanity (pp. 52-54).

The PR Coalition: Second example for global alliances for the development of the profession is the PR Coalition, Restoring Trust in Business: Models for Action (September 17, 2003) in which there are 19 major U.S.-based organizations representing corporate PR, investor relations, public affairs and related communications disciplines; the leader PR

Coalition organizations (55 senior communications, public affairs and academic professionals) came together on a summit and focused their discussions on the following three points:

- Ethics: What You Believe and How You Act
- Disclosure and Transparency: What You Say
- Trust: What It Is and How It Is Measured

(http://www.prfirms.org/resources/pr_coalition.asp)

The PR Coalition aims at restoring trust in corporations and issues a statement that calls on corporate leaders (Board of Directors, CEOs and senior management, as well as including the PR professional counseling the top management); it encourages and promotes ethical behavior by encouraging adherence to ethical standards. The above three points are for creating open companies (adopting ethical principles), transparency in their operations (pursuing transparency), credibility in trust measurement (measuring trust); all of these around the aim of putting trust into practice. Among the *PR Coalition* organizations are Arthur W. Page Society, Center for Corporate Citizenship at Boston College, Corporate Communication Institute at Fairleigh Dickinson University, Council of Communication Management, Council of Public Relations Firms, Foundation of Women Executives in Public Relations, Global Public Affairs Institute, Institute for Public Relations, Institute for Public Relations-Commission on Measurement & Evaluation, International Association of Business Communication, IABC Research Foundation, International Public Relations Association, National Black Public Relations Society, National Investor Relations Institute, National School Public Relations Association, Public Affairs Council, Public Relations Society of America, PRSA Counselors Academy, PRSA Foundation, and Women Executives in Public Relations.

The Global Compact: United Nations Secretary-General Kofi Annan first proposed the Global Compact in The World Economic Forum on January 31, 1999. The Global Compact was launched at UN Headquarters in New York on 26 July, 2000. The Secretary-General challenged business leaders to join the Global Compact which is an international initiative which aims to bring companies together with UN agencies, labor

and civil society to support the nine principles of the Global Compact in the areas of human rights, labor and the environment:

▪ **Human Rights:**

- 1) Businesses should support and respect the protection of internationally proclaimed human rights within their sphere of influence; and
- 2) make sure that they are not complicit in human rights abuses.

▪ **Labour Standards:**

- 3) Businesses should uphold the freedom of association and the effective recognition of the right to collective bargaining;
- 4) the elimination of all forms of forced and compulsory labour;
- 5) the effective abolition of child labour; and
- 6) the elimination of discrimination in respect of employment and occupation.

▪ **Environment:**

- 7) Businesses should support a precautionary approach to environmental challenges;
- 8) undertake initiatives to promote greater environmental responsibility; and
- 9) encourage the development and diffusion of environmentally friendly technologies (<http://www.unglobalcompact.org>)

At the Global Compact Leaders Summit chaired by the Secretary-General Kofi Annan and held in New York on June 24-26, 2004; the 10th principle concerning the anti-corruption efforts of the business world against bribery has been agreed on to be added into the nine principles. The Summit united Chief Executive Officers of the companies who are participators of the Global Compact (such as Ceyda Aydede as the CEO of Global Public Relations and Consultancy), heads of international labour, civil society and UN agencies, and select governmental officers (around 400 leaders, 250 of which are business leaders). The Summit was held in the form of roundtable discussions among participants during which generally the aim was to evaluate the past, present, and future of the Global Compact, analysis of corporate citizenship including its reflections upon the national and global governance challenges.

(http://www.unglobalcompact.org/content/NewsDocs/Summit/summit_rep.pdf)

The Global Compact is a direct initiative of the Secretary-General who has a vision for a more sustainable and inclusive global economy; it is a voluntary corporate citizenship

initiative which points toward mainstreaming the nine principles in business activities around the world and catalyzing actions in support of UN goals. The Global Compact, to realize these aims, has mechanisms as Policy Dialogues, Learning, Local Structures and Projects; but it does not enforce or measure the corporate operations, it does rely on “public accountability, transparency and the enlightened self-interest of companies, labour and civil society to initiate and share substantive action in pursuing the principles upon which the Global Compact is based”.

The Global Compact is a network among the Global Compact Office and five UN agencies namely the Office of the High Commissioner for Human Rights; the United Nations Environment Programme; the International Labour Organization; the United Nations Development Programme; and the United Nations Industrial Development Organization.

Some of the reasons for participating into the Global Compact are the need to produce solutions to the problems linked to globalization, making the global economy a more sustainable and inclusive one thanks to universal principles and responsible citizenship, learning about the UN’s relation with governments, business, civil society and other stakeholders, sharing practices, experiences, and ideas.

3.4.4 Basic PR ethics theories with their link to the “tradition” of ethics

Today PR is an ethical discipline because its practitioners are expected to base their decision-making and recommendation to management on ethical grounds and they have a balancing-dynamic function which both serves the benefits of the clients and those of the overall society; this balancing-dynamic function is thanks to the intelligent, reason-based decisions taken on various ethical dilemmas. The practitioners working, in the global contexts, know the importance of offering many aspects of one point of view including the controversial ones because of the freedom of speech envisaged by many constitutions. The chain of change-transformation-balance is a fact about the practitioners’ duty to keep the challenge between the interests of the client and of the society. The ethical dilemmas are the concern of the daily activities of PR practitioners; yet the best ways to manage them

are not yet found out; they are to be researched in the long-run of the profession's development. Hill & Knowlton, Inc. (H&K), the world's largest PR agency, accepted two controversial, high-billing accounts in 1990, one account was the pro-life campaign for the National Conference of Catholic Bishops demonstrating the firm's commitment to and individual's and organization's right to free speech; and the other account was Citizens for a Free Kuwait (CFK), a lobbying group backed by the Kuwait government (Pratt, 1994). The ethical dilemmas raised by these two accounts in 1990 upon H&K are between CFK (the account in 1990) and the U.S. government (Craig Fuller, the President of H&K at this time, served as U.S. President George Bush's chief of staff from 1985-1989) (Lieber, 2003) as well as between promoting the position of Catholic Church on abortion and the view that the firm can only control its own conducts upon high ethical grounds, nothing else (Pratt, 1994). Guth and Marsh (2003) exemplifies dilemmas as ethical challenges by the dilemma of Hill & Knowlton (the London office) in 2001 "when officials of the Iranian Embassy asked to meet with the agency. . . . to improve their relationship with the British government. Because the government in Iran was divided between pro- and anti-Western factions; however, Hill & Knowlton was stumped: it wanted to collect fees and help the pro-Western voices in Iran but couldn't guarantee that it wouldn't inadvertently aid Iranian voices hostile to the United Kingdom, the United States, and other Western nations" (p. 175). After that the discussions broke down, the agency's officials were relieved out of the dilemma. For O'Malley, the PR practitioners who supposedly are in a business of "honesty, accuracy, integrity and truth" are ethical which means they "choose to serve clients whose self-defined interests are, in our view, correct" and they "don't serve those whose purposes and interests are incorrect". There are more ethical dilemmas yet to come and to give as examples for the PR firms and their agencies (hope not so but); the concern is to find a way to look from better perspective. What does "ethical" conduct mean, what ethical theories are there to provide professionals approaches to problem-solving? These are the main concern inhere.

The types of ethical systems and principles have been analyzed in the first section. The important contributors to PR ethics will be discussed up next.

3.4.4.1 Accommodation/discursive approach

This first approach stresses PR's role as encouraging dialogue and discourse.

Albert Sullivan: Day et al. (2001) draw attention to the work of Albert Sullivan as an important contribution to the PR ethics, as Pearson also supports this view by saying that Sullivan's theory has been the most complete theory on ethical PR practice (p. 405). Though challengeable, the argument seems worthy of attention. According to Sullivan (1965a), as a profession, PR deals with images of reality just similar to medicine which is a profession that deals with human body. There may be suspicious (and rather strong) controversial claims concerning the accuracy of these images due to the distortions which result from encoding and decoding messages in language; however, Sullivan (1965a) insists that providing true information to the public shall and must be the basic strive of the PR professionals. Another proposal made by Sullivan (1965b) comprises three value systems by which PR is influenced and which PR must address: technical, partisan, and mutual. Technical values are involved with the practitioners' pride in their works and their efficient use of PR techniques. Technical values are also in close relationship with the competence and expertise of the practitioners. Partisan values refer to such loyalties as commitment, trust, and obedience. Mutual values put emphasis on the rights and well-being of others. The point where Sullivan (1965b) puts forward the model as the partisan versus mutual values model is the intersection point between the two values (partisan and mutual values) thanks to the responsibility of the PR practitioners who are expected to recognize the rights of others. Sullivan's theory which is further developed by Pearson (cited in Lieber, 2003), argues that PR practitioners are supposed to be loyal to their employers, clients, or organizations together with their awareness concerning the conflicting views; a responsible strategic communication process is ensured by a proper balance between obligation to employer and a "principle of mutuality" to controversial, and contrasting opinions (Pearson, 1989 cited in Lieber, 2003); Pearson's approach is much more based on philosophical grounding for dialogic communication understood within historical contexts. The dialogic principles of Pearson found its inspiration in Sullivan's theory; J. Grunig's theory as well (Day, Dong, & Robins, 2001).

James Grunig: His model of two-way, symmetrical communication is argued to be the best way to achieve ethical decisions. The bases for the theory assume that collaboration is one of the key values in ethical decisions, the process of dialogue with different people allows for both listening and arguing, not everyone will get what they want, but dialogue will lead to the most ethical outcome. PR practitioners should balance their role as advocate for their client with their role as social conscience. Critiques on this model say that the model does not reflect the degree of how PR professionals will counsel their clients and employers to address the needs of others, and that the two-way symmetrical model is an unrealistic, utopian ideal. In a more detailed manner, ethical practice in PR calls for dialogic communication model which J. Grunig and Hunt (1984, cited in Day, Dong, & Robins, 2001) call as the two-way symmetric model. For PR to be truly ethical, its professionals have to engage in two-way communication with their publics; in that way the organization responds to its publics. Dialogic communication is the most basic principle for speaking about ethics and ethical practices in PR. J. Grunig and L. Grunig (1992, cited in Grunig, 2001, p. 20) informs an elaborated symmetrical model as a response to Vasquez's critiques on the two-way symmetrical model; this reconceptualized model of symmetrical PR is a logical next step for the practitioners to develop the model as a normative theory to guide the practices of the profession. In order to realize this aim, the theories of dispute resolution, negotiation, mediation, and conflict management are to be reviewed to analyze their similarities with the theories of the symmetrical model. The model constitutes one of the major characteristics of excellence in the profession; J. Grunig (2001) also reviews research done on the excellence in PR conducted by IABC, and by others, in addition to the his reflections on future research; the term symmetrical, as Grunig used it, also carries out such concepts as "*moving equilibrium . . . social harmony, equality, mutual goodwill. . . .* The basic idea was that public relations should go beyond the advocacy of self-interest without concern for the impact of an organization's behavior on others to a *balance* self-interest and concern for the interests of others" (Grunig, 2001, p. 27). Grunig's self-criticism in his choice on the term *symmetry* rather than *mixed motives*, *collaborative advocacy*, and *cooperative antagonism* which all mean the same thing leads to his clarification of the term *symmetry* which "means that communicators keep their eyes on a broader professional perspective of balancing private and public interests" and his additional interpretation of the symmetrical public relations as *dialogical public relations*

(Grunig, 2001, p. 28). The passage from models of PR to dimensions of PR behavior needs four underlying variables such as *symmetry* and *asymmetry*; *one-way* or *two-way*; *mediated* and *interpersonal forms of communication*; and finally “the extent to which public relations practice is *ethical*” (Grunig, 2001, p. 29). The final dimension asserts, besides the inherently ethical symmetrical model, that other models can also be ethical depending on the rules employed to ensure ethical practice.

Barney and Black: The attorney-adversary model of Barney and Black (1994) compares lawyers to PR practitioners in the sense that PR practitioners perform a persuasive function similar to an attorney representing its client. According to Barney and Black (1994), attorneys and PR practitioners have two common properties: both are advocates in an adversarial climate where opposite viewpoints live all together, and both assume that in the end someone else will provide the counterbalancing messages, or these messages will emerge in one way or another. Fitzpatrick and Gauthier (2001) state that the model is structured upon the assumption that in a climate where competing/opposing viewpoints and messages coexist through adequate representations of them, the truth will inevitably emerge. The public is expected to absorb all the controversial messages and viewpoints that are disseminated among people, and then to form an intelligent and advised opinion out of all this information considered. Barney and Black (1994) suggest practitioners have no obligation to consider the public interest or controversial points of views. For the assumption is based on the view that a counterbalancing message will be provided by someone else, PR practitioners should merely consider their clients’ point of views in their decision-making processes. Even though the practitioners are expected to provide strategic, limited exposure of information to best serve their clients’, organizations’ or employers’ interests, and they are not obliged to consider the public interest and opposing informational diversity, in cases where this intelligent and advised opinion, or alternative point of views as a counterbalance does arise out, then the responsibility is passed on to the journalist or consumer advocate to provide the public with a counterargument to establish the necessitated balance. The PR professionals work in the context of public opinion, and this context is very much different from that of lawyers, namely from the court of law where the constitution (though within its limits) guarantees fairness and equal representation of all parts and opinions. In the context of PR where a

counterbalancing message is not guaranteed, PR practitioners cannot and should not overlook the public interest in their ethical decision-making processes.

Barney and Black (1994) propose “to explore the relevant ethical environment of the PR function and to provide a rational foundation for continuing discussions of PR ethical reasoning”; in relation to Sissela Bok’s test for deceit to be applied to PR practitioner as another guide for ethical decision making, their primary suggestion is that “counselor competency is a matter of personal competence and independence, relying on counselor abilities and sensibility to boundaries of loyalty”.

Jürgen Habermas: Habermas’s discourse ethics has been influential in its concerns for ethical dialogue. Arens (1997) summarizes Habermas’s discourse ethics in the best feasible manner. Due to that discourse ethics belongs to the Kantian tradition, its four characteristics are deontological, cognitivistic, formalistic, and universalistic. Accordingly, Habermas is interested in a reconstruction of all dimensions of the communicative process for reaching an understanding: the four validity claims the *truth* of the statement, the *rightness* of the interpersonal relationship, the *truthfulness* of the issues which are expressed, and the *understandability* which means that when the speech maker wants to come to an understanding with a hearer, and make himself understandable, he or she has to choose an understandable expression. All of these belong to Habermas’s *speech act* which is understood when listeners know the conditions of its acceptability by their position as either “yes” or “no, assuming a specific obligation to their further actions as hearers. Habermas’s *communicative rationality* can be best understood by understanding the above validity claims. Reason and ethics go along each other in the context of communication and in any other context for debating on ethical issues. *Discourse* and *critique* are two different things; critique does not presuppose a rationally motivated argument to be achieved in principle, however discourse does (Arens, 1997, p. 53). Accordingly, Karl Otto Apel (1998, cited in Arens, 1997) claims that discourse ethics “is not a special ethics for argumentative discourses, but rather an ethics of responsibility, shared in solidarity by all who can engage in argumentation, for all problems of the lifeworld that are amenable to discursive treatment” (p. 53). Discourse ethics does not merely mean conducting discourse, but ascertaining principles for communicative understanding. Habermas’s ethical dialogue

underlines this link between history and dialogue between communities grounded in a historical context.

Burleson and Kline (1979, cited in Day, Dong, Robins, 2001, pp. 408-409) summarized what Habermas requires as interesting for the PR practitioners:

- “1. Participants must have an equal chance to initiate and maintain discourse.
2. Participants must have an equal chance to make challenges, explanations, or interpretations.
3. Interaction among participants must be free of manipulations, domination, or control.
4. Participants must be equal with respect to power.”

The above criteria show the interconnectedness and interrelation among the professionals, and their importance in the professional unity in executing similar practices. Accordingly, Habermas’s discourse ethics has important implications for PR ethics because it is based on the conception of self-other relations requiring the corporation as a self to interact with its publics as others in their capacity as generalized others; though possible for traditional homogenous societies, it seems problematic in modern heterogeneous societies (Haas, 2001). Habermas puts ethics in the process of communication rather than in communication outcomes; the 7th item of the IPRA code of ethics embodies this philosophy: “Members shall undertake to establish the moral, psychological, and intellectual conditions for dialogue in its true sense” (Curtin, Boynton, 2001, p. 418). These are also in relation with Kohlberg’s theory on moral development and reasoning which will be discussed in the coming sections.

Habermas’s distinction between moral-practical and ethical-existential discourses are crucial in PR because the distinction necessitates that “the corporation and its publics have to abstract their interest claims from the underlying values on which they are based during interaction” (Haas, 2001, p. 426).

Coorientation: Curtin et al. (2001) describe the coorientation model by saying that it “uses teleological reasoning; practitioners should strive to achieve a convergence of perspectives between an organization and its key publics” (p. 413). Due to the advocacy role of the practitioners, both the journalists and practitioners themselves see themselves as less frank; as a result the journalists view practitioners as less trustworthy (Curtin, Boynton, 2001). Though this model assumes norms that converge, meet, and embrace the profession as a distinct whole; the PR practitioners are still perceived as inherently unethical. Because most of the PR practitioners come from a journalist background of past experiences, the journalists will view them as unethical by contrasting them with the journalists who sometimes use unethical practices to obtain truth for serving the public interest; the PR practitioners are condemned by the journalists because they consider the practitioners as unethical since they use unethical practices in order to serve the corporate interests. The journalists do not find any difficulty in condemning the practitioners who cannot resolve the ethical dilemmas of choosing between the societal or public interest and those of their clients. Even if they resolved these dilemmas, would they believe and see the “truth” as it is?

3.4.4.2 Societal obligations for the profession and its professionals

Societal obligations have references to the utilitarian ethics mentioned in the previous sections; and they point at the practitioners’ responsibilities for society and the community.

Advocacy: Guth and Marsh (2003) ask the oversimplified question as such: “are public relations practitioners objective communicators, like journalists, or are we advocates, like lawyers?” and claim that “advocacy, with its focus on the consequences of communicating, can seem more suitable than objectivity for public relations” (p. 171). For Curtin and Boynton (2001), advocacy ethics derives from “the social responsibility theory of the press and from persuasion based on the Greek philosophy as a legitimate means of conveying a position or argument” (p. 414). Difference between Ivy Lee and Edward Bernays was in that Lee emphasized the public’s right to know, whereas Bernays underlined the advocacy nature of PR. The views uniting upon the persuasion’s unethical

being may also claim that “persuasion can never be considered a sound ethical basis because the true end is not public welfare but rather organizational profit” (Curtin, Boynton, 2001, p. 414). Such a criticism understates the practitioners’ roles as organizational advocates since they contractually work for a specific organization; again those practitioners who work for a certain organization may do their job in a socially responsible manner both on behalf of themselves as professionals and on their employers’ socially responsible perspective, hence advocacy is not equal to loyalty (Curtin, Boynton, 2001, p. 415). Aristotle’s golden mean seems to be a plausible approach for the practitioners to find a balance position between objectivity and advocacy which are both counterproductive (Guth, Marsh, 2003, p. 173).

Maidment and Eldridge (2000) defines the role of the ethical advocate as “to encourage an organization to take a proactive approach to implementing ethical standards. . . . The ethical advocate would be concerned that the organization treats its stakeholders with respect. . . . Good ethical advocates would be concerned with how the organization’s activities affect the remainder of society” (p. 11). The PR practitioner does have such an advocacy role not only to his or her employers or clients, but also to his or her profession and to his or her society which is a representation of the whole humanity.

Corporate responsibility and social responsibility: Shaw (2002) differentiates between “doing what you believe would be morally right and doing what would best satisfy your own interests” (p. 18). This view also deals with the co-existence of the moral action and self-interest; recently it has been said that “moral behavior is consistent with profitability” and also that “the most morally responsible companies are among the most profitable” (Shaw, 2002, p. 19).

Enlightened self-interest is a restricted form of teleology which Curtin and Boynton (2001) render concrete by giving the example of “a corporation which recognizes that doing good results in doing well, and being seen as a responsible corporate citizen benefits the bottom line” (p. 416). The enlightened self-interest model constitutes a basis for justifying the index of persuasive communication activities by asserting that businesses do well by doing good. Companies that behave ethically gain a competitive advantage and

have more respectful positions and positioning in the marketplace. By making short term investments on ethical behavior, businesses will benefit from those acts in the long term. For example, many PR practitioners believe that good ethics positively affect the financial success of an organization (Guth and Marsh, 2003, p. 178). Opponents of this model criticized *self-interest* to be a core value of PR ethics programs due to its connotations of ignoring others' interests; additionally, it does not eradicate the ethical problems with *others* and ethics' being the concern others too. Accordingly, besides the 2000 National Business Ethics Survey of U.S. companies which shows that a code of ethics, by itself, does not have any effect on profits, more than 30 studies have also shown a direct link between good ethics and good profits (Guth and Marsh, 2003, p. 178).

However, the proponents of the theory show what is beyond the concept of *enlightened self-interest*. Being more accountable to society and devoting oneself for the corporate philanthropy represent good actions; consequently, what benefits the corporations will have broader results and ultimately will benefit society as well. For Guth and Marsh (2003), "values-based ethics must truly be a part of an organization's culture" (p. 178). Teather (2003) describes the link between corporate social responsibility and corporate citizenship as reflections of a values-based ethics in action with its contextual references:

"However Corporate Social Responsibility is said to be about more than this; linked to the concept of *Corporate Citizenship*, it calls for a company's whole actions to be carried out with an eye to their social impact; on the environment, employees, and *communities* at home and globally. *Corporate Citizenship* is of course a false concept; a company is a legal entity not a natural person, and cannot have the beliefs or morals to make it a citizen in any meaningful sense. Instead these reside in real people; the company's shareholders, employees, customers and, most influentially, senior management. Corporate Citizenship therefore carries the same moral hazards as corporate charitable giving; that it is a process by which a company's directors impose their morals on others."

The good citizens of McLuhan's "global village" know that the principles build up necessities, changes in many dimensions—not only corporate, but also demographic, technological, economic, social, and informational—are inescapable; credibility, thanks to ethical structuring, being an exemplary citizen, and changes in the consumer choices on the side of the global socially responsible brands, are some of the factors included in the state-of-the-art conceptions of managers. (*Marketing Türkiye*, 2004). As Verstraeten (1998) best stresses it, "the question is not only how business organizations can behave in a way that is realizing the interests of both itself and society. It is also a question of how business organizations ought to behave as good citizens" (p. 117).

Moral responsibility on the corporation level can be best analyzed through the responsibility of the corporate acts often distributed among a number of cooperating parties. The moral responsibility within the modern corporation is in close relation with the internal and external communication issues. The criticisms against this traditional view argue that the corporate group and not the individuals who make up the group must be held responsible for the act; accordingly the corporate act of a certain corporation that can be described as an organized group is characterized as the act of the group as a whole. (Velasquez, 2002, pp. 51-52). Accordingly, moral responsibility requires merely that one act freely and knowingly, and it is irrelevant that one's wrongful act is that of freely and knowingly choosing to follow an order" (Velasquez, 2002, p. 54). The institutionalization of ethics on the corporate level, that is to say within the corporation, is the main aim at which many fail. The reason for such a failure is mainly on the intersection point of the personal and corporate ethical decision making: "Employees frequently have to fight hard to maintain their moral integrity in a showdown with organizational priorities" (Shaw, 2002, p. 25). This intersection point between the corporations and the corporate employees is that "corporate policies, corporate norms, and corporate design can and do have an enormous influence on the choices, beliefs, and behaviors of corporate employees" (Velasquez, 2002, p. 18). Deciding what the right thing to do is a difficult task. Yet, in business and organizational contexts, many difficult and puzzling moral questions need to be answered.

Even if the critics claim that utilitarianism is not successful in reaching at its aims on the corporate levels, the concept of the general utility in the service of the greatest overall amount of happiness maximizing the total good of society is still crucial. Quoting from Adam Smith's *The Wealth of Nations* (1776), we can understand the relation between self-interest and utility playing important roles in organizational decisions as well as the utilitarian characteristics of business practice in pursuing self-interest to maximize the total good and in playing the competitive game of business which advances the overall good of society:

“Every individual is continually exerting himself to find out the most advantageous employment for whatever capital he can command. It is his own advantage, indeed, and not that of the society, which he has in view. But the study of his own advantage, naturally, or rather necessarily, leads him to prefer that employment which is most advantageous to the society.... By pursuing his own interest he frequently promotes that of the society more effectually than when he really intends to promote it. I have never known much good done by those who affected to trade for the public good” (cited in Shaw, 2002, p. 55).

Smith concedes that business is part of a social system, that cooperation is necessary as well as certain competitive rules are needed and should be followed. The social system and the cooperative acts necessary for that social system are reflective of the importance of communication and the global communication contexts of PR.

Another approach based in social contract theory is *stakeholder ethics* which emphasizes that an organization has obligations to both internal and external publics; practitioners have to be aware on the corporate level that these interests often will conflict and that they should seek for balancing them all at once, both by respecting the rights of others and maintaining the organizational duty to others (Curtin and Boynton, 2001, p. 417).

When applying Kant to the organizational context, first, the *categorical imperative* finds its implications as the general rules in a firm that are not dependent on different

circumstances and that are not changeable according to certain exceptions. Some cases and consequences are always wrong:

“Second, Kant introduces an important humanistic dimension into business decisions. One of the principal objections to egoism and utilitarianism is that they permit us to treat humans as means to ends... technology and computerization tend to dehumanize people under the guise of efficiency. Kant’s theory puts the emphasis of organizational decision making where it belongs: on individuals... Third, Kant stresses the importance of motivation and of acting on principle. According to Kant, it is not enough just to do the right thing; an action has moral worth only if it is done from a sense of duty—that is, from a desire to do the right thing for its own sake” (Shaw, 2002, p. 61).

The nonconsequentialist and non-Kantian implications within the organizational contexts underline the necessity to consider different moral factors and views in moral decision making processes. When satisfying its moral obligations and respecting the rights of people, the organization is free to pursue its own goals. The organizations should bear in mind the human rights issues and act accordingly when making moral deliberations (Shaw, 2002, p. 67).

Lieber (2003) affirms that the social responsibility model has originally been formulated by Siebert, Peterson, and Schramm as a normative pattern of press operations, also serves as a basis for concepts of civic journalism; the main concern of the theory is “to instruct the PR practitioners to enact their campaigns while serving a broader public interest and communal good” (Baker, 2002).

According to Day’s (1990) description, “social responsibility was also an outgrowth of the laissez-faire attitude of government, according which the excesses of big business were allowed to run rampant. After the turn of the century, however, and particularly during the 1930s, wide government intervention in the marketplace brought applause from a public weary of economic and social turmoil and a business environment hostile to the interests of consumers” (p. 34). Around such a development together with the

rise of concepts like *duty*, *accountability*, and *obligation*, the communication practitioners' necessity for freedom and independence to realize objectives with more of a dynamic kind came into being as the source of a clash between obligations (limiting) and freedom (enriching). In that sense, on the company level upon which the practitioners are active, as well on the professional level through which all the "communication business" practitioners are interrelated, the ethical implications of moral duties and responsibilities point at the global humanitarian approaches to business, seeking for world-views protective from destructive unethical acts against the past, present and future world as a whole (the historical periods and modernity, discursive and non-discursive practices).

Communitarianism: The communitarian ethics is in close relationship with the corporate social responsibility model because it puts emphasis on "the role of the community in forging ethical people and organizations as well as the equal empowerment of all members of the community—individual, corporate, and otherwise—consonant with J. Grunig's excellence theory of public relations" (Curtin, Boynton, 2001, p. 417). The communitarianism model (Leeper, 1996) further develops the social responsibility model by including additional duties in order to strengthen the community and to promote communal values of fairness, democracy, and truth. The relation between the society and the PR profession resides in the practitioner's ethical behavior both for the clients and for all the people affected by those acts; the society in general. The compatibility between these two is what is in the heart of the communitarianism. The professional conducts are characterized together with truth and mutual trust, accuracy, fairness, respect, reconciliation, interdependence and responsibility to the public. In the PRSA Code of Professional Standards (Leeper, 1996), these conducts are obviously related with the context of these behaviors: organizations are interdependent systems in which interdependence refers to a responsibility as an ethical base for communitarianism. For Leeper (1996), communitarianism is an ethical approach which helps to create a balance between individual rights and community responsibilities which also have implications for PR ethics for a balance between individual practitioners' rights and the professional community's concern for the global ethical issues. Elzoni (1993, cited in Leeper, 1996) published *The Spirit of Community: Rights, Responsibilities, and the Communitarian Agenda* which is "a preliminary exploration of its (communitarianism's) ideas and

practicalities” and which opens the debates on communitarianism as “an environmental movement dedicated to the betterment of our moral, social, and political environment” which redefines the link between rights and responsibilities. Raising the moral choice on behalf of a communitarian position on social justice as “a rule every community ought to be expected to do the best it can to take care of its own” has its implications in the political and governmental structuring of the societies (power relations and democracy) as well as in rebuilding up the current agenda on behalf of communitarianism in these different countries and societies. The consensus in terms of basic values for a focus on people’s intersectional responsibilities finds its meaning in the context of business with a community approach underlining three issues: quality, social responsibility, and stewardship (Leeper, 1996). According the link between PR and community, Kruckeberg and Starck suggest that “public relations is better defined and practiced as the active attempt to restore and maintain a sense of community” (cited in Leeper, 1996). In addition, the link between PR and communitarianism underlines the role of the PR practitioners to own a constant awareness for reminding the management about the institution’s responsibility to all its publics and to offer counseling for this aim; PR and PR ethics constitute the context as an arena and the judges as the measurement function necessary for evaluating the business conducts: the professionals’ roles are representative of the profession’s basic function from a communitarian perspective.

3.4.4.3 Profession and professionalism

This framework is concerned with the practitioners’ roles in accompanying and developing the profession. The question of professionalism previously mentioned in terms of ethics in PR will be analyzed through different perspectives.

Structural/functional approach: Curtin and Boynton (2001) explains the systems theory, which highlights the role of organizational environment and purpose to describe differing ethical standards according to job function, as the basis for a structural-functional approach to PR ethics (p. 417). As a result, two roles for practitioners are identified, namely communication technician and communication management. The technicians function as advocates for their organization; they use rule deontological principles in their

conducts, in cases where there are not such principles (unavailable or incomplete), they turn to the teleological principles. On the other hand, managers function as advisers; they first apply teleological rules, if there are confusions or difficulties, then they apply the deontological rules. The structural/functional approach is an attempt to unify the two roles under a unified ethical system where both advisers and advocates use the same principles and come up with similar results. Advisers feel themselves as more socially responsible; however in general the professionals view the PR professionals as poor in holding socially responsible world-view (Curtin, Boynton, 2001). In order to prevent the increase in conformity to the rules, the practitioners desire to be publicly perceived as a match of this adviser function which is a basis for ethical development. On the other hand, a technician functions as an advocate for an employer or organization to which his or her loyalty is expected. This loyalty may be viewed as a barrier for the technician to question his or her employer's ethics (due to the motive for saving the job). At least on the technician level too, the PR practitioners are expected to differentiate between personal values and professional norms. The critiques who are against this approach claim that the model does not question the functions themselves but they assume that the functions are inherently ethical (Curtin, Boynton, 2001).

Professional responsibility and relationship management: Theory of responsible advocacy proposes that the best way to practice PR ethics is through the ideal of *professional responsibility*. In reconciling their conflicting roles of professional advocate and social conscience, practitioners greatest need ethical guidance; by serving the special interests of his or her client or employer, PR professionals serve society as well. Although their first loyalty is to their client, they also have their responsibility to voice the opinions of organizational stakeholders. In the Public Relations Society of America Code of Ethics, advocacy is defined as: "we serve the public interest by acting as responsible advocates for those we represent." Fitzpatrick and Gauthier (2001) clarifies the representation of to whom practitioners are responsible for in a very distinctive manner. The model of professional responsibility approaches the role of PR practitioners with more realistic, down-to-earth, reasonable, and attainable aims and expectations. This does not eradicate their roles in society, on the contrary, make them come across more realistic objectives beyond the interests of various publics. The practitioners cannot always incorporate a

societal and communitarian point of view into their practices. These are the arguments of the model that Fitzpatrick and Gauthier (2001) who classify the practitioners with their “professional” role rather than communicators in society. In order to deserve and possess this “professional” role, the practitioners are expected to be a member of a professional association / organization, to own the characteristics of specialized expertise, to be oriented towards service (in and for the profession), and to be autonomous in operation. Especially the last criterion which implies the previous ones, the autonomy of the practitioners does not stamp out their roles as performing responsible advocacy; they are responsible in such a way as to avoid and minimize harm in the context of persuasive communications, to respect people by treating them with appropriate dignity, and to communicate the advantages, “benefits and burdens” of their actions and policies in the best fair way (Fitzpatrick, Gauthier, 2002).

Using Koehn’s (1994) classification for a professional, Baker (2002) described the PR profession; according to Koehn, when a practitioner is allowed in and by a profession (to which that practitioner belongs) to sacrifice the well-being of one member of the community in mending the needs of another, then this profession loses its moral authority. For Koehn questions maintaining ethics through self-regulation, that is ruling oneself by and within oneself is one of the most important conditions for a professional relationship. When a practitioner displays an unrestrained or uncontrolled loyalty (including mainly the self-control of this practitioner) to a single client or viewpoint, this specific action of this specific practitioner confiscates other members of the professional community as potential clients. Baker (2002) proposes a theoretical ground for the practice and ethics of PR and draws it primarily upon Koehn (1994) and Hutton (1999). Hutton (1999) asserts that “the central organizing theme of public relations theory and practice” is *relationships* (p. 209). In defining the theory and practice of PR as profession, Baker (2002) relies upon Koehn (1994) for providing a theoretical discussion on the nature of professions; professional ethics and public trust in the professions are based upon this ground. From a Koehnian perspective, Baker (2002) concludes that if the aim would better be for PR to move from the expertise and contractual models of practice into a covenantal / agreement-based model as a profession worthy of public trust, the domain of the profession, and its field as a whole must devote itself to a defined and described human good which is structured upon

relationships. In addition to this, for the covenantal model of PR, the field of PR must be grounded in a public pledge or promise to serve this good, this is a reference to pledge-based professional ethics. Similar to Hutton (1999) who argues that *relationship management* is the only model that both defines the field and serves as a basis for the practices (and the fundamental purposes) of PR, Baker (2002) also underlines the chain-link between public trust, relationship management towards; and relationships with clients, profession, professionalism, professional ethics.

3.4.4.4 Practical frameworks for dealing with ethical issues

Contingency theory: An organization has to weigh both the internal and external factors that constrain its relations with publics, and accordingly has to determine which style of PR practices fit to the specific circumstances; this is a reflection what Curton and Boynton (2001) collected to provide a definition for the theory. Weighing and systematically applying a large number of factors in any given situation finds its concreteness with the “Potter Box”, “in which agents prioritize values and publics by defining the situation, identifying values, selecting principles, and choosing loyalties” (Curton, Boynton, 2001, p. 419). The four-step framework of Curton and Boynton (2001) are as follows:

- “1. Confront ethical dilemma.
2. Determine individual motivation to act.
3. Consider rules, principles, and duties as well as predictions concerning causes and consequences of actions.
4. Reach decision and take appropriate action.”

The Potter Box: The ethical decision-making model called the Potter Box is designed by Ralph Potter, a professor of divinity at Harvard University. The Potter Box which helps people analyze individual ethics crises has eight-step process to follow (Guth and Marsh, 2003, p. 181); the first four steps include defining the situation (Definition box), identifying values (Values box), selecting principles (Principles box), and choosing loyalties (Loyalties box) (see Figure 3.4.4.4). The process can help the practitioners to

deconstruct the situation where choices and consequences can be examined to shed light on the decisions; after implementing the data received from analysis, the method of the deconstruction process for future forecast of the future decision-making processes.

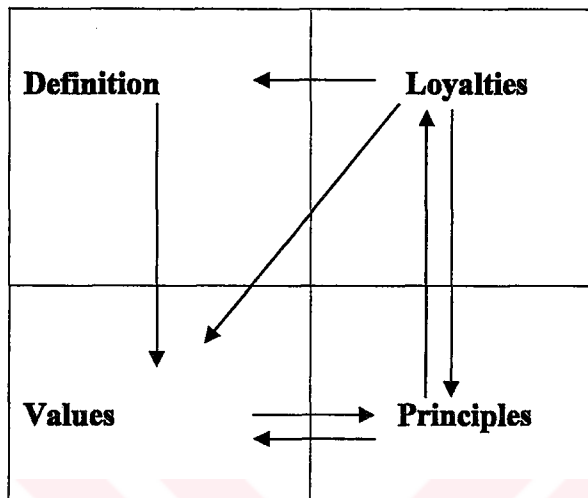


Figure 3.4.4.4 The Potter Box (Guth and Marsh, 2003, p. 182)

Following the definition and values boxes, the values are taken as the basis for categorical imperatives in the principles box. Evaluating these principles is a necessity before passing on the loyalties box. Evaluate the feeling of loyalty, as well as the link between values, principles taken and the courses of action following the decision. The Potter Box offers a schematic flow for ethical decision-making.

Because there are many publics and constituents that the PR practitioners have to work with and upon, the Potter Box inspires the practitioner to prioritize the values and publics that are most important to the organization in a given situation. In this model, after defining the situation or the specific issue, in the principles box, the practitioner conceptualize the situation through values like friendship, honesty with news media, duty to organization and CEO, duty to society, etc. Then, in the light of these values, the practitioner develops principles appropriate to the situation and the definition of the specific issue. The ethical principles of Aristotle (virtue ethics, the golden mean), Kant (deontology, the categorical imperative), Mill and Bentham (teleology and utilitarianism), Rawls (social justice) as mentioned in the first section can be applied to the situation and

may help the practitioners more than the situation itself shows; the forgotten points may be revealed by the help of these various principles.

Navran Model: Navran (1996) describes his model as “an ethical decision making model that is comprehensive enough to yield good solutions, easy to use by all employees, and that ensures that ethical issues inherent in routine business situations could be surfaced and dealt with.” This decision-making model devised a six-step plan: *defining the problem, identifying the alternatives, evaluating the alternatives, making the decision, implementing the decision,* and finally *evaluating the decision*. Navran (1996) introduces the ethical filters of this process:

“Ethics Filters: The ethical component in this process takes the form of *filters*. As with any filters their purpose is to separate certain elements from their environment. At key points in the six step process you can stop and run your considerations through these filters. In that way you separate the ethical considerations from the remainder of the decision. This is a way of ensuring that ethical issues inherent in the decision can be given consideration - that they do not get lost in the more pragmatic aspects of the process” (http://www.ethics.org/plus_filters.html)

The mnemonic **PLUS** adopted to make these filters easily understandable and applicable stand for the following:

“P=Policies: Is it consistent with my organization’s policies, procedures and guidelines?

L=Legal: Is it acceptable under the applicable laws and regulations?

U=Universal: Does it conform to the universal principals/values my organization has adopted?

S=Self: Does it satisfy my personal definition of right, good and fair?”

By all this, there is no guarantee for an ethical decision, says Navran (1996), “it will ensure ethical components are taken into consideration”. The function of PLUS is to presume effective communication with all employees.

The integrated model proposed by Navran (1996) has six steps in which “the four PLUS filters work as an integral part of Steps 1, 3 and 6 above. Apply the four PLUS filters to determine if the ethical component(s) of the decision are being surfaced/addressed/satisfied”. His map is constituted of the following steps:

- **“Step 1:** Define the problem (PLUS surface the ethical issues). Does the existing situation violate any of the PLUS considerations?
- **Step 2:** Identify alternative solutions to the problem.
- **Step 3:** Evaluate the identified alternatives (PLUS assess their ethical impact). Will the alternative resolve any PLUS violations? Will it create any new ones? Are the ethical tradeoffs acceptable?
- **Step 4:** Make the decision.
- **Step 5:** Implement the decision.
- **Step 6:** Evaluate the decision (PLUS surface any remaining/new ethical issues). Does the resulting situation resolve the earlier PLUS considerations? Are there any new PLUS considerations to be addressed?”

http://www.ethics.org/resources/article_detail.cfm?ID=15

Because Navran (1996) offered training for more than 5000 employees, and still may be offering to many people; the feedback proved that “nearly every decision they are called upon to make has an ethical component. PLUS helps them make that ethical component explicit. Once a problem has been brought to light, employees can apply their ethics and those of the organization to finding the best solution.” This is the point where models do really as maps to help professionals find their ways home with ethical conducts and decisions.

Maidment and Eldridge’s (2000) decision-making technique (p.4) which they adapted and expanded from Certo, Samuel, and Peter’s (1988) book named *Strategic Management Concepts and Applications* has also similar steps to those of Navran’s model. These steps are: *identify the problem, review the pertinent data, generate alternatives, select alternatives, implement the alternative selected, and review.*

Bok's decision-making model: Sissela (cited in Matera and Artigue, 2000, p. 56) who has little faith in codes and writings on professional ethics due to that the existing codes do not say much about when deception is and is not justified. For Bok, “we must at the very least accept as an initial premise Aristotle’s view that lying is ‘mean and culpable’ and that truthful statements are preferable to lies in the absence of special considerations” (p. 56). In this way, Bok puts stress on telling the truth, and the positive value of veracity. Bok who borrows the concept of publicity from John Rawls bases the framework for ethical decision making processes upon this premise: “the concept of publicity with the view of justification in ethics as being directed to reasonable persons” (cited in Matera and Artigue, 2000, p. 56). Accordingly, John Rawls supported that a moral principle should be capable of public sentiment and defense. In relation with the concepts like publicity, public defense, justification which appeals to something independent as suggested by Wittgenstein, Bok’s three levels of justification as a “workable test for looking at a concrete moral choice” consists of the following steps:

1. ***Conscience:*** appealing to one’s inner judge, up to one’s conscience,
2. ***Peer consultation:*** to ask others what they think (friends, family, leaders, experts living or dead who may inspire the practitioners and bring objectivity and wisdom to moral choices),
3. ***The test of publicity:*** “the audience is broadened to include a sample of reasonable individuals with divergent points of view. The greater the impact of the decision, the more consultation is required” (cited in Matera and Artigue, 2000, p. 57).

3.4.5 Moral reasoning and moral development

Moral reasoning: Shaw (2002) defines *moral reasoning* or argument that it “typically moves from a moral standard, through one or more factual judgments about some person, action, or policy related to that standard, to a moral judgment about that person, action, or policy (p. 28). Moral judgments should be logical (avoiding inconsistencies), based on relevant facts and on sound or defensible / acceptable moral principles that can survive “critical scrutiny and rational criticism” (Shaw, 2002, p. 31-32). In short, these are the main grounds and requirements upon which moral judgments are

criticized and ameliorated for strength in decision making processes. Correspondingly, De George's (1999) consideration of moral reasoning summarizes the main aim of handling moral values and moral issues in business, especially in communication, the main task is to perceive correctly the status of morality and having a knowledge of moral argumentation, in short to supply the appropriate perception and knowledge (p. 15).

Moral language used in moral reasoning and its communication is also crucial since it is often stated in imperative form building up prohibitions: "Ordinary moral experience encompasses our moral beliefs, judgments, and feelings, all of which we express in moral language" (De George, 1999, p. 19). Likewise, for Day (1990), "moral reasoning is a *systematic* approach to making ethical decisions. Like other forms of intellectual activity, it takes the form of logical argument and persuasion. Because ethical judgments involve the rights and interests of others, these decisions must be made with care and must be defensible through a reasoned analysis of situation" (p. 46). The main components of moral reasoning drawn by Velasquez (2002) are: "(a) an understanding of what reasonable moral standards require, prohibit, value, or condemn; and (b) evidence or information that shows that a particular person, policy, institution, or behavior has the kinds of features that these moral standards require, prohibit, value, or condemn" (p.33). The structure of the moral reasoning is based on three steps such that firstly, the moral standards and principles are taken at hand and in mind, then the factual information about the specific person and his or her behaviors, a certain policy, institution, application, or case is taken in detail; finally the moral judgment concerning that specific policy, institution, application, or case is held upon the basis of the moral standards and principles at hand and in mind. The reconstruction of such a process in PR is important in the reformation of the PR practitioner and professional under the consideration of moral principles and judgments. Day (1990) gives us three areas with which moral actors are related concerning the process of moral reasoning: the moral *context* that is reflective of the ethical issue itself, the facts about the situation, the principles and the philosophical foundations of moral theory, and critical thinking (p. 47).

To sum up, the "if and only if" conditions for a moral reasoning's strength resides in its characteristics best defined in its being *logical, accurate, relevant, complete* and

consistent. The evidences have to provide all the relevant information that would best support the moral reasoning in all respects. The moral reasoning can be accurate if the reasons are supported by accurate statistical data and relationships. The evidence offered through the reasons can be relevant if the case, person, behavior, or institution discussed possesses those characteristics proscribed by the moral standards involved in the structure of the moral reasoning as a whole. The reasoning's consistency lies in the consistency between the person's moral standards. All the aspects of the moral standards have to be consistent in themselves as well as in between the process and being of the moral reasoning as a whole. In cases where there are inconsistencies in the moral standards that a person holds, there should be modifications within the principles affecting the moral standards as a whole. The PR practitioner also has to improve the profession's moral standards in the process of communicating and networking with other professionals on other platforms.

The moral reasoning processes which the PR practitioners are going through would better concern the combination of all the standards that the ethics theories offers one as a penetration into the depth of moral and ethical concerns. An ethic of the kind of moral reasoning incorporating the four main standards such as utilitarian standards, moral standards, standards of justice, and standards of caring all depending on the length of each group of standards is schematized by Velasquez (2002) in Figure 3.4.5.1.

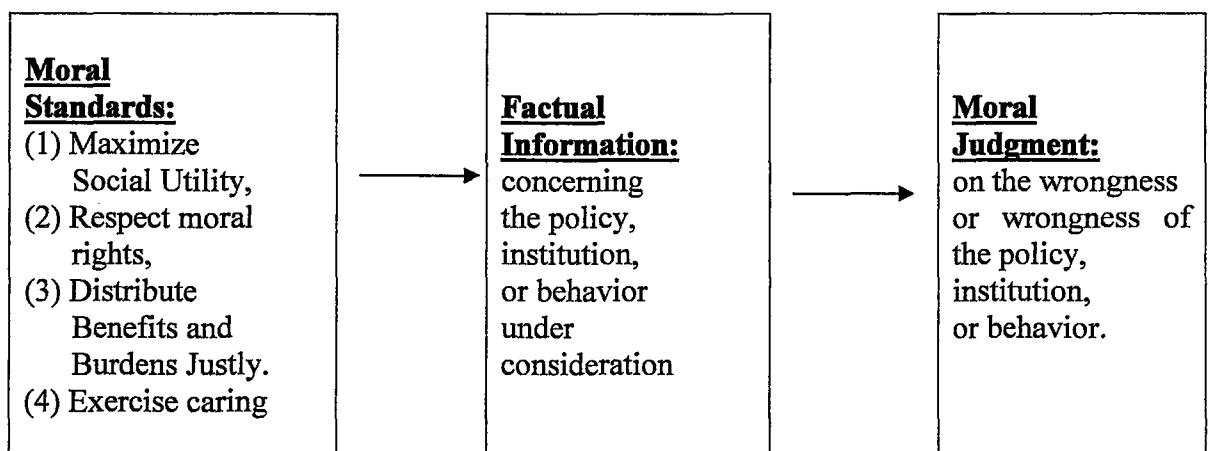


Figure 3.4.5.1 Moral standards, factual information, and moral judgment (Velasquez, 2002, p. 131)

Day's (1990) critical-thinking component of moral reasoning has "a three-step process of: (1) acquisition of knowledge and an understanding of the context of the ethical dilemma, (2) critical analysis of that knowledge and a consideration of ethical alternatives, and (3) a decision based on the available alternatives" (p. 58). Three categories upon which this component is grouped into are: "(1) the situation definition; (2) the analysis of the situation, including the application of moral theories; and (3) the decision, or ethical judgment" that is the *SAD Formula* in short (Day, 1990, p. 58). Figure 3.4.5.2 schematizes this formula.

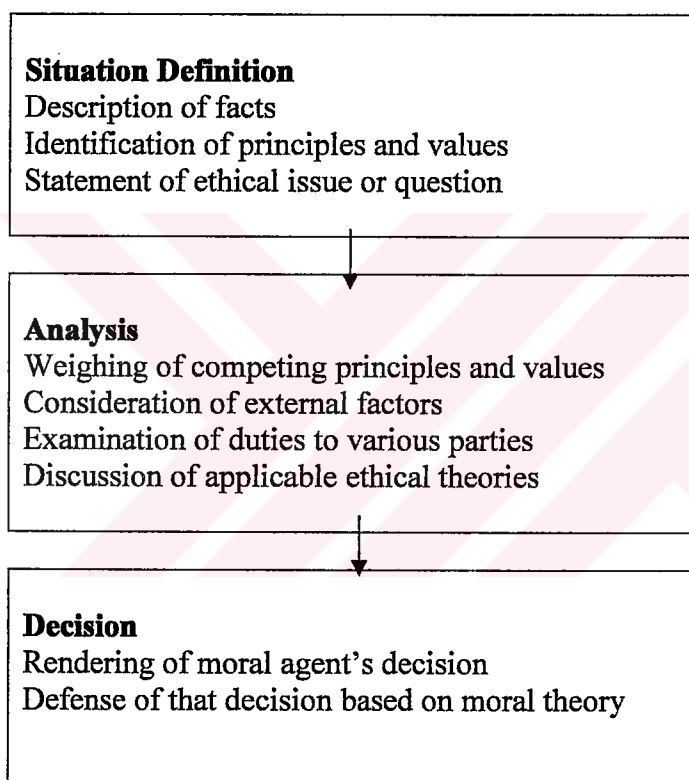


Figure 3.4.5.2 The Moral-Reasoning Process (Day, 1990, p. 60)

With the situation definition, the ethical issue is identified; facts, principles, and values which will be important to the decision-making process are described. After those facts are described, values and principles and the conflicts among them are defined to clarify the ethical dilemma, "a clear statement of the ethical question or issues involved" is obtained (Day, 1990, p. 59). Day defines the process analyzing the event as "a *discussion*, pro and con, of the relative weights to be accorded to the various conflicting values and principles", in addition with which "there should be an examination of *factors external to*

the case situation itself that might influence the direction of moral judgment” as well as considering the answer of the question like “What do we normally do under similar circumstances?” (Day, 1990, p. 59) and examining those who will be affected by the very acts of “global communication business” practitioners. Final step at this analysis process is to apply the ethical theories—such as teleological, deontological, and virtue based—upon the moral dilemma. In the final process of decision, the decision is taken and presented together with the reinforcing arguments, moral theories applications, recommendations in order to offer justifications to strengthen the effect and “reality” of the decision in the realm of ethical issues.

Analyzing ethical problems in business is an important concern; moral reasoning with different methods to reach out different perspectives by using different principles are significant for the PR practitioners. Post et al. (1996) give as an extract from the methods for ethical reasoning so as to see the passage from the principles to the practices in business (see Figure 3.4.5.3). It is time to make the PR practitioners aware of different principles and methods for moral reasoning and of practical approaches to ethical decision-making.

Method	Critical Determining Factor	An Action Is Ethical When . . .	Limitations
Utilitarian	Comparing benefits and costs	Net benefits exceed net costs	Difficult to measure some human and social costs Majority may disregard rights of minority
Rights	Respecting rights	Basic human rights are respected	Difficult to balance conflicting rights
Justice	Distributing fair shares	Benefits and costs are fairly distributed	Difficult to measure benefits and costs

Figure 3.4.5.3 Three Methods of Ethical Reasoning (Post, Frederick, Lawrence, Weber, 1996, p. 125).

More sophisticated moral reasoning schemas belong to the domain of applied ethics which symbolizes the practices of PR as a management function including ethical analysis of various issues. One example differentiates appropriate methods of applied ethics from inappropriate ones (Baron, 2000, p. 546). In the appropriate method, the sequence is as follows: *identifying decision alternatives, evaluating alternatives in terms of ethical frameworks, following the passage from the evaluated alternatives to the managerial decision-making, finally action.* On the other hand, the inappropriate method begins with *identifying decision alternatives*, it continues with the *managerial decision-making* in which alternatives liked best are chosen; the passage from the *chosen alternative to searching among the ethical system to find one that comes closest to allowing the chosen alternative* reaches out the final step which is *rationalization*. Evaluating among alternatives also focuses on the management counseling function of PR practitioners who are expected to generate new alternatives involved with such moral concerns as distributive concerns, rights and liberties, fairness for all stakeholders, and many more.

Another example is Baron's (2000) classification of ethical systems for evaluating actions in two domains which are teleological and deontological representing reasons and motives, and consequences; both aspects have reflections upon the professionals' decisions and actions as illustrated by Figure 3.4.5.4. The intersection point between the two approaches is when the PR professionals combine the two approaches and incorporate them into their actions.

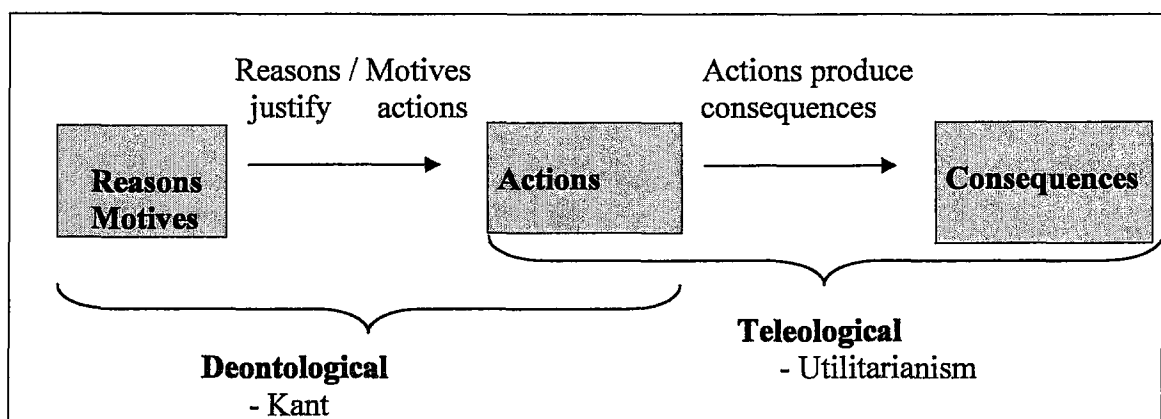


Figure 3.4.5.4 Teleological and Deontological Ethical Systems (Baron, 2000, p. 549).

In the case of moral dilemma, the *context* is significant in the sense of shaping our decisions and moral judgments; both our personal and professional behaviors are affected by the context of the moral dilemma that occur in culturally determined factors as well as through the company value systems and behavioral codes specific to certain professional area. The social and cultural context within which PR practitioners operate as PR philosophy builders is also crucial in characterizing the factors affecting ethical issues and decisions.

Whichever theory we are speaking through, whether we are Aristotelian or Kantian, the primary referent of ethics and its language is human beings that is to say: “It is human beings who are moral or immoral, it is human beings who act ethically or unethically, and it is human beings who are virtuous or vicious. ... People are ends in themselves; societies and organizations are not. People have human rights; societies and organizations, since they are not human beings, do not have human rights. Moral responsibility for human beings requires that they act knowingly and willingly. The attribution of knowledge and will to society or to organizations obviously must be interpreted differently from what they mean for individual human persons” (De George, 1999, pp. 124-125). It is the duty of the global PR practitioner that is to say of the PR professionals to manage and control—beyond his or her capacities as an ethical person—the ethical issues in this global system both as a professional and a global citizen by setting the specific global-ethical goals. The dominant businessperson personality (Mr. Hyde) often is expected to repress the values that the private individual (Dr. Jekyll) lives by at home. PR practitioners are rather expected to be Dr. Jekyll than Mr. Hyde, would rather be morally responsible individuals than conscienceless ‘team players’ adhering to organizational norms and forcing “commitment and conformity to them” (Shaw, 2002, p. 22).

Moral development: In order to measure individual ethics for an analysis on the practices of the professions, one of the most famous approach is moral development; it has a long history difficult to cover in detail, however the bearer of the approach was Jean Piaget (1965) who found out moral growth in the patterns of the young boys playing with marbles. Their actions were not dependent on external punishments or rewards, but on the benefit they received for themselves. The works by Piaget have been studied and used by

many psychologists. With his extensive work on moral development, the American psychologist Lawrence Kohlberg (1969) used Piaget's model to study moral development of the university students. As a result of the all the studies and research he conducted, Kohlberg (cited in De George, 1999, p. 35) identifies three levels by dividing each level into two levels. The Level I is the *preconventional level* in the first level of which the children go through a phase of development not moral yet, and react to punishment; in the second stage of the first level, the children desire to receive reward and accordingly. Children learn that certain behavior is undesirable and other behavior is permissible by the help of the reaction to reward and punishment. Even though this stage is exemplified by the children's reaction towards pleasure and pain, reward and punishment, the adults too sometimes act on this preconventional level. The second level of moral development by Kohlberg's theory is called the *conventional level*, the first stage of which is called "Good Boy/Nice Girl Morality": "In this stage, a person reacts to the expectations of parents or peers. We conform to the norms learned at home, or in school, etc. Conventional conformity in its first stage is a reaction to peers, parents, or other similar persons or groups. In its second stage, it usually develops into conformity with the laws of one's society. Kohlberg calls it the *law and order stage*" (De George, 1999, p. 36). Most of the adults also live at this level; for example these individuals know what it is to be a good citizen and act according to its definition. Many adults cannot even reach the third level as Kohlberg calls it: Level III the *postconventional, autonomous, or principled level*: "...the first stage of Level III is that of contract and individual rights. ... At the final and highest stage of Level III, we are able to give a rational defense of moral principles that guide our actions. Moral agents are conscious of the moral law and act in accordance with it, not because they understand why the moral law is binding on them. Individual accept the principles as their own, not as a foreign constraint imposed by others" (De George, 1999, p. 36).

Kohlberg's moral development theory can be helpful to the PR practitioners to understand how their moral capacities develop and to reveal how professionals can become increasingly sophisticated and critical in their use and understanding of the moral standards they hold. Representing the positive aspects of the theory, in the later stages people have the ability to see from a wider perspective than those in the previous stages. The

justifications that people make in their decisions to others are more sophisticated in the later stages; especially in the postconventional level, people can justify their behaviors towards any reasonable person since those behaviors are on the basis of moral principles that are reasonable and impartial (Velasquez, 2002, pp. 30-31).

Clarence Walton who underlines that personal character is one of the key elements for high ethical standards emphasizes the close connection between personal character and a person’s belief system or values (cited in Post, Frederick, Lawrence, Weber, 1996, p. 118); this view proves the importance of moral development for the practitioners to develop high ethical standards for their practices in business life which is also in close relationship with the personal character development. *Ethos* in the sense of character is an indispensable concern for an understanding of ethical issues and ethical decision-making in PR.

The criticisms held against Kohlberg’s theory of moral development are based on his moral preference on higher stages than lower stages as well as on the other significant criticism arising from the psychologist Carol Gilligan’s theory: “She suggests that, although Kohlberg’s theory correctly identifies the stages through which men pass as they develop, it fails to adequately trace out the pattern of development of women” (Velasquez, 2002, p. 31). As opposed to Kohlberg’s universality in his approach, Gilligan’s approach emphasizing particularity is crucial in recognizing differences. Gilligan (1982) criticizes Kohlberg’s theory of moral development as not reflecting different developmental patterns based on gender differences and as being biased against women by generalizing the men’s developmental patterns upon all. As a result of these criticisms, Gilligan’s different conception of moral development has three focuses based on her theory (see Exhibit 3.4.5).

First Focus:	Caring for self and ensuring survival.
<i>Transition stage:</i>	Self focus as unacceptably selfish.
Second focus:	Responsibility and material care for dependent others, self-sacrifice.
<i>Transition stage:</i>	Questions illogic of inequality between needs of others and self
Third focus:	Dynamic relationship between self and others

Exhibit 3.4.5 Gilligan’s conception of moral development (Hartman, 2002, p. 78).

Kohlberg re-evaluated his theory and incorporated into it Gilligan's ethic of care especially into the final stage. The last focus of Gilligan's conception of moral development proves the importance of dialogue, discursive (based on discourses) and non-discursive (the institutional level of the various ethical issues) practices of the PR practitioners.

In addition to Kohlberg, Tsui and Windsor (2001) added another study which examines the link between cultural differences and ethical reasoning: "Hofstede's theory of culture (1980, p. 25) posits that national culture refers to 'a collective programming of the mind which distinguishes one group from another'. Hofstede defined culture in terms of five dimensions: individualism vs collectivism, masculinity vs femininity, long term vs short term orientation, large vs small power distance, and strong vs weak uncertainty avoidance" (p. 144).

Hofstede's above approach to moral development has its implications for PR practitioners to reconsider and be aware of cultural factors both in their moral reasoning and moral development affections their ethical-decision making processes.

3.4.6 Moral responsibility, liability, and accountability

De George (1999) differentiates between responsibility and obligation which are in close relationship; having an obligation or a duty to fulfill one's responsibilities, being responsible for fulfilling one's obligations prove that duty and responsibility do not refer to the same thing since "intentionality is the main concern of moral responsibility" (p. 111). According to Velasquez (2002), the term *moral responsibility* is sometimes and even quite often confused with and replaced by the term *moral duty* or *moral obligation*; however, these are not equivalent concepts (p. 46). Moral responsibility is closely related to duty and obligation, possibility, knowledge, freedom, and choice, as it is closely connected to such concepts as liability, accountability, agency, praise, blame, intention, pride, shame, remorse, conscience, and character. De George (1999) makes the differentiation in between all these concepts:

“*Liability* . . . does not necessarily involve moral responsibility for the action. . . . Corporations are formed, among other reasons, to limit the liability of owners or shareholders to the amount represented by their shares. *Accountability* is the obligation of giving an account of our actions. The account should explain the reasonableness, appropriateness, correctness, legality, or morality of the action. Accountability might be moral or legal. We are accountable for our actions and the consequences thereof. We are accountable to ourselves, and we are properly accountable to others for actions that affect them. . . . *Moral accountability* consists in being prepared to render a moral account of an action done either for ourselves or as agents for others. We appropriately give an account of those things for which we are responsible. A moral account of our actions is not always given explicitly in moral terms. . . . *Organizational accountability* is frequently structured hierarchically, with those below accountable to those above, but not vice versa. Moral accountability is not determined only by organizational structure, however. Each person is morally accountable to those whom his or her actions fall within an acceptable range. . . . We are morally responsible in the sense of being liable, and in the sense of being accountable for our actions and failures to act” (p. 117).

The self-evaluation of a person in relation with his or her conception and realization of moral accountability and responsibility are mainly based on moral guilt, moral shame, and moral remorse.

Simply stated by Velasquez (2002), moral responsibility for one’s actions and their foreseen negative effects can be defined within time contexts in two ways: firstly, when a person knowingly and freely performs and brings about those morally wrong actions; or secondly, when the person knowingly and freely fails to perform or prevent the morally wrong actions; additionally “one can also be held morally responsible for failing to act or failing to prevent an injury if one’s omission is free and knowledgeable and if one could and should have acted, or could and should have prevented the injury” (p. 47). The excusing conditions for a person not to be counted as morally responsible are ignorance and inability. These two conditions do not always eradicate the person’s moral responsibility for his or her actions leading to injuries. If a person deliberately, intentionally, and purposefully keeps himself or herself ignorant of a certain issue in order to free himself or herself from and even escape from the responsibility; then he or she cannot be excused and freed from his or her injuries. Ignorance of the facts and moral

standards cannot be excused in the field of communication; practitioners who do not enable themselves with the necessary knowledge and current data concerning their profession and specific cases upon which they build up strategic communication plans, cannot escape their moral responsibilities, competence and moral development are key factors for the maturity of the practitioners in their fields as professionals. A person cannot be obligated to do something over which he or she has no control: Moral obligation requires freedom; in the global communication contexts, when the practitioners and the professionals are conscious and have the necessary knowledge about the facts upon which they build their strategic communication plans, they can be free to act along their moral obligations. Accordingly, “ignorance of the relevant moral standards generally also removes responsibility because a person is not responsible for failing to meet obligations of whose existence he or she is genuinely ignorant” (Velasquez, 2002 p. 48). However, the PR professionals have to be aware of their responsibilities over the global community and their profession (including their colleagues); they have to stick to those relevant moral standards, and be able to incorporate those standards into their performance. Uncertainty about a variety of things, difficulty to avoid a certain course of action, circumstances diminishing the person’s active involvement in the act leading to or bringing injury, the dependence of all these on the seriousness of the injury caused by the specific act are all representative of the mitigating factors which Velasquez (2002) states as the following: “Mitigating factors include (a) circumstances that leave a person uncertain but not altogether unsure about what he or she is doing (these affect the person’s knowledge); (b) circumstances that make it difficult but not impossible for the person to avoid doing it (these affect the person’s freedom); and (c) circumstances that minimize but not completely remove a person’s involvement in an act (these affect the degree to which the person actually caused or helped to cause the wrongful injury)” (p. 50). When summarizing the individual’s moral responsibility for the wrongful acts performed or for the acts wrongly omitted as well as for the injuries and injurious effects caused or wrongly failed to prevent, it should be underlined that the individual realized all this knowingly, deliberately, and freely. Ignorance and inability excuses and eliminates moral responsibility. Three factors which mitigate moral responsibility for a wrong or an injury are uncertainty, difficulty, and minimal involvement (although failure to act does not mitigate if one has a specific duty to prevent the wrong). “The extent to which these lessen

one's responsibility depends on the seriousness of the wrong or the injury: The greater the seriousness, the less the first three factors mitigate" (Velasquez, 2002, p. 51).

The interactivity and interrelatedness between PR practitioners, employers, and clients defines the current needs of organizations in adjusting to a global, multicultural society, responding to long-term social needs, not to immediate special interests which may ignore unwanted side effects and obstructions for society; this means the united moral reasoning and knowledge may results in ethical behavior leading to a possibility for speaking of concrete ethical actions as realities as Cutlip et al. (2000) define the PR as PR practitioners' role in organizations:

"Public relations professionals who help organizations establish and maintain mutually beneficial relationships perform an essential management function that has an impact on the larger society. They encourage social responsibility in organizations and promote public relations' essential role in maintaining social order" (p. 25).

3.4.7 Ethical business behavior

De Goerge's (1999) clarifies the concept of "the myth of amoral business" according to which businesses and business people "are not unethical or *immoral*; rather, they are *amoral* insofar as they feel that ethical considerations are inappropriate in business" (p. 5). He also asserts that recently, the damage caused by some industries upon the environment is not only the concern of the specific area, town or city, but is also the concern of the common good for the global worldwide being. According to another interpretation of the myth, the common good is affected in the sense that "businesses act unethically not because of a desire to do evil, but simply because they want to make a profit and therefore disregard some of the consequences of their actions" (De George, p.6). "The Myth of Amoral Business captures a popular truth" due to its link with the society's idea concerning the 'real business' of business. The myth has come to an end because of the specific business practices raising up various environmental issues, because of the scandals arising out as the subject of public reaction, as well as the academic concern of

business ethics and its communication approach expressed in conferences, magazine and newspaper articles as well as in the corporate communication programmes of the organizations (De George, p.5). The contemporary view concerning the myth which describes things as they are underlines the desire of people to see the business behaving ethical (De George, p.7). The environmentalist and consumerist approaches are two examples related to views for the common good of all people concerning issues like the land beauty, the preservation of species of animals especially the ones suffering from extinction, as well as the continuous information giving process for the consumers about the goods they purchase (De George, p.7). While acting in conformity with the Myth of Amoral Business, you can ignore such ethical approaches; however if you believe in the ethical business and its communication, you rarely can ignore such an approach. Today's CEOs ("corporate ethical officers") are the strong signs against the vanishing Myth of Amoral Business. In addition to that, the higher values incorporated in business issues and especially with its communication are now the core points of ethical approaches. These values are constructed around such concepts like tolerance which envisages the differences among kinds of business approaches and their communication allowing freedom in favor of the business relations. Not focusing merely or mainly on profit and favoring freedom to choose amongst different goods, today's "communication business" issues focuses on *fairness, equal opportunity, pragmatism* and *efficiency* evaluating reality in terms of results. Benefits and costs are included in the concept of competition together with *fair competition* rewarding the most efficient enabling the communication businesses to receive greatest returns in terms of reputation. In today's harsh global community locus, freedom requires security as competition needs the accompaniment of equality. The optimism towards a better future is need in the futuristic view of PR.

An argument based on the prisoner's dilemma is a good example for an understanding of those situations which can be found as cases in global communication contexts: "A prisoner's dilemma is a situation in which two parties are each faced with a choice between two options: Either cooperate with the other party or do not cooperate. If both parties cooperate, they will both gain some benefit. If both choose not to cooperate, neither gets the benefit. If one cooperates while the other chooses not to cooperate, the one

who cooperates suffers a loss while the one who chooses not to cooperate gains a benefit” (see Figure 3.4.7.1) (Velasquez, 2002, p. 43).

	Prisoner B cooperates with prisoner A	Prisoner B not cooperate with prisoner A
Prisoner A cooperates with prisoner B	A gets 1 year B gets 1 year	A gets 3 years B goes free
Prisoner A does not cooperate with prisoner B	A goes free B gets 3 years	A gets 2 years B gets 2 years

Figure 3.4.7.1 A Prisoner’s Dilemma (Velasquez, 2002, p. 43)

The prisoner’s dilemma’s reference to PR clarifies that “wherever there are agreements or mutual expectations, competitions or games, rules or norms, there are prisoner’s dilemmas. . . . We have assumed so far that prisoner’s dilemma situations are isolated interactions between people who never interact again. In real life, individuals have to deal with each other repeatedly or have ongoing relationships with each other. When individuals have to deal with each other in repeated prisoner’s dilemma situations, and one individual takes advantage of the other in one interaction, the victim can retaliate by doing the same in the next interaction” (Velasquez, 2002, p. 44). Talking about the PR interactions both between the professionals of the area and those who are affected by their behaviors, that is to say between the employees, customers, suppliers, creditors, and the PR experts who see beyond what seems to be, who have broader visions and world-views, the retaliation’s form may be quite simple like refusing to buy from, refusing to work for, refusing to do business with the unethical party. Cooperation and mutual understanding which lead to mutually beneficial activities are key points for the global communication issues and its broader vision of ethical communication as a world-view. The prisoner’s dilemma argument implies, according to Velasquez (2002), over the long run and for the most part, it is better to be ethical in business than to be unethical. . . . The prisoner’s dilemma argument tries to show that *even if people were individualistically motivated only*

by self-interest, they would still have a good reason to be ethical in business. ... Finally, we should note that there is also a good deal of evidence that most people so value ethical behavior that they will punish those whom they perceive to be behaving unethically and reward those who are perceived to be ethical” (p. 45).

The ethical behavior in the business contexts by the individuals as professionals are important not only in terms of their conducts as reflective of their professional norms but also of their corporate norms. The link between the two has to coincide in such a way as to allow practitioners more freedom through the feeling and reasoning by confidence in their decisions, choices and actions. Adams et al. (2001) deal with the intensification of the organizational codes of ethics in the 1990s with written code of ethics or conduct; among the reasons for companies to have such a code are such statements as it is “one attempt to improve the organizational climate so that individuals can behave ethically” or as an approach claiming that “codes of ethics can also be viewed as attempts to institutionalize the morals and values of the company founders”. These codes help the practitioners socialize as part of the corporate culture. Why, in a corporation which has codes of conduct, some people behave ethically while some others do not is a question that finds answers in research conducted upon the professionals of these corporations by using the Kohlberg construct of cognitive moral development; as an example, Adams (2001) gives the findings of a research by Hegarty and Sims which suggest that “shared perceptions of the organization’s policies and practices may be part of an organizational culture influence on ethical behavior. Now, most importantly, the mutual support between the norms of the profession and the norms of the organization (of an agency, government, a corporation, a university, free lance work environments, or the specific location where the practitioners work) on the concept of ethical sensitivity which is defined by Patterson (2001) as the individual’s “ability to recognize that a situation has ethical content when it is encountered” is an important concern of the future of PR. Patterson (2001) gives the example of a research among many others the results of which showed “empirical evidence as to the simultaneous influence of industry environment, organizational environment, and personal experiences on ethical sensitivity” which prove that the hoped interrelation on ethical grounds between the profession in the business environment, the organization, and

the individual in terms of their norms, principles, level of moral development. If their maturation coincides, then the things will get better, if not, the question is how to do this.

The organizational dimension of the question as how to make the maturation of the professional and institutional/organizational/corporate codes of conduct coincide is the link between ethical business behavior and “ethics related corporate policy” which has a strong impact upon the former: “corporate policy and codes of ethics that are enforced will produce the highest level of compliance to established ethical standards” (Ferrell and Gresham, 1985, cited in Schwartz, 2001); developing codes of ethical conduct in organizations is an attempt to guide ethical behaviors of the members in that organization. On the corporate or organizational levels the research question is: what constitutes this passage from codes to behaviors either as ethical or not; what stands or stand in between the two? This question has a presupposition that there is a correlation between the two the quality of which is further analyzed by many research. If the codes do influence the behavior, then the next question is how within the context of that organization? The concern in here is not the organizational aspect of the issue but the professional one of it, and as a side aspect of it, the link of organizational or corporate level of the issue as affecting the practitioners in their practices.

Post et al. (1996) summarize different climates (of different companies) which have simultaneous impacts and effects on the practitioners who work for their employers, clients, who consider their stakeholders as important in their ethical decision-making by bearing in mind all of their responsibilities towards them all; these climates are “a caring climate” concerned with the good of the whole company or organization they work for; “a law-and-code climate” where practitioners produce positive attitudes towards their society’s laws and professional codes; “a rules climate” wherein company rules and regulations are underlined; “an instrumental climate” emphasizing the self-interest of the company and of employees; and finally “an independence climate” where practitioners put emphasis on their own beliefs (personal ethics). The components of ethical climates are also important in people’s ethical behaviors which are directly related to the company’s moral development from a perspective of considering the company as a moral community (see Figure 3.4.7.2).

Ethical Criteria	Focus of Ethical Concern		
	Individual	Company	Society
Egoism (Self-centered approach)	Self-interest	Company interest	Economic efficiency
Benevolence (Concern for others approach)	Friendship	Team interest	Social responsibility
Principle (Integrity approach)	Personal morality	Company rules and procedures	Laws and professional codes

Figure 3.4.7.2 The components of ethical climates (Post, Frederick, Lawrence, Weber, 1996, p.123)

3.5 Research on the public relations ethics and the ethics of public relations professionals: the measurability of ethical issues

3.5.1 Measurement instruments for public relations ethics

As a step for the process of applying ethical theory, Leeper (2001) identifies various instruments that are applicable to PR: “. . . the first edition of Allport and Vernon’s *Study of Values* (Vernon & Alport, 1931; see also Allport, Vernon, & Lindzey, 1960), Crissman’s (1942) instrument, Clark’s (1966) questionnaire, Rokeach’s (1973) terminal and instrumental value scales, Newstrom and Ruch’s (1975) instrument to measure managerial ethics, Rest’s Defining Issues Test, Harris’s (1988) Business Practice Questionnaire, and Reidenbach and Robin’s (1990) Multidimensional Ethics Scale” (p. 436). By taking advice from Leeper’s selection, the following instruments are shortly defined and described, in addition to Baker and Martinson’s (2001, cited in Lieber, 2003) TARES Test.

The Allport-Vernon Scale (1931): The first of the instruments, Allport and Vernon's *Study of Values* is based on Spranger's work *Types of Men* which is a 1928 English translation of the book's fifth edition. This instrument numerically represents "the relative prominence of six values—theoretical, economic, aesthetic, social, political, and religious—for each individual"; these values comprise the basis for the individual to make evaluative judgments. However, "the Allport-Vernon scale identified the primary value focus for evaluation but did not provide a basis for determining a level of ethics" (Leeper, 2001, p. 436).

Crissman's instrument (1942): Crissman's instrument is a 50 -item Likert-type inventory (judging behavior in terms of rightness and wrongness on a scale of 1 to 10) which is based on "some relatively familiar and concrete situation(s) or item(s) of behavior" (p. 29, cited in Leeper, 2001, p. 436); it was used for studying moral judgments and level of ethics of college students. Though the questionnaire was reliable, it did not present a link to theoretical basis. Rettig and Pasamanick (1959, cited in Leeper, 2001, p. 437) extended Crissman's work and the instrument itself by comparing students' responses (those Crissman collected) with a factor analysis in six factors; the results gave again an indication of reliability by the items which lasted consistent in ratings of rightness and wrongness. Wright (1985) used Crissman's instrument after updating it and modifying some of its items for "measuring basic morality, economic morality, religious morality, basic honesty, and legal issues"; additionally, Wright (1989) conducted a factor analysis of Crissman which produced six factors which may define "the structure of moral values in the North American public relations person" (cited in Leeper, 2001, p. 437). This shows Wright's emphasis on individual relativism and subjectivism in PR ethics. Matera and Artigue (2000) give the proponent names for the view that individual ethics may determine PR such as Wright, or Ryan and Martinson who claim that there is no objective standard for ethical decision making and that principles developed by PR will possible by based on subjectivism or individual relativism; however, a different approach combining the individual and the professional approaches comes from Shamir, Reed, and Cornell who found supporting data for the view that "a strong predictor of professional ethical standards is the degree of reported personal ethics" (p. 52). The role of ethics education in

developing and practicing the codes of conduct is another concern on the practitioner's moral development.

Clark's questionnaire (1966): Clark's questionnaire was developed to determine the content of the business person's personal statement of belief, and his or her recognition or lack of recognition of moral parameters; this was done by 11 cases which were chosen for evaluating "the respondent's commitment to a specific ethical ideal, and 7 additional cases for gauging the respondent's responsibility for those to whom he or she does not have any legal obligation and for the community as a whole. (Leeper, 2001, p. 437). This instrument which used 26 cases is crucial in its evaluation method based on case studies, by learning about the approvals and disapprovals, choices and commitments of the respondents not only for their personal gains and self-interests but also for the support of a social value by the society in general, therefore for the societal gains. Clark's questionnaire was further used and developed by Haich and Curren.

Rokeach's terminal and instrumental value scales (1973): Rokeach provided the researchers, by his value survey, "to make quantitative statements about the value priorities of a whole society and of various segments of society"; his values were like standards and guidelines for the practices in business contexts and were like value systems pointing at a general plan for conflict resolving and decision-making processes. (Leeper, 2001, pp. 437-438). Further developments were made on Rokeach's value scale by researchers like Heath studying the link between changes in value structures and situational differences by using different scenarios; Van Leuven dealing with value hierarchies and policy alternatives, Weber studying the link between Rokeach's value survey and Kohlberg's stages of moral reasoning and moral development, and finally Finegan looking at the relationship between Rokeach's value survey and evaluating/ producing judgments on the morality of five ethics scenarios (Leeper, 2001, p. 438). These research were attempts to use case studies in the domain of such a wide domain like ethics in which there are countless numbers and types of ethical issues to be examined, produced or imagined.

Newstrom and Ruch's instrument to measure managerial ethics (1975): A list of 17 factors encircling all of the basic forms of cheating in the organization was developed

by Newstrom and Ruch who offered respondents items on a 5-point Likert-type-scale (from *very unethical* to not at all unethical) which they will respond according to their own, their peers' and the top management's considerations of the behaviors as believing them to be unethical or not; they will also refer to the frequencies of their own engagement in that specific action and their beliefs on their peers' engagement in these behaviors (Leeper, 2001, p 438). Besides the lack of data on reliability, validity, no link between the items and ethical theories was indicated.

Pratt's (1991) research on practitioner ethics in which Pratt developed a questionnaire modeled on items from the Newstrom and Ruch's instrument by changing some items to make them applicable to PR mainly aimed at reporting ethical beliefs and behaviors of the practitioners, and compare their beliefs and behaviors with their peers and the top management. The respondents were asked to give responds again to items on a 5-point Likert-type scale; the items included beliefs and behavioral situations as well as their insights on the possibility and likelihood that management would perform a disciplinary action towards unethical behavior. The research has three main results: first, "they underscore the notion that ethics is an important issue practitioners confront"; second, "they suggest that practitioners cannot ignore public (and industry wide) evaluation of their professional ethics and that corporate managements need continually institute ethics in the workplace"; and third, "they suggest that older practitioners can help set an organization's ethical tone". The question is whether the ethical behavior stamps from the ethics codes in the organization or the practitioners' personal morality or a kind of combination between the two or more approaches. Matera and Artigue (2000) exemplifies the studies on the ethics or morality of practitioners with Pratt's study of PRSA members which reflected that top managers are more perceived as more ethical than practitioners and peers, and with Judd's study which showed that "none of the respondents gave high marks to the honesty and ethical standards of practitioners: Fifty-five percent selected the CEO as the most credible source of information while only 5 percent chose a PR officer" (p. 52). On the other hand, the increasingly direct link between PR director and the CEO shows the role of PR as a "corporate conscience" and the role of its directors to have enough autonomy for communicating with and counseling openly and honestly the top management (Seitel, 2001, p. 176).

Harris's Business Practice Questionnaire (1988, 1990): The use of case studies in Harris's (1980) instrument were thanks to the 15 short scenarios covering up-to-date ethical situations faced by business managers; respondents gave their approval and disapproval on the scenarios again on a 5-point scale, and they identified one among the four ethical maxims best described their ethical reasoning process. The research measured ethical values across five distinct constructs such as "fraud, coercive power, influence dealing, self-interest, and deceit" (cited in Leeper, 2001, p. 439). In a further study, Harris's (1990) instrument showed that gender, education, and tenure with the organization could be measured with their impacts upon ethical evaluations, and the results of the study were indicating that top management was less tolerant towards deceiving behaviors than others in the organization (cited in Leeper, 2001, p. 439).

Rest's Defining Issues Test (DIT): Rest (1979) has two major contributions to Kohlberg's work in that first, he applied the concept of moral development into the professional domain and second, he developed a paper-and-pencil test as the first quantitative means of testing Kohlberg's and Gilligan's theories of moral development (Lieber, 2003). Rest's summary of the theory of moral development reflects in what senses he furthered Kohlberg's theory (see Exhibit 3.5.1).

Pre-Conventional Level

Focus is self.

Stage 1: Obedience: You do what you are told primarily to avoid punishment.

Stage 2: Instrumental egotism and simple exchange: Let's make a deal or only consider the costs and/or benefits to oneself.

Conventional Level

Focus is relationships

Stage 3: Interpersonal concordance: Be considerate, nice and kind and you'll get along with people. Focus is on co-operation with those in your environment.

Stage 4: Law and duty to the social order: Everyone in society is obligated and is protected by the law. Focus is on co-operation with society in general.

Post-Conventional Level

Focus is personally held principles.

Stage 5: Societal consensus: You are obligated by whatever arrangements are agreed to and by due process and procedure. Focus is on fairness of the law or rule as determined by equity and equality in the process of developing the rule.

Stage 6: Non arbitrary social co-operation: Rational and impartial people would view co-operation as moral. Focus is on fairness of the law or rules derived from general principles of just and right as determined by rational people.

Exhibit 3.5.1 J. Rest's summary (1979, cited in Tsui and Windsor, 2001, p. 144)

The DIT has three ethical dilemmas with twelve considerations for each situation were instructed and asked to evaluate the levels of importance for reaching an ethical decision concerning each of the presented dilemmas. The scores obtained from the ranking reflected the instrument's link to the theory of moral development; the reliability and validity of the instrument were presented as well (Leeper, 2001, p. 439). Lieber (2003) states that there has been no testing of PR field via the DIT; however, there has been studies surveying journalists which could be taken as exemplary implementations. Elm and Weber (cited in Leeper, 2001, p. 439) analyzed both the DIT and Kohlberg's moral development interview and concluded that these two seem to offer possibility for research in PR.

Reidenbach and Robin's Multidimensional Ethics Scale (1990): The scale developed by Reidenbach and Robin is based on a "conceptual core of contemporary normative philosophies" represented by 33 items that included major concepts in these philosophies; three scenarios included ethical problems belonging to the business domain; the factor analysis of results identified the equity, relativism, and contractualism dimensions. The multidimensionality of the scale means that ethical behavior is based on more than one rationale and their importance is a function of the ethical problem and its situation that the individual faces (Leeper, 2001, p. 439). According to Leeper (2001), "because the authors suggested that this instrument could 'provide information as to why a particular business activity is judged unethical, it could provide valuable application to public relations'" (Reidenbach & Robin, 1990, p. 650, cited in Leeper, 2001, p. 440).

Baker and Martinson's TARES Test: Baker and Martinson (2001) developed the TARES test to use ethical frameworks in PR; especially by the TARES test, they outlined the ethical expectations for PR practitioners to consider during a persuasive communication campaign. The interconnected factors of the test are: "Truthfulness of the message" which means that enough messages have to be leaned towards the audience allowing them to make an informed choice; "Authenticity of the persuader" which means questioning the message whether it will benefit someone other than the client, "Equity of the appeal" which means to avoid taking advantage of the vulnerabilities of a specific audience, and "Social Responsibility for the common good" which means servicing the

public at large (cited in Leiber, 2003). Adopting the test has both advantages and difficulties; though it is beneficial for the development of the profession.

3.5.2 Examples for research on public relations professionals: a road to ethical issues?

The results of a survey with 371 respondents who were PR professionals in four-year colleges and universities conducted by Sweep, Cameron, and Lariscy (1994) showed two constraints on how PR is practiced: “in the communication technician role, disclosure of information about the organization is constrained. In the manager role, participation in the decision-making process is constrained”. The survey results provided implications of these constraints concerning what can be communicated outside and what can be done inside the organization. Sweep et al. (1994) presented strategies for practitioners and educators in addressing constraints especially in light of the Total Quality Management (TQM) in U.S. organizations, which was a new movement those days. Following Likert who underlines the role of research and measurement in organizations functioning with a participative management approach; Ryan who examined organizational constraints on the practice of PR; and Smith’s research on TQM emphasizing two-way models of communications in organizations adopting TQM; Sweep et al. (1994) wanted to do extended research on these constraints upon the PR. The crucial point here is that they chose to conduct a survey of members of PRSA, and IABC; however, people who work in the domain are not all members of these associations. They chose to survey PR professionals in four year institutions listed as members of the Council for Advancement and Support of Education (CASE). The results showed that “the practitioner who has limited involvement with upper-level management, and therefore a limited managerial role, will likely be unable to practice PR strategically. But findings here suggest that becoming better informed through issues tracking and environmental monitoring may contribute to participation in the CEO huddle” (Sweep, Cameron, and Lariscy, 1994). PR’s role in decision-making processes especially those with high ethical concerns still remains as crucial for participatory and dialogic “communication business” and its reflections upon the organization addressing to its publics.

Cameron et al. (1996) derived a survey instrument from sixty in-depth interviews which was administered to 598 PR professionals in the USA with a 42 percent response rate. 24 elements of professional performance which were determined by the help of a review of literature and interviews held during the research were used in the survey to enable the respondents with their self-interpretation for assessing a standard of professionalism existing in these 24 items. Ethical guidelines, accreditation, standards in writing and editing, licensing, PR's place in the organizational structure, and its being included in the dominant coalition are among the underlined issues concerning professionalism. Following Wright's (1978, cited in Cameron, Sallot, Lariscy, 1996) research in which practitioners accredited by the PRSA were compared with those lacking accreditation and which supported that accredited practitioners would reflect greater professionalism as well as concluded that there was a serious lack of putting public interest above private interest (as a sign of professionalism; or again Ryan's (1986, cited in Cameron, Sallot, Lariscy, 1996) survey on 135 PRSA and IABC members about the importance of social responsibility which was supported to be good for the company, the society, and individual practitioners; and Rentner and Bissland's (1990, cited in Cameron, Sallot, Lariscy, 1996) extensive survey of PRSA and IABC members focusing on job satisfaction; Cameron et al.'s (1996) research factored 24 items into 8 dimensions along which assessments of professionalism were done. There were significant differences as a function of age, education, race, and length and placement (geographical, regional) of the practice. Though, confidence and optimism were influential in young practitioners' insights. Cameron et al.'s (1996) concluded that "practitioners lack much conviction that standards are in place for most items. Further work is needed to fully encompass all aspects of professionalism and to monitor the field's progress toward a sense of shared standards". In their survey on 291 PR educators across the nation, Sallot et al. (1997) studied professional standards in PR and concluded that "educators, like their practitioner brethren, lack much conviction that standards are in place for most items. Further work is needed to fully encompass all aspects of professionalism and to monitor the field's progress toward a sense of shared standards among practitioners and educators alike" (p. 214).

In a further study, Sallot, Cameron, and Lariscy (1998) proposed two main research questions: “What do public relations practitioners think about professional standards in their field? And what do they think their peers think about professional standards in public relations?” The results of the survey showed that “there is very little consensus regarding professional standards among professionals in public relations and practitioners in the field seldom accurately perceive how their peers view professional standards. This dissensus regarding professional standards may at least in part account for the field's poor self-image, particularly in regard to practitioners' assessments of their peers as tending to be naive, unenlightened and unprofessional. Perhaps public relations practitioners are their own worst critics.” Sallot et al. (1998) interpreted these results with a what-can-be-done approach for the future of the field by underlining the necessity and need for greater dialogue to be encouraged among PR practitioners regarding the importance of professional standards in PR; this encouragement was important not only for greater consensus but also for enhanced confidence and reputation for practitioners themselves which would also result in an enhanced reputation of the field as a result of the movement from particularities to universalities.

Kim and Choi (2003), in their study, found that “public relations practitioners’ different perceptions of professional ethics by cohort and personal ethical ideology” can be important variables for an explanation of the outcomes of an individual’s ethical decision-making, especially concerning those of the professionals in PR. The results also suggested that age and personal ethical ideology (idealism and relativism) were significantly influential upon the ethical judgments of professional ethics. Kim and Choi (2003) also points at the various theoretical debates over ethical rules and behaviors leading to various models of practice and social responsibility such that “cooperation, symmetry, mutuality, and rhetorical enactment emphasize accomplishing and maintaining a mutually beneficial relationship between an organization and its publics based on listening to others’ views and respecting their interests before coming to a decision”; and Kim and Choi (2003) concluded that before establishing rules for ethical behavior, and theories for maintaining effective relationships, the aim should be to find what practitioners are doing when “handling conflicts between interest of their employers and publics, and what kind of ethical ideologies make practitioners decide on their ethical rules and behavior”. This

approach, in a way, refers to the concept of “educational process” which is an “ongoing self-directed growth” by Bucholz and Rosenthal (2001):

“. . . according to the present pragmatic understanding, growth involves reintegration of problematic situations in ways which lead to widening horizons of harmonious relational networks, all of which embody situation valuing. The balancing of and choice among moral rules as working hypotheses and their ongoing reconstruction when needed lends itself to, indeed demands, the use of cases in all their situational richness and the bottom up approach to moral decision making which this incorporates” (p. 30).

From a global scope, “IPRA Campaign for Media Transparency” (ICMT) which was a worldwide online research study leading to the “Launch of the IPRA Charter on Media Transparency” (March 2002) aimed at “eliminating unethical media practices”; the study reached out 242 PR professionals in 54 countries and their insights concerning various ethical issues and debates in media relations and specific PR practices in this domain (<http://www.ipra.org>). As an example for a local scope, the research conducted by Strateji/Mori in Turkey on behalf of Turkish Ethical Values Center (TEDMER, 2002) and therefore of Ethics Resource Center (ERC) obtained interesting results, though not directly involved with PR ethics, by interviewing a cross section of Turkish citizens as business people to learn how they see ethics in their workplace and in their society.

The context and creativity emerging from the context lead to enrichment within the context itself and as a result the community at large. Similarly, the educational process guiding the change-transformation-balance chain occurring in the growing professional domain of PR ethics and its practices can in turn have its impacts on the social and professional changes occurring within the field; this is the importance of studying what is *done* before telling something about what *should* be done. The endless dialogue between the “business pragmatist” and the “academic idealist” (Pearson, Parker, 2001) will lead to the moral development of PR and the practices of PR practitioners because dichotomies are not enemies, it is the job of the professionals to turn them into differences and varieties enriching and nourishing the PR practices.

Michaelson (2001) gives the examples of business ethics practices in that first, “they suggest ‘knowledge’ of what is right”; second, “they suggest that brief, step-by-step decision-models and/or measurable indicators can lead to ethical knowledge/answers to ethical questions”; and third, “they suggest that ethics is not a continuous process of examination, but rather a finite process with a beginning, a middle, and an end” (p. 336). Concerning the second claim on business ethics practice, Michaelson (2001) argues that “for ethics to be measurable, however, there must be a clear conception of what it means to be ethical. Again, this suggestion begs the question of why millennia of philosophical history have failed to result in knowledge of such a conception”. As opposed to these suggestions, Michaelson (2001) gives the examples that “the most progressive business ethics practitioners have transformed business ethics from a litigation-inspired risk management function to a values-oriented, social responsibility advocating platform for examined discussion of professional conduct” (p. 337). This seems to have similarities with the transformation phases that PR has gone through, and still on its way for maturation.

3.5.3 The representation of the profession within the professionals

The link between theory and practice will be strengthened by developing and adopting instruments to quantify PR ethics. This statement includes truth about reality; however, the concern is whether measuring the ethical choices and decisions of PR practitioners mean and bring us to the way they really behave in various business contexts like government (public affairs), agency or corporation, academia, or solo consultancy. Leiber (2003), who conducted such a research on the ethical decision making patterns of PR practitioners—sampled from different business contexts—by using the DIT and TARES test, argues that “despite a discovery of significant associations and correlations, this study does not come with a guarantee that a participant’s response on ethical dilemmas and statements is indicative of how they react in their actual job”. On the other hand, comparison between professional and personal development has a connection to the influence of what practitioners *do* and who they *are* upon their practices (Hartog, 2002, p. 234); accordingly, another concern is concerned with being a “mature practitioner” which necessitates “a shift from mental to a mature ego” reflective of a transition in one’s morals (p. 235). All these

transitions from the individual to the professional, from the professional to the profession, and their link to the good of the whole community show that the professional moral development has its traces in the personal moral development. In that sense, gauging the practitioners' ethical decision-making patterns can be considered as the representation of the profession through the professional's practices.

In addition to questioning whether the measurability of *what* PR practitioners *think* and *say* about ethical dilemmas, and various ethical issues, does or does not reflect to *what* they *really, consciously, deliberately, and autonomously do* when they are faced with such ethical dilemmas and various ethical issues; another concern is that if the aim is to strengthen the PR ethics approaches both on the practical and theoretical levels, then what do or can research on the ethical decision making patterns of PR practitioners have a reflection upon *the measurability of ethical issues* themselves? Research held on the practitioners' ethical decisions, choices, behaviors, and their evaluations upon the ethical issues themselves do not eradicate the infinite regress concerning the ethical issues on a linear historical development of the professional practices in PR turning into a circular historical development. However, the aim is to find the origin of PR ethics in the multidimensional, multidirectional, cooperative, and dialogic infinite-way(s) communications which accept the finitude of practitioners in their local domains, and which desire to move them within themselves for finding the limitless, and boundless global communication contexts of PR through the ethics codes, thanks to the global alliances and commitments by inspiration (though not by enforcement) to these alliances. Are PR professionals inspired by "their" professional codes of ethics? In what ways do they link what a code of ethics expect from them and what their personal moral development, their individual ethics urge them to do? As opposed to dichotomies, the aim is to do research on PR practitioners' beliefs concerning this cooperation among different ethical principles and theories and their being incorporated into the actions. Do they think that what practitioners *say* on the ethical issues can be what they *do*? Does/can the link between *saying* and *doing*, or *believing* and *realizing* have a connection to the codes of ethics in the profession, and especially to have a commitment concerning the global alliances and to be members of international associations? The reason for doing such an interview-based research is that rather than measuring the insights of the practitioners on

the ethical dilemmas and issues concerning their behaviors, the emphasis is put on what they think about objectively measuring ethical issues themselves (if it is possible). The conception of particularity in doing research on a sample of practitioners reflects the problem of reversibility in ethics: when speaking about the professional can those arguments be direct references to the profession as a whole? As when speaking about an individual one cannot infer everything about the whole global community and humanity, can the representation of representation be possible? Or put in some other way, can the representation of the profession be represented itself, especially through the individual practices and personal ethics? For reversibility between the profession and the professional, as between the individual and the community, including values, norms, or codes of ethics for a professional and for the PR profession; the interrelated, dialogic, cooperative communications among the professionals themselves (beginning from their self-dialoging processes), as well as in their relations with various stakeholders, employers, clients, the society, and the global community as a whole, are important for leading the ethical theories and principles, the codes of ethics towards the practices by inspiration as a spiritual journey to find the profession within a professional, similar to find the whole humanity, within an individual. Can the understanding of such a global communication approach for PR ethics let this inspiration process begin? Let it begin.

4. REFLECTIONS OF TURKISH PUBLIC RELATIONS PROFESSIONALS ON THE MEASURABILITY OF ETHICAL ISSUES IN PUBLIC RELATIONS

4.1 Objectives

The primary goal of this part of the study was to collect qualitative data on public relations professionals' ideas and insights specifically on the measurability of ethical issues in public relations. In the meanwhile, the study provides opportunity to compare job setting (agency, corporate, academic) and different approaches among professionals of a unique job setting. In exploring the ideas of public relations professionals concerning the measurability of ethical issues in public relations, the secondary goal was to get deep information and knowledge about their insights on the profession of public relations.

The research questions lead to the categories of the in-depth interviews' structure as the study fought for qualitatively interpreting the professionals' tendencies, evaluations, and ideas specifically on the source of "their" ethical standards; the passage between theory and practice, between the professional codes of ethics and public relations practices; on professionalism, the measurability of the ethical decision-making patterns of public relations professionals, and the future development and reputation of the profession. In that respect, the research questions are inherently dealing with the link between the professional codes of ethics and individual ethics, theory and practice questioning the nature of this link. The study does not aim at forging such dichotomies as theory and practice, societal and individual. It does neither oppose to oppositions but rather nourishes from what those oppositions give birth to.

Are public relations professionals inspired through these professional codes of ethics to which they are not enforced by regulation? The non linear historical development of the profession and the place of its professionals in this historical context full of ruptures, divergences, and discrepancies does not provide a denial of the dichotomies in choosing

between right and wrong but tries to reflect upon what these dichotomies add up to the development of the profession.

In that respect, the research questions are inherently dealing with the global communication contexts as today's public relations practitioners who are conscious enough of these realities and of the power relations hidden to them find themselves surrounded by conflicts, dilemmas and endless chains of choices.

Research Questions

RQ1a: What do public relations professionals think their ethical standard source is in their job settings?

RQ1b: If they think that there is more than one source, how do they keep the balance between and among these different ethical standard sources?

RQ2: How do public relations professionals evaluate the link between theory and practice in terms of ethics in public relations practices?

RQ3a: How do public relations professionals define professionalism?

RQ3b: For public relations professionals, can ethical perspectives in professional codes of ethics in public relations be transferred to their practices?

RQ4a: For public relations professionals, can reflections of ethical perspectives upon behaviors and public relations practices be measured? (Can ethical issues be measured?)

RQ4b: How do public relations professionals evaluate the link between the measurability of ethical issues and the measurability of the ethical decision-making patterns of public relations professionals?

RQ5: What are the insights of public relations professionals upon the development, future, reputation and ethical understandings of the public relations profession?

In the RQ1b, the secondary research foundations for the study are applied to the practical situations of the profession. The balance between the individual, societal, and professional responsibilities which find their places in the global society and economy in general are among the various dimensions that public relations professionals have to reconsider in their relations and practices. In the RQ2, the priorities of public relations professionals in their practices are evaluated in terms of their choices and decisions on

behalf of such factors as virtue and virtuous behavior, objectivity and common sense, duties, consequences-based decisions, relativistic evaluations, universal considerations, and moral reasoning processes in relation with moral development. The simple passage from the philosophical theories of ethics and theories of public relations ethics into the practices of PR was a major shift of the discourse from the theory into the practice. This also helped these research questions to be enriched throughout the data collection processes by focusing on the differences in ethical consideration factors among public relations professionals based on job setting. The study mainly aimed at showing similarities and differences in considerations on ethical issues in similar or same job settings. The secondary research provided a basis for the primary research and its construction, production, and interpretation phases.

4.2 Sample description

The sample selection and size was important due to the nature and scope of the study. In relation with the aim of the study, in-depth interviews with 8 public relations professionals in Istanbul, Turkey who are specifically interested in the subject were conducted. Among these interviewees, 5 PR professionals are actively working in agency-based job settings where they are positioned as general managers, that is the highest position in their agencies; 1 PR professional is the corporate communication director of one of the leading holdings in Turkey, reputable for its social responsibility projects and sponsorships in various public domains; and 2 PR professionals are academicians actively working in the academic job-settings such as in reputable universities' leading communication faculties.

Sampling method for in-depth interviewing was dependent on such factors as accessibility (convenience sampling) and expertise or interest in the field of public relations ethics. The agency-based professionals who show high commitment to their professional field not only by their membership in various professional associations such as globally IPRA, and ICCO, locally HID (Public Relations Association) and HDD (Public Relations Consultants Association), but also by their practices in the communication sector. The sampling size was 8 due to difficulties in accessing the highest positioned

professionals especially on the corporate level, and also due to the depth, nature, and scope of the subject.

Years experience in the communication field and years experience especially in the field of public relations were not separately evaluated due to the impact of the PR professionals' job experiences upon their current understanding of the profession (see Table 4.2.1). The agency-based interviewees were experienced in various communication disciplines and finally in PR, the relatively less years experience in the communication are high when considering the age of the respondents. Bearing in mind that not the age but the length of experience in the field, even subjectively the respondents in each setting brought valuable data for the qualitative analysis.

Table 4.2.1 Sample description in terms of years job experience

Interviewee / job setting (lined by the dates of in-depth interviews)	Years Job Experience	Years Experience in the Communication Field
Respondent 1 / agency	19	9
Respondent 2 / agency	15	15
Respondent 3 / agency	22	22
Respondent 4 / agency	25	25
Respondent 5 / corporate	12	12
Respondent 6 / agency	26	21
Respondent 7 / academic	more than 20	more than 20
Respondent 8 / academic	20	20

Gender which is highly important in in-depth interviewing has also implications in this study because of the consistency between the majority of women in public relations sector in Turkey as well as the majority of women interviewed during the study (8 out of 10). However, the proportion was still more dependent on the accessibility of respondents.

4.3 Methodology

4.3.1 Data collection method

According to Johnson (2002), “a researcher who uses in-depth interviewing commonly seeks ‘deep’ information and knowledge—usually deeper information and knowledge than is sought in surveys, informal interviewing, or focus groups, for example” (p. 104). Similarly, the reason for choosing the in-depth interviewing method was a search for deep information and understanding on the measurability of the ethics from the professional and practical points of views.

For Johnson (2002), the word “deep” has four major meanings in this context: “first, deep understandings are held by real-life members of or participants in some everyday activity, event, or place. The interviewer seeks to achieve some deep level of knowledge and understanding as the members or participants. If the interviewer is not a current or former member or participant in what is being investigated, he or she might use in-depth interviewing as a way to learn the meanings of participants’ actions” (p. 106).

For Johnson (2002), the second meaning of the word “deep” resides in that “deep understandings go beyond commonsense explanations for and other understandings of some cultural form, activity, place, or artifact” (p. 106); thirdly, these commonsense assumptions, practices, and ways of talking on a certain subject build up in a way people’s interests and their understandings on them; and finally “deep understandings allow us to grasp and articulate the multiple views of, perspectives on, and meanings of some activity, event, place, or cultural object” (p. 106).

In-depth interviews which are also called “semi-structured interviews” or “informal interviews” were appropriate for the scope of the study; in order to reflect on the measurability of ethics and ethical issues which is a rather abstract concept and subject. Five main categories based on the research questions were constructed as an interview guide for usage during the in-depth interviews. These categories represent the research

questions which turn into questions asked to the respondents (see Table 4.3.1). The questions generally were asked in the same order due to its internal link; the specificity of the questions did not put limits upon the in-depth interviews to broaden the scope. The interviews which are the loci for the interviewee and the interviewer helped a lot as a teacher and student relationship; as it was not by chance the case for the two academician respondents. The teacher and student analogy of Erving Goffman (1989, cited in Johnson, 2002, p. 106) similarly depicts the real-life context during the in-depth interviews for this study where the professionals in a way enlightened the process of the interviews themselves.

Table 4.3.1 Categories for analysis

Categories
C1: The ethical standard source(s) in job setting: personal / individual, societal, professional, global community and economy, or other.
C2: The link between theory and practice in PR practices from an ethical perspective: Virtue, duties, consequences, commonsense, justice, or other.
C3: Professionalism; the possibility of transferring ethical approaches in the professional codes of PR into the practices of PR.
C4: The measurability of ethical issues in PR (measurement instruments and models): the ethical approaches as ethical behaviors in PR practices; the measurability of ethical issues and measuring the ethical decision making patterns of PR professionals.
C5: The development, future, and reputation of and ethical perspectives in the PR profession

The respondents were informed beforehand about the subject and the aim of the study via e-mail, and telephone. At the beginning of the interviews, a short brief about the interviewer and the study was given, about the reason why the respondent was chosen even though they were aware of the accessibility issue and their self-interest on ethics as experts in the field. Additionally, they were told that their answers, names and job setting names were confidential; that direct quotations would be given without referring to interviewees and key points that would declare their identities; and that tape recording function was for

decoding the verbal data for qualitative content analysis. Duration was stated as 30 minutes both before appointments and at the beginning of the interviews. However, it was quite encouraging for the aim of the study to experience 10 to 30 minutes of extra time in addition to the expected 30 minutes given by at least half of the interviewees. The specific dates and times of the interviews are given in Appendix A with additional quotations.

4.3.2 Data analysis technique

Gillham (2000) underlines the mystical and inevitably crucial link between two aspects of one thing: “we commonly have quite explicit *intentions* of what we are going to do in a given situation, but actually behave in a quite different way. Quite simply, we may not know ourselves as well as we think, or behave as we would like to think we behave. Words and deeds are not the same; nor, it should be added, are beliefs and deeds. The misunderstanding of the relationship between what we say, believe or know and what we *do* is pervasive – so pervasive, indeed, that it often goes unquestioned” (p.93). The most striking point of all is that “the relationship between beliefs, opinions, knowledge and actual *behaviour* is not a straightforward one. What people say in an interview is not the whole picture; adequate research and, in particular, adequate *theorizing*, needs to take account of that” (Gillham, 2000, p. 94). Similarly, PR cannot be thought of as separate from its bearers / professionals; therefore questioning whether ethics in general and ethical issues in communication in particular can be measured or not / are measurable or not becomes a matter of reproducing the profession for a maturation. Raising up the profession’s level of scientificity by the help of debates and applications of those measurement instruments was also important and interesting for the individual professionals working in the domain of PR. As it is the case in social sciences, the possibility that the practitioners may not do and realize what they say and believe “during the interviews” was subjectively eradicated on the part of the scope of the study, that is the measurability of ethical issues in PR (a more concrete approach to such an abstract conception). There were references to their own ethical behaviors by themselves in their job settings, and others’ ethical behaviors in different job settings as a way to a global communication approach in PR ethics.

The five main categories helped a lot as a necessity for comparing and contrasting the semi-structured verbal data which the interviewees and the in-depth interviews themselves enriched and broadened. In the case of a rather enlargement of the data, the categorization for the qualitative analysis was helpful in getting the core views. Because of the limited sampling size and the nature and subject of the study, quantitative analysis was not appropriate here; however, a broader in-depth interviewing research on public relations ethics for gauging ethical considerations can be conducted with both quantitative and qualitative analyses depending on the measurement instrument and method to be used, and the scope and purpose of the survey.

After decoding the tape recordings and translating the data into the categories, an abstract map of the intertwining considerations of the professionals was drawn. This verbal and abstract map of thoughts provided a way to compare and contrast particular professional views in different job settings, in a broader sense, professionals as individuals in the society who belong to the professional community which is a part of the global community and economy.

4.4 Findings

4.4.1 Five categories and statements

In the Category 1 (C1), among the responses given to the ethical standard source, interviewees (Respondents 1, 2, 3 and 6) from agency-based job setting underlined individual ethics being their ethical standard source (for categories see Exhibit 4.3.1). Among these responses, untouchable character of ethics and of ethical standards was matched with its being “naturally inherent” to and its “instinctively” arising out of the person by agency-based Respondent 1 (R1): “ethics begins in the company and by itself and arises out of a firm”; concerning the codes of ethics, “if it does not come from within when it comes to practice and it can’t be appropriated overall the company. Something non-material, and very much spiritual. You can be in a very ethical way, and win prizes for that, and go through very unethical ways; nobody can get that. This is something within you inner voice.” R1 underlined “commitment” to codes of ethics and its reflection

inherent to the employees and employers. Similar to this approach towards ethics as inherent to the person, R1 gives the example that “the charity and socially responsible business come into being by themselves; nobody can enforce you to do that.”

Agency-based R3 repeatedly put emphasis on ethical standard source coming from individual ethics by saying that “the basis for communication resides in individual ethics.” The repetition puts stress on this view again: “there isn’t any societal basis for communication but an individual one”; however the issues become societal “when you are concerned with masses, then this is a shared synthesis of a community of individuals.” R3 emphasized on such concepts as “trustworthiness”, being “right”, not telling “lies” and doing “tricks”, and underlined that everything is up to one’s “conscience”, whether internally tolerating the wrong action or not: “what is most important is to be able sleep when you go to bed at night”. R2 who stated that the ethics standard source is an “integrated” one also underlined that “individual ethics is very important, it goes hand in hand with professional ethics.”

For R2, individual ethics and global ethics go hand in hand because of duties to global PR networks concerning things to be done and not to be done; the reason for this approach is R2’s agency-based job setting on a multinational dimension: a global PR network which helps a lot to solve “the problem of transparency internal to the sector and the length of the PR sector in Turkey”. This network also brings “advantages in know-how, professional support, case studies, crisis management and media workshops.” These global communication contexts that multinationals allow, in other words, these “global networks” have positive impacts upon “local practices”. R2 linked “management certificates and efficient work” to the “ethical” nature of the work because of the obvious and necessary link between competency and efficiency. The examples for this link are rejecting proposals conflicting with professional standards—though profitable—protecting ethical thinking when in close relationships with stakeholders. R3 also declared that “nothing can be done uniquely for the sake of earning money / profit. This is my ethics. I cannot put aside my personal ethical and moral norms just for the sake of profit. This is my understanding of ethics. . . . Every man has a way of eating yogurt.”

Both R1 and R2 emphasized the job setting as a family to which people who will be added should be appropriate to the corporate culture of the agency. In that respect, R2 added: “the person’s perspectives are very important in terms of whether he or she can get along with our culture or not.”

Concerning individual ethics, both R1 and R3 underlined the abstract and spiritual nature of the subject in the sense of a universal and global existence. With R1’s terms, “everything comes back to oneself in life. I would like to offer a more spiritual explanation. . . . Even though you do without any expectancy, if you do some positive and right things then they will come back to you as some other values / gains.” Similar to R1, R3 claimed: “Never tell a lie because it will come and find you as a boomerang. Immoral acts are like a boomerang, have a boomerang effect, they come back and hit you”; openness means being right even though you are fired from every village because you tell the truth; “people will not do anything to you because you are exiled from this village, but will judge you because you lied to them.” The spiritual explanation of R1, on an agency-based job setting basis, is as follows: “everything is a means for the meaning of life; this is not about ambition for money or fame: since head of the company does not have such ambitions, the employees are not concerned with such issues.” The supposition of the agency-based PR professional as general manager is a desired one for every manager; it implies sharing this feeling of a corporate culture and commitment to this family. In this universal order, the payment for being ethical is for R1 a tragic one: “As much as you live an ethical life, you experience ethical crises because crises justify them all (unfair and unethical behaviors). . . . Those crises and uncertainties enable people with opportunities for unethical behaviors.”

Similar to the responses by R1, R2, and R3 in the Category 1, R6 also chose individual ethics to be the source of ethical standard in self-owned agency-based job setting by underlining the following statement in addition to teamwork in the agency: “my own personal and individual ethics standards . . . there is teamwork and sharing. The last decision is mine however there is a management open to communication and interrogative. I can change directions on issues that I am not quite sure and insist on those I am sure of.”

Accordingly, R5 is a corporate communication director and who has valuable experiences in social responsibility projects recently in a company with a deep history of social responsibility and previously in crisis communication as a spokesperson of a company. In that sense, about ethical standard source, R5's interpretations were not distinct from practices in those companies such as "not hiding the truth during crises as a spokesperson of the corporation, intense relations with media, award winning social responsibility projects" were some of the concerns in ethics for a corporate communication director. R5 linked the ethical standard source to the corporation's source that are its ethical rules through a deep social responsibility understanding with a long historical tradition: "there is an already set up order, what will be done is quite obvious. People's communication patterns are there: to look like as one actually is and transparency." Even though R5 aimed at basically defining the professional, the corporate job setting was influential upon the definition because of the interviewee's expertise in that domain: "in every job, not only in communication, there are certain rules to be taken into consideration: the importance given to social responsibility. While the corporation does not ethically behave, does a social responsibility activity outside, is like wearing a costume which does not fit to that person." The sincerity was emphasized here. Secondly, R5 added that "the projects are always on a long-term basis. . . . We use the reputation index research with the corporation's stakeholders. . . . When we look at its reputation index, we see that it is on a quite high level. Keeping its promises, being trustworthy and alike are among the topics in here." The corporate-based formation of the professional is similar to R4's agency-based approach to the ethical standard source: "since 1997 with a preparation period, our basis is ICCO (International Communication Consultancies Organization), both ethical and professional standards that we should protect on all levels of our job setting are clearly defined there; the official date is 1998." For C1, R4 asserted the basis through the agency's membership to a professional association by accepting its codes of ethics, and applying these to their practices.

Compared to the corporate and agency-based job settings, R7 and R8 from academia had more conceptual and theoretical responses which they link to a broader perspective of global communication contexts including the PR profession. For R8, "ethics is not a concept upon which there is 100% reconciliation in the world. Ethics is a concept

that is open to change; what was thought of as belonging to ethical patterns may now be out of ethical understandings” and vice versa. The ethical standard source for R8 is “human rights criteria” which “have a positive face”. In that respect, “UN’s Global Compact is an exemplary study. . . . The relationships of a company with its employees, customers, and stakeholders find its sources in these reports.” The practices of the profession are based on human rights and reports on human rights. Whereas R7 linked “the sources of ethical standards in PR” to “philosophers like Epicurus and Aristotle in Ancient Greek, and then Thomas Hobbes, John Milton, David Hume, John Stuart Mill, Immanuel Kant, in Europe and many other thinkers. These philosophers can be shown as philosophical sources not only of public relations ethics but also of all ethical values.” The two bases for ethical standard source by the academicians are human rights and philosophy in addition to their evaluation on the practices and especially by R7 on social responsibility: professionally speaking “since 1950s, social responsibility and ethical issues are debated on in media and communication arts”; R7 gave the example of Robert Hutchins in the USA, who prepared a report on social responsibility; this was the beginning of a concept of social responsibility based on “property for public interest”, rather than free property.” In addition to the communication ethics approach against monopoly, the concept has been “created by the professional associations as an auto-control mechanism for escaping regulation” (self-regulation).

Passing onto C2 in which the link between theory and practice in PR practices from an ethical perspective is questioned (virtue, duties, consequences, commonsense, justice, or other), the responses of interviewees from agency-based job setting were quite consistent such that R1, R2, R3, and R6 agreed that theory and practice do not always coincide. R1 said “theory and practice do not get along well with each other” by putting stress upon the difference between the academic and business domains: “professional success and happiness / satisfaction is not equal to educational success.” For, R2 “there is a quite difference between practices in the PR sector and theories; add to this the factors specific to that country. Nothing is like it is in the book, even though you are the person in that book, the groups you are working with are not the so. You come and go between the two.” In R3’s opinion, theoretical principles do not work as a whole in practice; “they should work as guidelines; however, commonsense is very important in practice”. R3’s repetition

on the guiding role of the theory which does not always coincide with the practice also is related with C1 concerning the ethical standard source based on “relativity”: theories are written with the personal moral perceptions and values of those individuals; similarly, personal moral values, self-confidence, personal values and the value one gives to oneself points at “relativity” in determining what is moral or immoral, ethical or unethical. This “relativity” is also in relation with the societal and cultural infrastructures, with subjective aspect of both theories, and especially of practices. Therefore subjectivity and relativity are focused on its bearers who are subjects of certain acts. On the other hand, R1 found universality among relativities by referring to practical examples concerning special topics in ethics as useless debates (e.g.: media relations): “everything is relative in all over the world concerning interpretation. Things done for good relations have certain limits” and as relativity includes certain universality, there is “no difference between global and local issues”; ethical issues in media relations are the same in the USA and in Turkey.

Along with interpretations of R1, R2, R3; R6’s evaluation on the link between theories and practices around the concern of individual ethics was as follows forming a agency-based job setting idea: “not all aspects of theories are true. There are concepts that can change in each and every context; theories are very general, you have to adapt them depending on yourself. You have to explain this to your customer.” Relationships with customers which depend on trust, reciprocal reconciliation, and experiences are also in close relation with PR professionals’ practices which are in a way adaptation of theories that best fit understandings in job settings, in agency-based job setting for R6.

Academic views compared to professionals from agency-based job setting were critical in terms of the difference between what theories point at and what job settings bring out as realities. R7 defined two-way symmetrical model as sensitive to the societal interests and expectancies; however R7 also criticized it: “in practice, this model can never apply because it is based on the assumption that both sides of public relations are equal in status and power”. Similarly, the practices of PR and its role to inform public also were critically evaluated by R7: “because of the nature of public relations, this is not a *pure information* but a *pervasive information* and the corporate values are put forward. In the usage of the media the sides are not equal. The powerful side holds the media, and mostly

owns them. . . A pawn in this power struggles, the public relations practitioner tries to survive and prove oneself. Therefore we need to look at the public relations professional ethics from another perspective.” This critical approach to the models in theory and practices was in relation with R8’s comparative approach between academic and agency / corporate job settings (business domain):

“Academic and business contexts are different from each other due to their nature. . . Unless starting from the practice, theories cannot be formed out by themselves. . . Universities have a significant mission for the development of the ethical context. . . we hope the person possessing ethical values may try to act along with these values. When we look at the practices of the profession, the conception of ethics gains meanings upon relations through the main value judgment of this society or of the world . . . which is the dominance of ethics or the ethics of money. . . The university has a mission to protect those ethical values with a approach: a warning and stimulating identity.”

For protecting ethical values of the society, not that of money or material gains is in relation with R5’s and R1’s approach to social responsibility respectively in corporate and agency-based job settings. R5 focused on practices and the results of the business: “saying something means doing it” and once again underlined the impact of the corporate context upon the corporate communication director as different from agency-based job settings with many customers, and from academic job setting from the two: “for developing the society and the social life, the corporation invests its money without announcing it; to increase the communication profile of what is done is the objective in here. This is something practical rather than theoretical. . . . Sponsorship and social responsibility go hand in hand.” This was where corporate communication director underlined that sponsorships on a long-term basis served a certain aim in the sense of consciousness of a responsibility such as bringing a cultural value to Turkey with music. Compared to R5’s reflection upon social responsibility not separate from the corporate understanding (corporate social responsibility), R1 responded with a more spiritual with internal meaning and critical approach in terms of its societal aspect; lack of education concerning social responsibility and the link between the individual and the society /the community as a

whole are in relation with the things that government “cannot” do, and that “can” be done by individuals uniting for one specific aim. R1 put emphasis on opposing the following kind of thinking: “are you the one to save them, what can you do, and what can I do? This is government’s job!” The critique was on that people search for consequences and interests for each job done; “more than people who say ‘can I join myself too?’ there are those who say ‘what’s in there? We are not used to that.’” As habit for the good is one of the conditions for ethical behavior (as it is in virtue ethics), social responsibility projects also necessitate that. The more spiritual explanation by R1 beyond the ironic link between profit and “good” business is as follows dependent upon the individual as the professional focused on the aim and purpose for life that is a global spreading aim with an understanding of cooperation: “there is a purpose for your coming to earth, something like giving birth to a child” (an ethic of care). “This is something natural, not superficial.” In addition to R1 and R5; agency-based R2 also claimed that socially responsible behaviors and projects should not be for the sake of its being in appearance, but with a consistency in all aspects and domains of business. Similarly, R4 from agency-based job setting underlined “responsible behavior not only by the manager but also by all the employees in every issue concerning people for whom they have responsibilities such as employees among themselves, colleagues, customers, third parties and media.” R4 gave some exemplary guidelines for practices of PR as “never belittling or slandering our colleagues; before a proposal, checking out the agency they are working with; not having two customers from one sector; concerning media relations, the fact that information with resources counts; applying things promised.” All this “said” as guidelines “applied” in practices is stressed by R4’s following statement: “our ethical understanding is within our file, how we think, how we work, we give first signals; we over and over tell customers what can and what cannot be done in practice.” Compared to R4, R6 also has certain guidelines inherent to practices:

“I do not offer proposals to those companies that my colleagues are working with. . . . I say ‘whenever your contract with the other agency extinguishes you can come to me’. . . . I never promise things I cannot do to my clients and give priority to what I can promise to do, and not to what I desire to earn. . . . I never present misinformation about my client; if this is him or her who deceives me I get angry a

lot. . . . The respectfulness of the client is very important. One should always tell the scientific truths about the profession to the client; this is in close connection to the senses as well.”

In evaluating the passage between theory and practice, interviewees from the agency and corporate based job settings needed practical examples to render their professionalism; the link between the practical and theoretical aspects of it were rendered concrete by those professionals through giving certain conceptions important to them. For example, R3 asserted that “communication and PR are concerned with *details*, and *quality* resides in details. What quality is all about are ethical, right, honorable / high-principled / upright, and positive. And you always find your way in these details as long as you don’t make mistakes beyond ethics as immoral behaviors” The emphasis is put on details; “morality, ethics, rightness, quality are all found in details.” Accordingly, R6 put emphasis on details and quality by also referring to the practices: “boutique and direct servicing in PR to the client is my *personal* choice. In service sector, *quality* changes direction and manner when it goes from one person to the other and then to the other. . . . Similarly, R2 said concerning the general professional framework that “ethics is inherent to everything. . . . Details are very important because they constitute the perception. Ethical people and a peaceful business context are a beginning for everything.”

In C3, various definitions of professionalism were provided with a multi-dimensional perspective. R4, from an agency-based approach, defined professionalism first by their relationships to their stakeholders in general, and specifically to their customers: “professionalism, in its simplest form, is to be able to realize what we promise and undertake, in all aspects like doing what we have promised for our customers, for our personnel, or other business partners, stakeholders. . . . On the customer part of it, to successfully implement the activities that will best serve their objectives, planning, implementation, measurement and evaluation, and presenting these to them.” Secondly, R4 defined the transfer from professional codes to their ethical practices and their (as employees’ and employer’s) ethical behaviors on the basis of their membership and commitment to a professional association: “this transfer is up to the professionals’ conscience Only through the way we transfer it to our employees and we implement

them ICCO worked on ethics measurement since they thought it is not a subject to be left over to people's conscience and at the end it directly affects our profession." Professional associations with discipline boards are a path to enable professionals with self-regulation, but these have no binding function.

As experienced in crisis communication as a corporate communication director, R5 upholds the following in the light of personal experiences: "whatever that is unethical arises out to daylight, Turkey lived that period. . . . In a crisis, the communications done by the corporation should be ethical, true, clear, net, and presenting all the truth with all its simplicity; (straightforwardness) the professional shouldn't hide anything. . . . The corporate communication director should present the communication platform that will reflect the current situation in the best way and he or she should warn the top management on that issue; because if you wrongly direct them, things may get worse."

Besides this agency-based approach, the academicians have similar criteria of R4's perspectives as representative of an agency-based job setting in that the passage from individual ethics in PR into a professional ethics based on the institutionalization of the profession through professional associations seems to be a plausible one; the future of the profession cannot be left out there to the conscience of its practitioners. The reason for this similarity between R4, R7 and R8 is R4's co-work in the academic domain. R7, in an academic job setting, defined professionals with the following conditions: "the professionals constitute a professional sub-group; they have a corporate and professional culture specific to themselves. They share similar thinking patterns and attitudes. They share a certain professional status and prestige attributed to them by the general culture of the society they live in. They earn money for what they are doing. In cases where conflicts do occur between the interests of the company they work for and those of the society in general, will the public relations be on the side of the society or the company?" This is the point where R7 pointed at the desire to protect oneself and one's job in such a dynamic and competitive environment. R8 also stated the conditions for being a profession as follows:

"For a job to become a profession, it should have ethical codes and standards, . . . or be licensed, . . . therefore it has a universal and global aspect. . . . Accreditation

and licensure are still debatable and unresolved: Who will get and practice the profession? Who can do it and who cannot? Who with which qualities can do it? There are unions defending different criteria, but for the reputation of the profession to endure, the problem of ethics, and the problems of accreditation and licensure related to this have to be resolved. . . . Sanctions in a professional association, and belonging to a professional association are important when we do not see a company name on that list, this is because this company can lose its survival in the sector since it cannot get projects.”

The above claims are in relation with R4's and R7's evaluations. Similar to R6's evaluation for the passage between theory and practice (C2) in an agency-based job setting as adapting the professional codes on an individual basis, R7 as an academician evaluated this adoption process and its real meaning as inherent to the following considerations: “The professional will adapt the realities according to the ethical values and rationalize them according to the professional rules and reflect those as such. . . . Professional ethics and social responsibility are accepted because these protect the profession and its professionals; therefore it is natural to have such an adoption in applying these ethical codes.” The passage from individual ethics to professional ethics in the sense of going beyond a dependence upon professionals' conscience is for R7 that most of the professional codes are based on individual ethics. . . . These rules are grounded in what the philosophers said in the historical process. . . they try to place the profession on an ideal ground. Undoubtedly they are sincere. Every practitioner who has good intentions applies in respect to those rules. What if a corporate will beyond its employees expects them and desires them to act in a certain way?” This is the link between C1-C2-C3 proving the widened scope of the in-dept-interview on a dialoging process of the study; R7 stated: “the individual ethics standards cannot suffice for PR ethics. A more sophisticated standardization process upon the system as a whole (capitalist, monopolistic, or capitalist business ethics) is needed; it should be directed towards individuals as well as towards institutions (societal ideology). Ethics is a way of fitting into the rules of market economy.” As an example for the academic point of views, R8 also evaluated the measurability of ethical issues in PR from the following critical aspect as comparing the link between “good business” and “profit”: “in political and commercial public relations,

and public relations of civil society communities; . . . measurability of ethical issues turns into a commercial profit. For example, the shared entrepreneurship between *Financial Times* and London Stock Exchange who work with UNICEF; they search for companies in the context of social responsibility and rank them to direct the shareholders and investors of these companies. . . . This is the point where measurement becomes profit in the commercial sense.” This is the link between C3 and C4 where measurability concept is specifically dealt with. Accordingly, R8 added “companies most sensible to ethical issues are those who are observed by everyone all the time.”

Agency-based R6’s focus on solutions is clearly stated as a factor for professionalism: “professionalism is to be able to bring out solutions. By standing up and surviving the chaos moments, being able to produce solutions.” In work environment, R6 saw the importance that “professional excitement should never extinguish” and accordingly “details are very important; this is the reason why the majority is women in PR.” R5 who similarly pointed at the importance of bringing solutions in crises times in corporate-based job settings as generalizations also for not only communication domain but also for every business domain does not think these ethical approaches in professional codes of PR can be transferred into the practices of PR and refers to its difficulty and criticizes specific and problematic ethical issues in the field: “In Turkey, I am strongly against this close relationship in the sense of brotherhood. Intimacy is something else but sincerity should be framed with respect. . . . Relations with media should be sincere, open/clear and net.” R6, from an agency-based job setting, exemplified agency-media relations as follows: “there are quite clear things in PR, as you might call as ethical. . . The relationship between the journalist and PR practitioners should only be based on exchanging information. . . You are strong enough in terms of media relations if you determine the right strategy and by going to the right people. You do not need anything else.” Moreover, R3 maintained that concerning agency-media relations, the problem is not whether PR practitioner shouldn’t pay money to the journalist, or he or she should not accept money; “we should already pass all that”. Never working with a client who did not split yet from his agency, not during marriage but after divorce since this is “adultery”: the analogy points at the basic deontological aspect: “Never, because if you want to survive and keep what you expect for in the long-term, you should never do that.” All in all, R3’s

repetition of individual ethics is important in communication; this is the point of intersection between C1 and C4 for measuring, assessing and evaluating ethical issues and practices in PR.

The descriptions for the professional are for corporate-based R5 as the following: “First, the corporate communication professional should be open/clear and net. Second, he or she should be a person closer to practical applications, constantly evaluating the corporation’s priorities and its communications opportunities. When speaking on the part of the corporation, he or she should take what and where is efficient and apply them all and do his or her best to take the corporation out of inefficient communication activities.” This definition is done on the basis of the job description and practices on the corporation level, that to say done on the basis of the corporate-based job setting. This is the point for R5 where one does not go over theories in order to “do” something; “theories are the written practices.” On the other hand, the theoretical and educational development and work is evaluated as valuable for “practices” in the domain for agency-based R2: “education, accreditation, and licensure are all important; but education is very much important; that is to say knowing what the profession entails. Creativity, being a world citizen (being receptive to all information) is important.” R2 claims that the problem of licensing can be solved in a certain way by the multinationals in all communication disciplines, this is the stress upon global PR networks.

R1 and R3 (both from agency-based job settings) who strongly agreed on the individual ethics approach for PR ethics also agreed on similar aspects. R1 was critical on the concept of transparency: “transparency is a condition for being ethical” and for being a professional institution: “we are transparent as much as we should be . . . because everybody shows as much as they should, it is quite difficult to understand how much they are ethical or socially responsible.” The individual ethics approach by R1 is that “codes are applied instinctively. What they do is to make us think of the issues we did not think of.” This was a positive approach towards the possibility of transferring ethical approaches in professional codes of ethics in PR into practices themselves. R3 stressed more on professionalism which “means nothing more than putting forward one’s own moral values.” The concept of process in the domain of practices: “something that is formed

through some time. This is why the professional codes are very much alike corporate codes. . . The codes have to exist because amelioration can only be thanks to these codes.” These professional codes are reproduced by the corporation by adding up to them those corporate properties. The real life aspect and a more negative approach towards professional codes to be transferred into practices is by R3 as follows: “I have never seen any rule to be ruled out in practice exactly as it is written; there is no evil mind in here. You have good intentions at the beginning but you are so much surrounded by the conditions. . . . this does not mean you have act immorally; there should be rules. I am not against rules though.”

Concerning the job setting comparisons which were held by R8 (academic-based job setting) between academic and agency / corporate in C2, agency-based R2 compared corporate and agency-based job settings: the first as one sector or one product (limited) but expertise in that domain; the last, “much more exciting as an open window”.

In C4 where the measurability of ethical issues in PR (measurement instruments and models), the ethical approaches as ethical behaviors in PR practices; the measurability of ethical issues and measuring the ethical decision making patterns of PR professionals are questioned in relation with the previous categories, R2 from agency-based and R8 from job setting made similar comments on ethics as integrated to everything. R2 said that ethical issues are not apart from what one does as a whole (proposal, communication plan and projects), that we use our commonsense when choosing the “ethical” way; measuring ethical issues are not something separate. Concerning agency-media relations, for R2, defending the ethical way was considered as important. R8, on the other hand, claimed that “ethics came into being as a result of a professional responsibility.” R8 added to corporate principles and societal principles, the personal or individual decisions and behaviors. This is the point where both R2 and R8 thought of ethics as being inherent and additional to many other aspects rather than a mere individual one. However, R8 was more critical in terms of a study gauging the ethical-decision making patterns of professionals in their practices, and measuring ethical issues in general in PR: “we have to inspect the professional practices; . . . but I personally doubt that such a study will reflect the desired reality.”

R2 from an agency-based job setting was more depending on daily life issues and looking at ethical issues in global “business” contexts: “ethics debate does not only cover the communication sector but all sectors.” The last point was similar to R8’s approach to ethics as an academician. R2 insisted emphasis on tips and keys in daily life (especially concerning measurement): “a project proposal, an e-mail tone, two sentences during a certain job context are important for measuring ethical issues; if you are a receptive and careful person, then you can get those tips. . . . that kind of people (with unethical behaviors) cannot survive in such job settings.” R2 meant being ethical is inherent to the corporate culture; on this subject, evaluations and measurements can be done through daily business life, behaviors, wording, conducts, etc. R8 also underlined the job-settings of professionals: “public relations professionals participate into ethics committees; they try to incorporate ethical values to the decisions. . . . At the end, people are those who will make decisions. . . . Their ethical points of views, their calculations of gains and losses are determinant of their choices. However, this does not mean that we will leave all to people. Of course, we should tightly be connected to these criteria. . . .” All in all ethics is about daily life issues including choices and decisions.

R1 from agency-based job setting linked responses in C1 to those in C4 by saying that ethical standard source comes from within. Ethics standard reflected upon job setting cannot be measured: “whoever tells that I can measure it will presume it, put probabilities. Whether a campaign is successful or not can be said by common sense; however, the concrete measurement of it is very difficult.” Concerning gauging the ethical decision-making patterns of professionals, R1 said that “if one wants to escape ethical behaviors, one can always find a way to escape them any way. . . . Desire and volition for ethical behavior is an instinctive one, it can be sensed but it also depends on the choices one makes. . . . It is difficult to measure but people can understand even when they see each other.” At this point R1 agreed with R2 in measuring ethics on a daily basis and with R8 to consider ethics’ being all about choices and decisions. On a more agency-based job setting evaluation, R1 said that the manager and employees relationship was important: “when employees are involved in social responsibility activities, the enforcement turns into inspiration after they see the beauty in that. It also has a social aspect.” R8 also gave importance to state that “public relations practitioner has to be honest, trustworthy, and

honorable in the sense of sharing the truth with society. . . . Ethics is closely inherent to what a company does, the quality of its product, its production and launch stages, and to the company's societal duties. Ethics is something that is inside oneself.”

Interpretations specifically made on measurability were interesting concerning the study's research questions. Agency-based R1 said first that ethics cannot be measured. R1 who does not believe in neither that PR can be measured, nor that ethical issues can be measured also stated that there could be certain things which could be measured like sales (dramatic things); but that these were difficult to be measured especially in the short term. R1 gave example of “shareholders value, an abstract value constructed by long-term projections, related to the brand's social responsibility, measuring whether it is an ethical firm or not, the brand's reputation and those values that the brand shall bring in the long-term. . . . In Turkey, there is no such a thing. Nobody thinks of the brand in the long-term. . . . If traditionalized on an annual basis, then an event in PR can be measured.” The starting statement as “cannot be measured” turned into a questioning of measurability of ethical issues in PR. The scope and nature of the subject, that ethics in general has at the end this hesitation-bearer character.

R3 from agency-based job setting said that ethics cannot be measured and transformed this answer into difficulty in doing this again proving the desire to be able to do this, and to believe on such a possibility: “if you could tell me it can be measured with a Formula A, Formula B; then I would be delighted. . . . There is no such a thing.” R3 gave some examples on customer satisfaction depending on the person's psychological conditions, subjective, and on difficulty in measurement of service sector. At the end, R3 also linked responses in C2 to those in C4 by saying that societal moral values and personal / individual values are united in the practices: “if appropriate to these then ethical, if not unethical.” The formula approach of R3 also was discussed by R2 from agency-based job setting by distinguishing between easy and hard decisions: “I have a formula for hard decisions; wait for some time before deciding on. . . . taking advice from people I trust most, they shouldn't be business persons. . . . appropriateness, ethical being, the way, the tone are very important.”

For both R8 and R2 measurement instruments are useful and helpful. R8 evaluates the function of these instruments on a context-independent approach by representing the objective academic account on the subject: “different measurement criteria methods can be taken for political communication, or for other domains; whichever measurement criteria are taken, the most important thing is that these methods do exist; they have a function of protecting the criteria . . . and making them alive. We cannot say that this is good and this is bad.” R2 states the helpful character of these instruments: “measurement instruments can be helpful concerning ethical issues but I personally think that real life is much more important and that a tiny thing which cannot exist in those questionnaires can be understood from a person’s look.” For R2, good results in those tests do never occur in the same way in practice. Repetition is the emphasis put on the following statement: “daily practices and daily business life shows you a different way, tips and keys for this person. This is a bit based on commonsense.”

R5 (corporate-based job setting) and R4 (agency-based job setting) agree on the measurability of ethical issues due to their interest and applications concerning reputation index. R4 affirmed that ethical issues and behaviors can be measured and “should” be measured: “answers to the questionnaires, applications, gossips, senses, cases, all of these build up a coherent whole which can be measured out.” In accordance with this view, R4 also maintained that ethical issues could be measured through ethical decision making patterns of practitioners. At this point, professional associations should work for the overall aim on the good of the profession: “professional associations increased their activities. . . as the profession develops, its standards will also develop, re-written, and followed.” Similar to R4’s view that “something abstract like reputation can be measured by the reputation index . . . ethical issues can also be trapped over such an index and be measured”; R5, in a corporate-based job setting, upheld that the reputation index included measuring the ethical approach of that corporation; this is the claim that ethics is inherent to all the work done by corporate communication director: “you question the ethical codes in that reputation index; it is inherent to that, if the corporation is not ethical then its reputation will be low. I consider it within reputation.” This is the point where R5 supported that ethical behaviors of the professionals and the ethical codes they internalize also belong to that corporate culture. Its being ethical belongs to its reputation. For R5,

measuring the ethical decision-making of professionals in a corporation meant measuring the ethical “being” of the corporate culture as a whole. On the other hand, R6 in an agency-based job setting stated that “you can measure this by looking at what kinds of firms would like to work with you. This proves your strong position. . . . The ethical standards of those companies that would like to work or actually work and your understandings have to coincide or even be the same, if not then this will not work.” In accordance with R4 and R5; R6 admitted that “there are many things done on the scientific level. Ethics can definitely be measured (like reputation index). Even though many people cannot easily grasp them, I find them as right. . . . Just like perceptions which are measured, ethics can also be measured.”

The critical approach searching for a reason and a hidden meaning behind measurement of ethics beyond practices is offered by R7 from academic-based job setting:

“The academician can look at things more objectively since he or she deal with these issues on a philosophical basis and does not have any direct interest. pral practitioners and professional associations look at things on a professional and sector basis. They do not make social comments. They work on the part of their customers’ and companies’ interests: what they are interested with is their colleagues’ professional behaviors. At the same time, they think of efficiency in their services to companies and customers, protecting their interests.”

Specifically speaking, R7 evaluates measurement instruments as “attempts for adapting the *measurability* character of science into the domain of ethics; therefore, they result from the desire to gain and build trust by rationalizing the actual ethical practices. The true or false measurement results of these instruments depend on the intention of the person doing that specific measurement.” R7 considers PR professionals’ constant attempts from a wider perspective as trying to represent in the best manner the interests of their companies (enhancing and protecting the social responsibility image of the customer) and “not to be judged, condemned, criticized by fitting to the ethical values even on the least level and to protect their professional honors.” This last point provides a consistent passage from measurability of ethical issues and ethics to the reputation of the profession in the

long run: C5 is concerned with the development, future, and reputation of and ethical perspectives in the PR profession. R7's critical approach continued in here envisaging the future of the profession to be "good" in terms of job opportunities and "material" gain, but "ethically problematic": "in a world of complex societal relations, incomprehensible technological and expertise domains, huge dimensions of business capacities, and uncontrollable political balances, persuasive parts spreading simple messages will inevitably be underlined. . . Communicators who has the ability to easily persuade people and who can give the most enjoyable messages in its simplest form will be those who will get the jobs."

On a more practical and global PR basis, R2 affirmed that *transparency* is still a problem in Turkey: "thanks to the global PR networks, locally explaining and sharing that we are good enough; for developing the profession and sharing those cases, professional associations work well. Sharing information is very important. Maybe by increasing this we will make the profession come to a better place." R5, in corporate-based job setting, admitted that *transparency* between the corporation and the third parties was important such as communication board (top management, corporate communication director) and third parties joining the weekly board meeting; R5 also evaluated the sector where things get worse together with some attempts that are not enough. R4 pointed at the lack of *transparency* in PR sector in Turkey: "put aside sharing cases, the simplest endorsement information and customer lists are not even shared. ICCO's reconstruction is to develop the sector. . . . We change the perception of people concerning the PR profession on the way to that we act all together. . . because we could not create reputation by ourselves. . . . everybody calls himself or herself as PR practitioner. . . . We should be able to explain what PR is at least to our stakeholders."

When considering the current situation of the profession, R2 stated that gender issues provided not complaining but wondering why seeing PR as "women's job" in Turkey since there were no such thing as "women's" or "men's" job in the world and that profession's reputation was low: "this is a process; this cannot be overcome by complaining but doing something, supporting the sector along that aim. . . . Because what PR professionals do is not something concrete, it becomes a disadvantage; it is difficult to

explain what we are doing” R6 stated as well that “the profession’s reputation is very low. The professional associations do things. This is a process. Academic institutions work on that. . . . Those who are natural will stay, bad ones will become extinct. The profession will find its way but it goes through a hard stage.” R6 also evaluated cooperation and *transparency* in the field as follows: “One hopes for a more entrepreneurship, interactivity, and intense flow of information in the domain of PR. . . . There is *transparency* among some agencies . Standards are worked on. . . . They should be developed. . . . A more ethical concern is the journalists’ having PR agencies. . . . The inspection and auditing is a necessity; nobody can do anything as right.” Whereas R2 underlined the importance of communication faculties, R4 the link between academic and business contexts as the job of professional associations; R8 stated that academic and business two different worlds and R5 that before talking about such a link and reciprocal nourishment, “self-education also important because everything changes.” In relation with self-education of the professional, the client education was considered as important for all the interviewees from agency-based job setting (R1, R2, R3, R4 and R6). R1 put emphasis “the clients’ consciousness, educating the clients about what PR brings, its main function, what PR is all about.” R3 asserted the conditions for being professionals and for presenting the profession to whom you work with. In addition to licensure and certification, academic institutions have their big share in the development of this job. PR is a deep area: “the basis for being a communicator in this domain are: commonsense, background, language skills (especially native language), an excellent reader of newspapers, awareness of societal events, knowledge in history, competency in evaluating legal norms. With its moral and ethical dimensions, PR ethics is based on individual ethics. All the above and this last one are important for the development of the profession.” This was the point where R3 linked C1 to C5 showing the beginning becoming the end and vice versa all internally affecting each other.

R7’s academic implications on social responsibility and budgeting in PR are crucial for C5 and for the future of the profession. Milton Friedman’s claim that the company is responsible only to its investors and shareholders left its place to “other socio-economic points of views are directed towards working by taking into account the common societal good.” The necessity of this directedness towards the common societal good is because

“they need to act in an ethical and socially responsible manner. Capital is in a sense to enable oneself with capital in the health, education, and social domains through profiting from the public area and constricting it. Government forwards capital to the private sector. . . . Social responsibility comes into being as a necessity in the sense of making these public domains like in sports, culture, education, and arts survive. . . . Not only because of those companies’ good intentions but also out of necessities. . . .” R7’s consideration of PR as “a communication activity with a certain budget” reflected the view that “today, those elite groups profit from public relations activities. There is no public relations of jobless people group; not of retired people, if there is one, on a rather primitive level. The power of public relations increases parallel to the power of money which is the main value judgment of the economy. This is the biggest danger against ethics. When the ethics of money goes before humanitarian concept of ethics. . . .” The importance of budgets and good intentions that R7 admitted was also emphasized by R5 who defined corporate communication activities and budgeting: “the individual side of the professional practices is concerned with your desire to increase the communication profile of the corporation (related to the idea that this is low), how assertive you are in doing this; therefore trying to get budget.” Linking various categories to each other at C5, R5 stated that “being graduated from communication faculty is not enough; it depends on the professional development in the field”; this is the link between experience, budget and experience: “learning from mistakes counts.”

R1 who affirmed that the good ones and the bad ones in the PR profession would be separated from each other by the help of a moral development for every domain especially underlined moral development since childhood (when 3-5 years old, family especially mother): “the most ethical company they start to work in when they grow up as adults cannot change their past.” R2 upheld as well that ethical / moral development was as a process, long or short depending on the person: “moral development process begins from childhood (family, parent), is raised up by education and have reflections upon business life practices.”

As critical as R7, R8 put stress on “the development of the civil society communities, societal associations, non-governmental institutions, and the professional associations are important for the development of the PR profession. They are like bridges.

The usage of the profession as a communication tool at the hands of the ‘powerful’; there occur distortions, pervasive behaviors. . . . All the professions have to turn to inside themselves, to their essences for purification. This is something between and beyond professions.” R8 declared not a chronological but a diverging historical constitution of the profession: “If people who look for the good, the truth, the justice in each and every period, then they need a values system to justify by saying that this is true. . . human beings need principles.” The *inter-categorical* approach by R7 was the proposal for a “self-purification process for the profession.” This process for the profession as a whole cannot be as separate from its professionals: “inner peace and consistency of the professional and of the corporations shape up the reputation of this person and this institution. . . . Ethical issues turn to people; they need strength to resist against this pollution. . . . In order to say ‘I work for you in this company; but my profession also has principles.’ To be able to earn this reputation, a union, a professional organization is necessitated. If this is done, the public relations practitioner can feel himself or herself strong enough to say that.” This is the link between the professionals to the profession in between the survey’s categories.

4.4.2 A Qualitative analysis

Categories were significantly developmental concerning what in-depth interviews enabled through Turkish PR professionals’ reflections on the measurability of ethical issues in PR. In C1, four agency-based professionals underlined the importance of individual ethics, whereas one agency-based professional and the corporate-based professional evaluated the ethical standard source based on what their “job setting” pointed at as ethical standards. One of the examples justifying that in-depth interviewing allowed a developmental flow of evaluation was these four agency-based interpretations to cover not only the individual dimension but also the universal / global, societal, and job setting-based dimensions in every category. On the other hand, academic-based professionals were dealing with the subject both on the side of practices and of theories keeping a natural balance between criticizing the theoretical framework and the business realities to which power relations are inherent. Whereas both agency and corporate based professionals were more dependent on local and global business domains, academicians were more willing to

go and actually get into the heart of ethical standard source(s) found in philosophy or basic human rights; they were dealing with wider frameworks on ethical issues concerning real business contexts. Whereas the agency and corporate-based professionals were more practical in clarifying and rendering such an abstract concept on ethics by referring to their current practices and research in business domains.

In C2, agency and corporate-based professionals evaluated the passage between theory and practice as not getting along with each other; similarly academic-based professionals underlined the idealistic aspects of theories. The stress put upon social responsibility differed due to impact of job settings upon the professionals; while corporate-based evaluations were strictly tied to the corporation, for most of the agency-based professionals, the individual ethics were important as applied together with a bond to professional associations. The passage between theories and practices lead agency-based professionals to assert certain aspects important for practices such as details for quality, certain guidelines and formulas for ethical practices both specific to the person and to what professionalism necessitates. The link between C1, C2, and C3 was developmentally structured as a background for specifically questioning measurability of ethical issues in PR. In C3, definitions of professionalism were consistently constructed when compared to each other; and these definitions were mostly based upon and influenced by what specific job settings brought to the interviewees. While academicians thought of the link between professional codes of ethics and ethical behaviors in a more critical way as pointing at the link between good business and profit or as a rationalization of the actual ethical practices; the agency and corporate-based professionals were linking C2 with C1 by referring to solutions, global communication networks, professional associations and PR practices themselves on a more practical and concrete basis. In C4, measurability of ethical issues once again made agency and corporate-based professionals refer to previous categories: daily life issues, integrated ethics source, ethics inherent to the professional *ethos* were some of the aspects that also had similarities to academic-based reflections. The link between C1 and C4 built up through this stage of in-depth interviews concluded in the desire to measure ethical issues, and the belief in the measurability of ethical issues by the Turkish PR professionals from different job contexts. The clash between “cannot be measured” and “can be measured” concerning the measurability of ethical issues in PR was

experienced by the professionals not as a dichotomy and duality for evaluating this subject, but rather an exercise over the concern of such an abstract domain like ethics. The academic and agency-based interpretations broke this duality by the emphasis on the “helpfulness” and “usefulness” of these instruments as well as their attempts to scientifically deal with ethical issues in communication. The agency and corporate-based interpretations stressed ethics research as being inherent to the research held on reputation. Similarly, the agency-based professionals also pointed at the link between C1 and C4 as a link between ethical standard source and measurability of ethical issues: while getting into the heart of the professional *ethos*, measurability of ethical issues becomes more than a mere scientific work using measurement instruments, but a daily life practice for professionals in the field of communication.

The last stage of in-depth interviews (C5) covered the evaluations and predictions of the professionals concerning the practices of PR as related to the reputation and ethical framework of the profession. The major intersection points between academic and agency/corporate-based evaluations were critical on behalf of the profession’s reputation; building bridge between academic and communication (business) contexts by the institutionalization, reconstruction and development of professional associations was claimed as a necessity for both agency and academic-based interviewees. Besides emphasis on PR practices depending upon budgets by all the interviewees, academic-based professionals were multidimensional, developmental and critical in their approaches on real business life issues.

The conclusions derived from the findings of the in-depth interviews testing the main hypotheses point at the verification of the passage from the dichotomous question “can ethics be measured or not” into the “measurability of ethical issues” and its implications in the field of communication. The conclusions also verify that a multidimensional approach concerning ethics and the measurability of ethical issues in public relations becomes a necessity for both global and local practices of the profession. The stress put upon individual ethics was significantly referring to the sample’s definitions of the professional in general with such concepts like competency, honesty, trustworthiness, rightness, trust, and many more was pointing at a relativistic approach based on the individual; whereas

simultaneously referring to a universal and global existence concerning ethical issues in PR and to PR practices in these global communication contexts showed the link between relativism and universalism, the *ethos* of the professional and ethics in the profession. As practices and behaviors cannot be evaluated apart from duties, responsibilities and moral development of their bearers, measuring ethical issues cannot be thought of as apart from the consequences of those practices and behaviors. Linking all this to the conception of justice, cooperation, and various other considerations in relation with the good of the global community helped a lot to evaluate the link between what the professionals think, believe, “say”, say they “do” and what theories of ethics both in the philosophy of ethics and public relations ethics bring to the field of communication.

4.5 Limitations

In this study which attempts to learn deeply and more about the reflections of Turkish public relations practitioners on the measurability of ethical issues in public relations, a larger sample could have been used; however this could not have been the case due to difficulties in accessing a larger “manager” sample of PR professionals. Another expected limitation which was predicted did not occur while realizing the in-depth interviews was the duration of the interviews which were rather satisfying both because of the professionals’ expertise and enthusiasm concerning ethics and development in their field, regarding ethical issues themselves and because of the “length and depth” of their statements, ideas, beliefs, hopes, desires, anticipations, critiques, and many more additional discursive elements upon the behaviors of the professionals and practices of PR in their job settings. In view of these, conducting separate surveys to distinct samples dependent on specific job settings (agency, corporate, academic-based job settings) could provide valuable data on the subject in future.

This study did not aim to measure the actual ethical behaviors of the professionals as building up a link between what they “say” they do and what they actually “do”; however, the study allowed a gain of valuable information concerning practices and behaviors based on what PR professionals “say.” Neither measuring how their opinions on ethics affect them in real cases, nor gauging their ethical decision-making patterns was targeted in this

study; this purpose and motive for research necessitate hard work on a specific measurement instrument in addition to in-depth interviewing. In relation with this study which aimed at questioning measurability of ethical issues in PR through the reflections of Turkish PR professionals, future studies can further be conducted in the field of ethics in communication. Ethics reveals infinite space for debates, researches, and conclusions constituting criteria for beginning once again to question the asked questions. Despite limitations in such a “limitless” and “abstract” domain, Turkish PR professionals from three distinct domains and their insights on the subjects have been quite relevant for the aim of the study and for rendering the abstract scope and nature of the study more concrete along with the research questions. The fact that the research questions did not have clear-cut expected outcomes gladly resulted in a more solid ground with more consistent results than those envisaged and wondered; however the sample was not balanced upon three job settings due to unfortunate difficulties in accessibility of the professionals especially from corporate-based job settings. The expertise, interest, and enthusiasm of the interviewees helped a lot in fighting these sampling problems.

5. CONCLUSION OF THE STUDY

The intersection point for the link between the profession and the professionals is composed by the international institutions and their codes amended in various international alliances, and coalitions towards a universal institutionalization of the profession. These professional attempts to unite the professionals and their practices with universal and internationally accepted and continuously revised codes and norms have their impact upon the global moral community in the sense that the business operations have upon the social lives of human beings. What are the roles of PR professionals in the formation of a global moral community with the benefits gained through business relations for the global share of the whole community? The raising value in today's world, the citizens of which try to survive the burdens of globalization, is cooperation as a chain to reach at a circle to cover the world as a whole not only for today, but for future generations on an international basis. Figure 5-1 is a representation of this general view towards a universal approach in PR ethics and a wider scope on the PProfession as the communication field of PProfessionals.

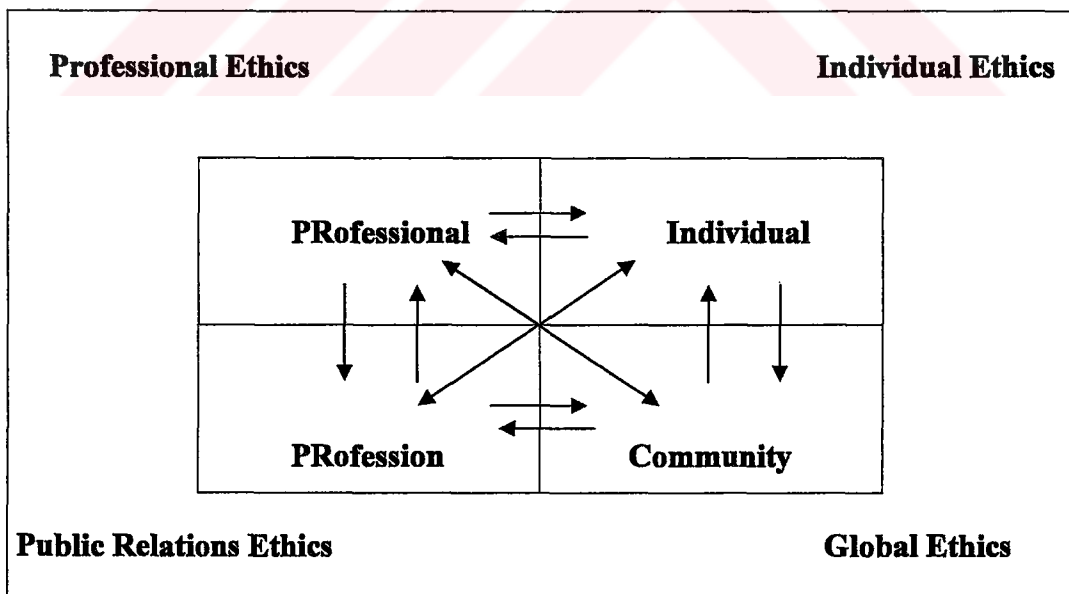


Figure 5.1 A representational relationship: interrelatedness and cooperation for public relations ethics

The professional represents all the individuals (CEOs, managers, communication technicians, expert prescribers, communication facilitators, problem-solving facilitators with different ranks but all reflective of PR professionals working in the domain of communication in general). The profession represents the various domains of communication and PR (different job settings as corporate, agency, academy, government/public affairs, solo practicing/consultant, or academic). The link between the “professional” and the “profession” affects their moral developments in a reciprocal way; there is an interrelatedness, cooperation, and representative reversibility between the two. This picture is in relation with that of between the individual and the community. The cross-relatedness and co-operation processes build up the circular relationship among them where the professional finds himself or herself in the individual and vice versa; similarly the profession finds itself in the community and vice versa. This “finding” process is actualized through various dialogic relationships among them all; then the importance of a global communication approach in PR ethics is further enhanced. The future is in the heart of this art of communication through dialogic relationships underlining the discursive and non-discursive practices in various global communication contexts.

The model’s emergence and interpretation throughout the study included descriptive and normative characteristics of the domain of ethics together with applied and practical aspects of PR ethics in the field of communication. The stress upon individual ethics by the PR professionals finds its roots in virtue ethics as well as moral reasoning and moral development which cannot be thought of as distinct from decisions, choices, and ethical business behaviors of the professionals as individuals. Duties and responsibilities of the PRofessionals in the domain of the PProfession cannot be interpreted apart from those of the individuals in the global community. The consequences of practices in PR and generally in the communication field are in close relationship with the common good of the profession and the good of the global community in the utilitarian sense of the term. Relativism concerning individual differences between professionals builds up a universal approach to the profession through various intersection points among the reflections of PR professionals on the measurability of ethical issues in PR. In the global contexts of communication, various local communication practices and various intersection points in applications represent universalism within relativism, and the global within the local.

Following the philosophical tradition of ethics inherent to the PR profession, questioning the measurability of ethical issues in PR is not a single and solemn dimension to be uninterestingly discussed. It is rather at the center of a multi-dimensional spectrum rather than a linear and chronological development. In this study, such a multi-dimensional spectrum on the measurability of ethical issues in PR has been taken as the center or *origin* around which the historical development of public relations as a profession, the institutionalization of professional associations and their codes of ethics, various public relations ethics theories emphasizing dialogic communication, social and professional responsibility and the formulas, guidelines and frameworks for solutions in PR are all disseminated for evaluating today's global communication contexts. Similarly, due to the link between the global and the local, the sample of this study is from a certain point of view representative of the profession and the global communication contexts in the sense that there is interrelatedness and cooperation among various different histories of professionals as individuals, of the profession representative of the global communication contexts or the global community. The locality of a PProfessional's practices belongs to the global communication contexts of both the PProfession and of the global community.

The awareness of power relations inherent to interrelatedness and cooperation for public relations ethics provides ways of defending ethical approaches and practices in communication. The professional is expected to adapt oneself and one's practices for transforming oneself and one's practices to various communication contexts and for standing sincere to one's and the profession's essence, and finally for balancing various approaches in the philosophy of ethics and PR ethics.

This study in which in-depth interviews were conducted for collecting data on reflections of Turkish public relations professionals upon the measurability of ethical issues in PR alongside a theoretical background both in the philosophy of ethics and in public relations ethics, once again approved the "depth" of the domain of ethics. Public relations professionals who are the actors of the institutionalization of PR which is a relatively young field compared to other communication disciplines including various discursive and non-discursive practices, are expected to be aware that they are not alone and not the unique originators of this process. This is where ethics in communication is

considered as significant for future research in PR and for such an industry that is willing to reconsider its history upon rational, developmental, and philosophical concerns for a better understanding of and “existence” in the global communication contexts.



APPENDIX A: INFORMATION ON THE IN-DEPTH INTERVIEWS

Respondents	Date	Time	Duration
R1	June 2, 2004	10:00-11:00	60 minutes
R2	June 23, 2004	11:00-12:00	60 minutes
R3	June 23, 2004	16:00-16:40	40 minutes
R4	June 23, 2004	17:00-17:40	40 minutes
R5	June 29, 2004	10:00-10:30	30 minutes
R6	June 30, 2004	11:45-12:20	35 minutes
R7	June 30, 2004	14:00-14:30	30 minutes
R8	July 1, 2004	14:00-15:00	60 minutes



APPENDIX B: EXAMPLES FOR PROFESSIONAL CODES OF ETHICS IN PUBLIC RELATIONS AND COMMUNICATION

International Public Relations Association (IPRA)

Code of Athens

CONSIDERING that all Member countries of the United Nations Organisation have agreed to abide by its Charter which reaffirms "its faith in fundamental human rights, in the dignity and worth of the human person" and that having regard to the very nature of the profession, Public Relations practitioners in these countries should undertake to ascertain and observe the principles set out in this Charter:

CONSIDERING that, apart from "rights", human beings have not only physical or material needs but also intellectual, moral and social needs, and that their rights are of real benefit to them only insofar as these needs are essentially met;

CONSIDERING that, in the course of their professional duties and depending on how these duties are performed, Public Relations practitioners can substantially help to meet these intellectual, moral and social needs;

And lastly, CONSIDERING that the use of the techniques enabling them to come simultaneously into contact with millions of people gives Public Relations practitioners a power that has to be restrained by the observance of a strict moral code.

On all these grounds, all members of the International Public Relations Association agree to abide by this International Code of Ethics, and that if, in the light of evidence submitted to the Council, a member should be found to have infringed this Code in the course of his/her professional duties, he/she will be deemed to be guilty of serious misconduct calling for an appropriate penalty.

Accordingly, each member:

SHALL ENDEAVOUR

1. To contribute to the achievement of the moral and cultural conditions enabling human beings to reach their full stature and enjoy the indefeasible rights to which they are entitled under the "Universal declaration of Human Rights";
2. To establish communications patterns and channels which, by fostering the free flow of essential information, will make each member of the group feel that he/she is being kept informed, and also give him/her an awareness of his/her own personal involvement and responsibility, and of his/her solidarity with other members;
3. To conduct himself/herself always and in all circumstances in such a manner as to deserve and secure the confidence of those with whom he/she comes into contact;
4. To bear in mind that, because of the relationship between his/her profession and the public, his/her conduct – even in private – will have an impact on the way in which the profession as a whole is appraised;

SHALL UNDERTAKE

5. To observe in his/her professional duties, the moral principles and rules of the "Universal Declaration of Human Rights";
6. To pay due regard to, and uphold human dignity and to recognise the right of each individual to judge for himself/herself;
7. To establish the moral, psychological and intellectual conditions for dialogue in its true sense, and to recognise the rights of these parties involved to state their case and express their views;
8. To act, in all circumstances, in such a manner as to take account of the respective interests of the parties involved; both the interests of the organisation which he/she serves and the interests of the publics concerned;
9. To carry out his/her undertakings and commitments which shall always be so worded as to avoid any misunderstanding, and to show loyalty and integrity in all circumstances so as to keep the confidence of his/her clients or employers, past or present, and all of the publics that are affected by his/her actions;

SHALL REFRAIN FROM

10. Subordinating the truth to other requirements;
11. Circulating information which is not based on established and ascertainable facts;
12. Taking part in any venture or undertaking which is unethical or dishonest or capable of impairing human dignity or integrity;
13. Using any "manipulative" methods or techniques designed to create subconscious motivations which the individual cannot control of his/her own free will and so cannot be held accountable for the action taken on them.

Author: Lucien Matrat, Member Emeritus (France) Adopted by IPRA General Assembly, Athens, May 1965 and modified at Teheran, April 1968

Code of Venice

A Personal and Professional Integrity

- 1 It is understood that by personal integrity is meant the maintenance of both high moral standards and a sound reputation. By professional integrity is meant observance of the Constitution rules and, particularly, the Code as adopted by IPRA.

B Conduct towards Clients and Employers

- 1 A member has a general duty of fair dealing towards his/her clients or employers, past and present.
- 2 A member shall not represent conflicting or competing interests without the express consent of those concerned.

3 A member shall safeguard the confidences of both present and former clients or employers.

4 A member shall not employ methods tending to be derogatory of another member's client or employer.

5 In performing services for a client or employer a member shall not accept fees, commission or any other valuable consideration in connection with those services from anyone other than his/her client or employer without the express consent of his/her client or employer, given after a full disclosure of the facts.

6 A member shall not propose to a prospective client that his/her fees or other compensation be contingent on the achievement of certain results; nor shall he/she enter into any fee agreement to the same effect.

C Conduct towards the Public and the Media

1 A member shall conduct his/her professional activities with respect to the public interest and for the dignity of the individual.

2 A member shall not engage in practice which tends to corrupt the integrity of channels of public communication.

3 A member shall not intentionally disseminate false or misleading information.

4 A member shall at all times seek to give a faithful representation of the organisation which he/she serves.

5 A member shall not create any organisation to serve some announced cause but actually to serve an undisclosed special or private interest of a member or his/her client or employer, nor shall he/she make use of it or any such existing organisation.

D Conduct towards Colleagues

1 A member shall not intentionally injure the professional reputation or practice of another member. However, if a member has evidence that another member has been guilty of unethical, illegal or unfair practices, including practices in violation of this Code, he/she should present the information to the Council of IPRA.

2 A member shall not seek to supplant another member with his employer or client.

3 A member shall co-operate with fellow members in upholding and enforcing this Code.

(adopted in Venice – May 1961)

Environment

This code has been prepared as a guide for members of the International Public Relations Association for areas of practice related to the environment.

1. IPRA Members accept that they have a responsibility to ensure that the information and counsel which they provide, and products or services which they promote, fall within the context of sustainable development.
2. Members shall endeavour to encourage their organisations, companies or clients to adopt policies which recognise that careless use of resources and disregard for the environment can lead to severe limitations for economic growth, grave social disruption and serious health hazards.
3. Members shall, where appropriate, counsel their companies, clients or organisations to undertake regular environmental assessments of products and operations and to produce and communicate environmental codes of practice or guidelines for their employees and other publics.
4. Members shall not publicise or promote products, organisations or services as having environmental benefit unless these benefits are demonstrable in the light of current science and knowledge.
5. Members shall endeavour at all times to promote openness and dialogue which fairly handle both facts and concerns related to the environment and development.
6. Members shall not seek to raise or respond to unrealistic environmental expectations but shall generally support organisations, products or services which are probably taking steps to improve environmental performance in a tie scale which takes account of community concerns and government requirements as well as technological and economic constraints.
7. Members shall seek to develop programmes which counsel and communicate on the benefit of a balanced consideration of environmental, economic and social development factors.
8. Members shall provide a free flow of information within and through IPRA concerning environmental and development issues on an international level.
9. Members should be familiar with, and encourage the organisation they work for to support, and abide by, Codes of Practice of other internationally recognised organisations such as the United Nations and the International Chamber of Commerce.

(adopted by the IPRA Council in Nairobi - November 1991)

Media Transparency

IPRA members observe three codes – the IPRA code of professional conduct, the international code of ethics, and the charter on environmental communications. IPRA members expect editorial providers to observe the following:

1. **Editorial.** Editorial appears as a result of the editorial judgement of the journalists involved, and not as a result of any payment in cash or in kind, or barter by a third party.
2. **Identification.** Editorial which appears as a result of a payment in cash or in kind, or barter by a third party will be clearly identified as advertising or a paid promotion.
3. **Solicitation.** There should be no suggestion by any journalist or members of staff of an editorial provider, that editorial can be obtained in any way other than through editorial merit.

4. **Sampling.** Third parties may provide samples or loans of products or services to journalists where it is necessary for such journalists to test, use, taste or sample the product or service in order to articulate an objective opinion about the product or service. The length of time required for sampling should be agreed in advance and all loaned products or services should be returned after sampling. All resulting published reports should state clearly that the product or service was provided for the purpose of the test.

5. **Policy statement.** Editorial providers should prepare a policy statement regarding the receipt of gifts or discounted products and services from third parties by their journalists and other staff. Journalists and other staff should be required to read and sign acceptance of the policy. The policy should be available for public inspection.

Definitions:

§ Editorial means print or electronic publication; radio, television, web or other transmission.

§ Journalist means the person creating the editorial.

(<http://www.ipra.org/aboutipra/aboutipra.htm>)



PRSA MEMBER STATEMENT OF PROFESSIONAL VALUES

This statement presents the core values of PRSA members and, more broadly, of the public relations profession. These values provide the foundation for the Member Code of Ethics and set the industry standard for the professional practice of public relations. These values are the fundamental beliefs that guide our behaviors and decision-making process. We believe our professional values are vital to the integrity of the profession as a whole.

ADVOCACY

- We serve the public interest by acting as responsible advocates for those we represent.
- We provide a voice in the marketplace of ideas, facts, and viewpoints to aid informed public debate.

HONESTY

- We adhere to the highest standards of accuracy and truth in advancing the interests of those we represent and in communicating with the public.

EXPERTISE

- We acquire and responsibly use specialized knowledge and experience.
- We advance the profession through continued professional development, research, and education.
- We build mutual understanding, credibility, and relationships among a wide array of institutions and audiences.

INDEPENDENCE

- We provide objective counsel to those we represent.
- We are accountable for our actions.

LOYALTY

- We are faithful to those we represent, while honoring our obligation to serve the public interest.

FAIRNESS

- We deal fairly with clients, employers, competitors, peers, vendors, the media, and the general public.
- We respect all opinions and support the right of free expression.



The ICCO Stockholm Charter

The International Communications Consultancy Organisation Professional Charter
'Public Relations consultancies are professional service firms who help clients influence opinions, attitudes and behaviour. Along with this influence comes responsibility to our clients, our people, our profession and society at large'

1. Objective counsel and advocacy

PR consultancies may not have interests that might compromise their role as an independent consultant. They should approach their clients with objectivity, in order to help the client adopt the optimum communications strategy and behaviour.

2. Society

An open society, freedom of speech and a free press create the context for the profession of PR. Consultants operate within the scope of this open society. They comply with its rules and they work with clients that share the same approach.

3. Confidentiality

Trust is at the heart of the relationship between a client and a PR consultancy. Information that has been provided in confidence by a client and that is not publicly known should not be shared with other parties without the consent of the client.

4. Integrity of information

PR consultancies should not knowingly mislead an audience about factual information, or about the interests a client represents. Consultancies must make their best efforts to strive for accuracy.

5. Delivering promises

Consultancies must work with clients to establish clear expectations in advance about the output of their efforts. They must define specific goals and then work to deliver on their promises. Consultancies must not offer guarantees which are not supportable, or which compromise the integrity of the channels of communication.

6. Conflicts

Consultancies may represent clients with conflicting interests. Work may not start for a conflicting interest without the current client first being offered the opportunity to exercise the rights under any contract between them and consultancy.

7. Representation

Consultancies may refuse or accept an assignment based on the personal opinions of the firm's management or the organisation's focus.

Governance and Business Practices

Public relations consultancies are committed to ethical behaviour and implementation of best business practices in dealing with all audiences.

(<http://www.iccopr.com/about/index.cfm>)

Code of Ethics for Professional Communicators

International Association of Business Communicators (IABC)

Preface

Because hundreds of thousands of business communicators worldwide engage in activities that affect the lives of millions of people, and because this power carries with it significant social responsibilities, the International Association of Business Communicators developed the Code of Ethics for Professional Communicators.

The Code is based on three different yet interrelated principles of professional communication that apply throughout the world.

These principles assume that just societies are governed by a profound respect for human rights and the rule of law; that ethics, the criteria for determining what is right and wrong, can be agreed upon by members of an organization; and, that understanding matters of taste requires sensitivity to cultural norms.

These principles are essential:

- Professional communication is legal.
- Professional communication is ethical.
- Professional communication is in good taste.

Recognizing these principles, members of IABC will:

- engage in communication that is not only legal but also ethical and sensitive to cultural values and beliefs;
- engage in truthful, accurate and fair communication that facilitates respect and mutual understanding; and,
- adhere to the following articles of the IABC Code of Ethics for Professional Communicators.

Because conditions in the world are constantly changing, members of IABC will work to improve their individual competence and to increase the body of knowledge in the field with research and education.

Articles

1. Professional communicators uphold the credibility and dignity of their profession by practicing honest, candid and timely communication and by fostering the free flow of essential information in accord with the public interest.
2. Professional communicators disseminate accurate information and promptly correct any erroneous communication for which they may be responsible.
3. Professional communicators understand and support the principles of free speech, freedom of assembly, and access to an open marketplace of ideas; and, act accordingly.

4. Professional communicators are sensitive to cultural values and beliefs and engage in fair and balanced communication activities that foster and encourage mutual understanding.
5. Professional communicators refrain from taking part in any undertaking which the communicator considers to be unethical.
6. Professional communicators obey laws and public policies governing their professional activities and are sensitive to the spirit of all laws and regulations and, should any law or public policy be violated, for whatever reason, act promptly to correct the situation.
7. Professional communicators give credit for unique expressions borrowed from others and identify the sources and purposes of all information disseminated to the public.
8. Professional communicators protect confidential information and, at the same time, comply with all legal requirements for the disclosure of information affecting the welfare of others.
9. Professional communicators do not use confidential information gained as a result of professional activities for personal benefit and do not represent conflicting or competing interests without written consent of those involved.
10. Professional communicators do not accept undisclosed gifts or payments for professional services from anyone other than a client or employer.
11. Professional communicators do not guarantee results that are beyond the power of the practitioner to deliver.
12. Professional communicators are honest not only with others but also, and most importantly, with themselves as individuals; for a professional communicator seeks the truth and speaks that truth first to the self.

(<http://www.iabc.com/info/about/code.htm>)

Ethics Centre > Global Protocol on Public Relations Protocol - Summer 2002

Declaration of Principles

A profession is distinguished by certain characteristics or attributes, including:

- Mastery of a particular intellectual skill through education and training
- Acceptance of duties to a broader society than merely one's clients/employers
- Objectivity
- High standards of conduct and performance

We base our professional principles therefore on the fundamental value and dignity of the individual. We believe in and support the free exercise of human rights, especially freedom of speech, freedom of assembly, and freedom of the media, which are essential to the practice of good public relations.

In serving the interest of clients and employers, we dedicate ourselves to the goals of better communication, understanding, and cooperation among diverse individuals, groups, and institutions of society. We also subscribe to and support equal opportunity of employment in the public relations profession and lifelong professional development.

We pledge:

- To conduct ourselves professionally, with integrity, truth, accuracy, fairness, and responsibility to our clients, our client publics, and to an informed society;
- To improve our individual competence and advance the knowledge and proficiency of the profession through continuing education and research and where available, through the pursuit of professional accreditation;
- To adhere to the principles of the Global Protocol on Ethics in Public Relations.

Protocol Standards

We believe it is the duty of every association and every member within that association that is party to the Global Protocol on Ethics in Public Relations to:

- Acknowledge that there is an obligation to protect and enhance the profession.
- Keep informed and educated about practices in the profession that ensure ethical conduct.
- Actively pursue personal professional development.
- Accurately define what public relations activities can and cannot accomplish.
- Counsel its individual members in proper ethical decision-making generally and on a case specific basis.
- Require that individual members observe the ethical recommendations and behavioral requirements of the Protocol.

We are committed to ethical practices, preservation of public trust, and the pursuit of communication excellence with powerful standards of performance, professionalism, and ethical conduct.

Advocacy

We will serve our client and employer interests by acting as responsible advocates and by providing a voice in the market place of ideas, facts, and viewpoints to aid informed public debate.

Honesty

We will adhere to the highest standards of accuracy and truth in advancing the interests of clients and employers.

Integrity

We will conduct our business with integrity and observe the principles and spirit of the Code in such a way that our own personal reputation and that of our employer and the public relations profession in general is protected.

Expertise

We will encourage members to acquire and responsibly use specialized knowledge and experience to build understanding and client/employer credibility. Furthermore we will actively promote and advance the profession through continued professional development, research, and education.

Loyalty

We will insist that members are faithful to those they represent, while honoring their obligations to serve the interests of society and support the right of free expression.

(<http://www.globalpr.org/knowledge/ethics/protocol.asp>)



REFERENCES

- Adams, J. S. (2001). Codes of ethics as signals for ethical behavior. *Journal of Business Ethics*, 29, pp. 199-211.
- Arens, E. (1997). Discourse ethics and its relevance for communication and media ethics. In C. Christians & M. Traber (Eds.) (2001), *Communication Ethics and Universal Values* (pp. 46-67). Thousand Oaks: Sage Publications.
- Atkinson, A.S. (2002). Ethics in financial reporting and the corporate communication professional. *Corporate Communications: An International Journal*, 7 (4), pp. 212-218.
- Aydede, Ceyda (2004). *Profesyonel Bir İlişki: Medya ve Halkla İlişkiler*. İstanbul: Rota.
- Baker, S. (2002). The theoretical ground for public relations practice and ethics: A Koehnian analysis. *Journal of Business Ethics*, 35(3), pp. 191-205.
- Baier, K. (1991). Egoism. In Peter Singer (Ed), *A Companion to Ethics* (pp. 197 – 204). Oxford: Blackwell Publishers.
- Barnet, R. J., & Cavanagah, J. (1995). *Küresel Düşler, İmparator Şirketler ve Yeni Dünya Düzeni*. İstanbul: Gençlik Yayınları (pp. 1-8).
- Barney, R. & Black, J. (1994). Ethics and professional persuasive communications. *Public Relations Review*, 20(3), pp 233-248.
- Baron, D. P. (2000). *Business and its environment*. Upper Saddle River, NJ: Prentice Hall.
- Baskin, O., Aronoff, C., & Lattimore, D. (1997). *Public Relations, the Profession and the Practice*. Boston: Mc Graw-Hill.
- Brakel, A. (2001). Professionalism and Values. *Business Ethics: A European Review*, 9 (2), pp. 99-108).
- Buchholz, R. A. & Rosenthal, S. B. (2001). A Philosophical Framework for Case Studies. *Journal of Business Ethics*, 29, pp. 25-31.
- Chaney, L. H. & Martin, J. S. (1995). *Intercultural Business Communication*. New Jersey: Prentice Hall.
- Chismar, D. (2001). Vice and virtue in everyday (business) life. *Journal of Business Ethics*, 29, pp. 169-176.
- Christians, C., & Traber, M. (1997). *Communication Ethics and Universal Values*. Thousand Oaks: Sage Publications.

- Clark, I. (1997). *Globalization and Fragmentation, International Relations in the 20th century*. Oxford: Oxford University Press.
- Curtin, P. A., Boynton, L. A. (2001). Ethics in public relations, theory and practice. In R. L. Heath (Ed.), *Handbook of Public Relations*. (pp. 411- 421). Thousand Oaks: Sage Publications.
- Cutlip, S. M., Center, A. H.; & Broom, G. M. (2000). *Effective Public Relations*. New Jersey: Prentice Hall.
- Dancy, J. (1991). An ethic of prima facie duties, In Peter Singer (Ed), *A Companion to Ethics* (pp. 219-229). Oxford: Blackwell Publishers.
- Day, K. D., Dong, Q., & Robins, C. (2001). Public relations ethics, an overview and discussion of issues for the 21st century. In R. L. Heath (Ed.), *Handbook of Public Relations*. (pp. 403- 409). Thousand Oaks: Sage Publications.
- Day, Louis A. (1990). *Ethics in Media Communications: Cases and Controversies*. California: Wadsworth Publishing Company.
- De George, R. T. (1999). *Business Ethics*. New Jersey: Prentice Hall.
- Farrell, B. J. & Cobbin, D. M. (2000). A content analysis of codes of ethics from fifty-seven national accounting organizations. *Business Ethics: A European Review*, 9 (3), pp. 180-190).
- Fitzpatrick, K., Gauthier, C. (2002). Towards a professional responsibility theory of public relations ethics. *Journal of Mass Media Ethics*, 16 (2&3), pp. 193-212.
- Fitzpatrick, K. (2002). Evolving standards in public relations: A historical examination of PRSA's codes of ethics. *Journal of Mass Media Ethics*, 17 (2), pp. 89-110.
- Gillham, B. (2000). *The Research Interview*. London: Continuum.
- Gilligan, C. (1982). *In a Different Voice: Psychological Theory and Women's Development*. Cambridge, Massachusetts: Harvard University Press.
- Grunig, J. E. (2001). Two-way symmetrical public relations, past, present, and future. In R. L. Heath (Ed.), *Handbook of Public Relations*. (pp. 11-30). Thousand Oaks: Sage Publications.
- Gubrium, J. F. & Holstein, J. A. (Eds) (2002). *Handbook of Interview Research Context & Method*. Thousand Oaks: Sage Publications.
- Guth, D. W., Marsh, C. (2003). *Public Relations, a Values-Driven Approach*. Boston: Allyn and Bacon.

- Haas, T. (2001). Public relations between Universality and Particularity, toward a moral-philosophical conception of public relations ethics. In R. L. Heath (Ed), *Handbook of Public Relations* (pp. 423-433). Thousand Oaks: Sage Publications.
- Hartman, L. P. (2002). *Perspectives in Business Ethics*. Boston : McGraw-Hill.
- Hartog, M. (2002). Becoming a reflective practitioner: a continuing professional development strategy through humanistic action research. *Business Ethics: A European Review*, 11 (3), pp. 233-243.
- Hassan, S.S. & Kaynak, E. (Eds) (1994). *Globalization of Consumer Markets, Structures and Strategies*. New York: Howorth Press (pp. 11, 23, 214-215, 285-287).
- Heath, R. L. (Ed.) (2001). *Handbook of Public Relations*. Thousand Oaks: Sage Publications.
- Heath, R. L. (2001). Globalization—The Frontier of multinationalism and cultural diversity. In R. L. Heath (Ed.), *Handbook of Public Relations*. (pp. 625-628). Thousand Oaks: Sage Publications.
- Henderson, J. K. (1998). Negative connotations in the use of the term ‘public relations’ in the print media. *Public Relations Review*, Spring, pp. 45-54.
- Hoogvelt, A. (1997). *Globalization and the Postcolonial World, the New Political Economy of Development*. Baltimore, Maryland: The John Hopkins University Press (pp. 114-121).
- Huang, Y. (2001). Should a public relations code of ethics be enforced? *Journal of Business Ethics*, 31, pp. 259-270.
- Hutton, J. (1999). The definition, dimensions and domain of public relations. *Public Relations Review*, 2, pp. 199-214.
- Iyer, G. R. (2001). International exchanges as the basis for conceptualizing ethics in international business. *Journal of Business Ethics*, (31), pp. 3-24.
- Johnson, J. M. (2002). In-depth interviewing in J. F. Gubrium & J. A. Holstein (Eds), *Handbook of Interview Research Context & Method*. Thousand Oaks: Sage Publications.
- Kim, Y., Youjin, C. (2003). Ethical standards appear to change with age and ideology: a survey of practitioners. *Public Relations Review*, 29, pp. 79-89.
- Koehn, D. (1994). *The Ground of Professional Ethics*. New York: Routledge.

- Kohlberg, L. (1969). Stages and sequences: the cognitive developmental approach to socialization, In D. A. Goslin (Ed.), *Handbook of Socialization Theory and Research*. Chicago: Rand Mac Nally.
- Kruckeberg, D. (1989). The Need for an international code of ethics. *Public Relations Review*, 19 (1), pp. 21-31.
- Kruckeberg, D. (1996). A Global perspective on public relations ethics: the Middle East. *Public Relations Review*, 22(2), pp. 181-190..
- Kymlicka, W. (1991). The Social contract tradition. In Peter Singer (Ed), *A Companion to Ethics* (pp. 186 – 196). Oxford: Blackwell Publishers.
- Kultgen, J. (1988). *Ethics and Professionalism*. Philadelphia: University of Pennsylvania Press.
- Larrison, T. K. (1998). Ethics and international development. *Business Ethics: A European Review*, 7 (1), pp. 63-67.
- Leeper, K. A. (1996). Public relations ethics and communitarianism: a preliminary investigation. *Public Relations Review*, 22 (2), pp. 163-180.
- Leeper, K. A. (2001). The Measurement of ethics, instruments applicable to public relations. In R. L. Heath (Ed), *Handbook of Public Relations* (pp. 435-440). Thousand Oaks: Sage Publications.
- Lieber, P.S., (2003). *Ethics in Public Relations: Gauging Ethical Decision-Making Patterns of Public Practitioners*. Unpublished master's thesis, Louisiana State University. [Online] Available: http://etd02.lnx390.lsu.edu/docs/available/etd-0707103-111615/unrestricted/Paul_Lieber_Thesis.pdf
- MacIntyre, A. (1998). *A Short History of Ethics*. London: Routledge.
- Marketing Türkiye*. (February, 2004). (pp. 40-47). Istanbul: Rota Publishing.
- Maidment, F. & Eldridge (2000). *Business in Government and Society, Ethical, International Decision-Making*. Upper Saddle River, NJ: Prentice-Hall.
- Matera, F. R. & Ray, J. A. (2000). *Public Relations Campaigns and Techniques, Building Bridges into the 21st Century*. Boston: Allyn and Bacon.
- Michaelson, C. (2001). Is business ethics philosophy or sophism? *Business Ethics Review: A European Review*, 10 (4), pp. 331-339.
- Navran, F. J. (1996). The Big PLUS in Ethical Decision Making. *Ethics Resource Center*. [Online] Available: http://www.ethics.org/resources/article_detail.cfm?ID=15

- Navran, F. J. (1996). The Plus Decision Making Model. *Ethics Resource Center*.
[Online] Available: http://www.ethics.org/plus_filters.html
- Newsom, D., Turk J. V. & Kruckeberg, D. (2001). International Public Relations. In R. L. Heath (Ed), *Handbook of Public Relations* (pp. 649-658). Thousand Oaks: Sage Publications.
- O'Malley, P. In Praise of Secrecy: The Ethical Foundations of Public Relations. [Online] Available: <http://www.omalco.com/cprs.htm>
- O'Meara, P., Howard, D. M., Krain, M., & Newman, R. M. (Eds.) (2000). *Globalization and the Challenges of a New Century, a Reader*. Bloomington: Indiana University Press.
- O'Neill, O. (1991). Kantian ethics. In Peter Singer (Ed), *A Companion to Ethics*. Oxford: Blackwell Publishers.
- Pearson, G. & Parker, M. (2001). The Relevance of ancient Greeks to modern business? A Dialogue on business and ethics. *Journal of Business Ethics*, 32, pp. 341-353.
- Patterson, D. M. (2001). Causal effects of regulatory, organizational and personal factors on ethical sensitivity. *Journal of Business Ethics*, 30, pp. 123-159.
- Piaget, J. (1932). *The moral judgment of the child / by with the assistance of seven collaborators*. London: K. Paul, Trench, Trubner & Co. Ltd.
- Pratt, C. B. (1991). Public relations: The empirical research on practitioner ethics. *Journal of Business Ethics*, 10, pp. 229-236.
- Pieczka, M., L'Etang, J. (2001). Public relations and the question of professionalism. In R. L. Heath (Ed.), *Handbook of Public Relations*. Thousand Oaks: Sage Publications.
- Post, J. E., Frederick, W. C., Lawrence, A. T. & Weber, J. (1996). *Business and Society, Corporate Strategy, Public Policy, Ethics*. NY: Mac Graw-Hill, Inc.
- Rest, J. R. (1979). *Development in Judging Moral Issues*. Minneapolis: University of Minnesota Press.
- Roth, N. L., Hunt, T., Stavropoulos, M. & Babik, K. Can't we all just get along: cultural variables in codes of ethics. *Public Relations Review*, 22 (2), pp. 151-162.
- Rowe, C. (1991). Ethics in ancient Greece. In Peter Singer (Ed), *A Companion to Ethics*. Oxford: Blackwell Publishers.
- Sallot, L. M., Cameron, G. T., & Lariscy, R. A. (1997). Professional standards in public relations: a survey of educators. *Public Relations Review*, 23 (3), pp. 197-217.

- Sallot, L. M., Cameron, G. T., & Lariscy, R. A. (1998). Pluralistic ignorance and professional standards: underestimating professionalism of our peers in public relations: a survey of educators. *Public Relations Review*, 24 (1), pp. 1-19.
- Schwartz, M. (2001). The Nature of the relationship between corporate codes of ethics and behavior. *Journal of Business Ethics*, 32, pp. 247-262.
- Shaw, W. H. (2002). *Business Ethics*. Belmont: Wadsworth Publishing Company.
- Schneewind, J. B. (1991). Modern moral philosophy, In Peter Singer (Ed), *A Companion to Ethics*. Oxford: Blackwell Publishers.
- Seitel, F. P. (2001). *Practice of Public Relations*. New Jersey: Prentice Hall.
- Sudhir V. & Murthy P. N. (2001). The Deeper Meaning of Ethical Challenge to Businesses. *Journal of Business Ethics* 30, pp. 197-210.
- Sullivan, A. J. (1965a). Toward a philosophy of public relations: Images. In O. Lerbinger & A. J. Sullivan (Eds.), *Information Influence and Communication: A Reader in Public Relations* (pp. 240-249). New York: Basic Books
- Sullivan, A. J. (1965b). Values in Public Relations. In O. Lerbinger & A. J. Sullivan (Eds.), *Information Influence and Communication: A Reader in Public Relations* (pp. 412-439). New York: Basic Books
- Sweep, D., Cameron, G. T., Lariscy, R. W. (1994). Rethinking constraints on public relations practice. *Public Relations Review*, 20 (4), pp. 319- 332.
- Taylor, M. (2001). International public relations, opportunities and challenges for the 21st century In R. L. Heath (Ed), *Handbook of Public Relations* (pp. 628-637). Thousand Oaks: Sage Publications.
- Teather, R. (2003). Corporate Citizenship: A Tax in Disguise. [Online] Available: <http://www.mises.org/fullarticle.asp?control=1280&id=62>
- Thomas, G. (1993). *An Introduction to Ethics*. London: Gerald Duckworth.
- Tsui, J. & Windsor, C. (2001). Some cross-cultural evidence. *Journal of Business Ethics* 31, pp. 143-150.
- Wakefield, R. I. (2001). Effective public relations in the multinational organization. In R. L. Heath (Ed), *Handbook of Public Relations* (pp. 639-647). Thousand Oaks: Sage Publications.
- Wilcox, D. L., Cameron, G. T., Ault, P. H., & Agee, W. K. (2003). *Public Relations, Strategies and Tactics*. Boston: Allyn and Bacon.

- Wright, D. K. (1985). Can age predict the moral values of public relations practitioners? *Public Relations Review*, 11, 51-60.
- Wright, D. K. (1985). Examining ethical and moral values of public relations people. *Public Relations Review*, 15 (2), 19-33.
- Velasquez, M. G. (2002). *Business Ethics, Concepts and Cases*. New Jersey: Prentice Hall.
- Verstraeten, J. (1998). From business ethics to the vocation of business leaders to humanize the world of business. *Business Ethics: A European Review*, 7 (2), pp. 11-124).
- Zupko, S. J. (1994). The Current Debate Surrounding Public Relations Ethics. [Online] Available: http://www.zupko.com/pr_ethic.htm

OTHER ONLINE RESOURCES

- The Canadian Public Relations Society (CPRS) Code of Professional Standards [Online] Available: http://www.cprs.ca/AboutCPRS/e_code.htm
- The European Public Relations Confederation (CERP) [Online] Available: <http://www.cerp.org/>
- The Global Alliance Global Protocol on Public Relations. [Online] Available: <http://www.globalpr.org/knowledge/ethics/protocol.asp>
- The Global Compact [Online] Available: <http://www.unglobalcompact.org>
http://www.unglobalcompact.org/content/NewsDocs/Summit/summit_rep.pdf
- IABC Code of Ethics for Professional. [Online] Available: <http://www.iabc.com/info/about/code.htm>
- ICCO Summit Berlin. [Online] Available: http://www.iccopr.com/attachments/ICCO_Summit_Proceedings.pdf
- The IPR Code of Conduct. Available: <http://www.ipr.org.uk/direct/membership.asp?v1=code>
- IPRA Code of Athens, Code of Venice. [Online] Available: <http://www.ipra.org/aboutipra/aboutipra.htm>
<http://www.ipra.org/>
- The PR Coalition [Online] Available: http://www.prfirms.org/resources/pr_coalition.asp
- The Public Relations Society of America (PRSA) Member Code of Ethics 2000. [Online] Available: <http://www.prsa.org/About/ethics/pdf/codeofethics.pdf?indent=eth10>

TEDMER (2002). The Approach of Turkish Workforce to Ethics Research Report by Strateji/Mori Research & Planning Ltd. Co. in Turkey [Online] Available: <http://www.ethics.org/pdfs/tedmersurvey.pdf>



ÖZGEÇMİŞ

Nazlı Özcan

Kişisel Bilgiler

Doğum Tarihi : 26.04.1976

Doğum Yeri : Ankara

Medeni Durumu: Bekar

Eğitim

Ekim 2001 - Temmuz 2004 Yeditepe Üniversitesi, İletişim Fakültesi, Halkla İlişkiler ve Tanıtım Bölümü Yüksek Lisans Programı

1994 - 2000 Boğaziçi Üniversitesi, Fen-Edebiyat Fakültesi, Felsefe Bölümü Lisans Programı

1987 - 1994 A.Ö.D TEFEV İzmir Özel Tevfik Fikret Lisesi

Yabancı Diller

İngilizce (İleri Düzey)

Fransızca (İleri Düzey)

Almanca (Temel Düzey)

Çalıştığı Kurumlar

Kasım 2002 - ... Yeditepe Üniversitesi, İletişim Fakültesi, Halkla İlişkiler ve Tanıtım Bölümü, Araştırma Görevlisi

Ocak – Haziran 2001 İmaj Halkla İlişkiler

Akademik Üyelikler

EUPRERA