UNIT – 8: ETHICS IN ADVERTISING & PUBLIC RELATIONS

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10.1. Learning objectives

After going through this unit you will be able to:

- Explain the ethical and moral principles of advertising.
- Discuss the Advertising Standards Council of India (ASCI) and its mission, objectives and principles.
- Point out the Ethics in advertising of medicine.
- Define the importance of Ethics in Public Relations.

10.2. Introduction

In the previous unit you are introduced to the ethics of photojournalism, ease digital manipulation by using Photoshop and ethics concerning it. You are also introduced to the ethical concerns of photojournalism over Internet.

Advertising is a form of communication that typically attempts to persuade potential customers to purchase or to consume more of a particular brand of product or service. Self-Regulatory ethical code of conduct for advertising has been important since a long time. Though these code of conduct did not appear in written form till 1950, there was a need felt by different organisations. In this unit you will be introduced to the ethical conduct in advertising, in advertising of medicine and also the code of conduct followed in public relations.

In the next unit, we will discuss on the concepts of “ombudsman”, “press ombudsman” and “Reader’s Editor” who work independently within news organisations as the interface between readers, listeners and viewers on the one hand, and journalists and editors on the other. You will also be introduced to the little history about the appointment and recommendations of the First and Second Press Commissions in India. The recommendations led to the establishment of the Press Council of India (PCI) and the journalistic principles prescribed by the PCI. Finally the Broadcasting Authority Bill, 2006 will be enumerated which prescribes the regulation of the airwaves which are public property and in the national and public interest the airwaves needs to be regulated.

10.3. Ethics in advertising

Advertising is a form of communication that typically attempts to persuade potential customers to purchase or to consume more of a particular brand of product or service. An advertisement, under the Advertising Standards Council Of India (ASCI) Code for Self-Regulation in Advertising, is defined as “a paid-for communication, addressed to the public or a section of it, the purpose of which is to influence the opinions or behaviour of those to whom it is addressed.” Many advertisements are designed to generate increased consumption of those products and

services through the creation and reinforcement of "brand image" and "brand loyalty". For these purposes, advertisements sometimes embed their persuasive message with factual information. Every major medium is used to deliver these messages, including television, radio, cinema, magazines, newspapers, video games, the Internet and billboards.

The importance of advertising is steadily on the increase in modern society. Just as the media of social communication themselves have enormous influence everywhere, so advertising, using media as its vehicle, is a pervasive, powerful force shaping attitudes and behavior in today's world. The information provided by advertising is at the service of the common good. Advertising has a profound impact on how people understand life, the world and themselves, especially in regard to their values and their ways of choosing and behaving. Society has a right to information based on truth, freedom, justice and solidarity. But it calls attention to moral principles and norms relevant to advertising, as to other forms of communication.

The field of advertising is extremely broad and diverse. In general terms, of course, an advertisement is simply a public notice meant to convey information and invite patronage or some other response. As that suggests, advertising has two basic purposes: to inform and to persuade, and — while these purposes are distinguishable — both very often are simultaneously present. Advertising can be very simple — it may be at local level or national level or it can be very complex, involving sophisticated research and multimedia campaigns that span the globe. It differs according to its intended audience, so that, for example, advertising aimed at children raises some technical and moral issues significantly different from those raised by advertising aimed at competent adults. Not only are many different media and techniques employed in advertising; advertising itself is of several different kinds: commercial advertising for products and services; public service advertising on behalf of various institutions, programmes, and causes; and — a phenomenon of growing importance today — political advertising in the interests of parties and candidates.

10.3.1 Ethical and moral principles of advertising

There is nothing intrinsically good or intrinsically evil about advertising. It is a tool, an instrument: it can be used well, and it can be used badly. It can have beneficial results, it also can have a negative, harmful impact on individuals and society. Therefore, if media are to be employed correctly in advertising, it is essential that all who use them know the principles of the moral order and apply them faithfully. Advertisers — that is, those who prepare or disseminate advertising — are morally responsible for what they seek to move people to do; and this is a responsibility also shared by publishers, broadcasting executives, and others in the communications world, as well as by those who give commercial or political endorsements, to the extent that they are involved in the advertising process.

This applies also to the means and the techniques of advertising: it is morally wrong to use manipulative, exploitative, corrupt and corrupting methods of persuasion and motivation. In this regard, we note special problems associated with so-called indirect advertising that attempts to move people to act in certain ways — for example, purchase particular products — without their being fully aware that they are being swayed. The techniques involved here include showing certain products or forms of behavior in superficially glamorous settings associated with superficially glamorous people. A surrogate advertising can be an extreme example of this kind. Within this very general framework, we can identify several ethical and moral principles that are particularly relevant to advertising. A few of these important principles are: truthfulness, the dignity of the human person and social responsibility.

Truthfulness

Some advertising is simply and deliberately untrue. Generally speaking, though, the problem of truth in advertising is somewhat more subtle, it is not that advertising is wholly false, but that it can distort the truth by implying things that are not so relevant facts or it may withhold relevant facts. To be sure, advertising, like other forms of expression, has its own conventions and forms of stylisation, and these must be taken into

account when we think of truthfulness. People take for granted some rhetorical and symbolic exaggeration in advertising. Within the limits of recognised and accepted practice this may be allowed. But it is a fundamental principle that advertising may not deliberately seek to deceive, whether it does that by what it says, by what it implies, or by what it fails to say. The proper exercise of the right to information demands that the content of what is communicated be true and, within the limits set by justice and charity. The obligation is to avoid any manipulation of truth for any reason.

The Dignity of the Human Person

There is an imperative requirement that advertising respect the human person, his right duty to make a responsible choice, his interior freedom. These abuses are not merely hypothetical possibilities but realities in much advertising today. Advertising can violate the dignity of the human person both through its content — what is advertised, the manner in which it is advertised — and through the impact it seeks to make upon its audience. We have spoken already of such things as appeals to lust, vanity, envy and greed, and of techniques that manipulate and exploit human weakness. In such circumstances, advertisements readily become vehicles of a deformed outlook on life, on the family, and on morality — an outlook that does not respect the true dignity and destiny of the human person. This problem is especially acute where particularly vulnerable groups or classes of persons are concerned: children and young people, the elderly, the poor, the culturally disadvantaged.

Much advertising directed at children apparently tries to exploit their credulity and suggestibility, in the hope that they will put pressure on their parents to buy products of no real benefit to them. Advertising like this offends against the dignity and rights of both children and parents; it intrudes upon the parent-child relationship and seeks to manipulate it to its own base ends. Also, some of the comparatively little advertising directed specifically to the elderly or culturally disadvantaged seems

designed to play upon their fears so as to persuade them to allocate some of their limited resources to goods or services of dubious value.

Social Responsibility

It would be difficult to encompass all issues and concerns that come under the concept – "social responsibility". It is a very broad concept when it comes to discussing advertising. Among these the ecological issue is one. Advertising that fosters a lavish life style which wastes resources and despoils the environment offends against important ecological concerns. In his desire to have and to enjoy rather than to be and grow, man consumes the resources of the earth and his own life in an excessive and disordered way. Man thinks that he can make arbitrary use of the earth, subjecting it without restraint to his will. In this regard, "authentic and integral human development" is a very fundamental issue. Advertising that reduces human progress to acquiring material goods and cultivating a lavish life style expresses a false, destructive vision of the human person harmful to individuals and society alike. Advertisers, like people engaged in other forms of social communication, have a serious duty to express and foster an authentic vision of human development in its material, cultural and religious and spiritual dimensions. Communication that meets this standard is, among other things, a true expression of solidarity.

CHECK YOUR PROGRESS – A

1. What is advertising?

2. ASCI stands for what?

3. Name several ethical and moral principles related to advertising.

10.4. Advertising Standards Council of India (ASCI)

In recent years the quantity of false, misleading and offensive advertising has resulted in consumers having an increasing disbelief in advertising, and a growing resentment of it. Misleading, false advertising also constitutes unfair competition. It could lead to market-place disaster. In India, as in several advanced economies (almost 50 countries around the world), there is only one body for Self-Regulation in Advertising – the Advertising Standards Council of India (ASCI), which is concerned with safeguarding the interests of consumers whilst monitoring/guiding the commercial communications of practitioners in advertising on behalf of advertisers, for advertisements carried by the media, in their endeavours to influence buying decisions of the “consuming public”.

The ASCI was established in the year 1985 to self-regulate the content of advertisements. The Council was registered as a not-for-profit company under section 25 of the Indian Companies Act. The ASCI is not a Government body, nor does it formulate rules for the public or for the relevant industries. It is a voluntary self-regulatory Council. Before the establishment of ASCI, there was no other professional association or trade or consumer body that looks into or tries to regulate the "content" of advertisements published or appearing in India, other than the observance of the prevalent laws of the land. The advertisers' association, namely the Indian Society of Advertisers, the advertising agencies' association, namely The Advertising Agencies Association of India, the media owner's association, namely The Indian Newspapers Society, came together and took the initiative to form the ASCI.

Composition of ASCI:

The ASCI is managed by a Board of Governors consisting of 16 elected members: four each from Advertisers, from Advertising Agencies, from Media, and from Allied Professions like outdoor contractors, audio-visual producers/distributors, consumer researchers, printers/blockmakers, etc. It has its own independent, fully staffed Secretariat of five members, headed by a Secretary General, who is an ex-Company Director. The Board of Governors appoints a Consumer Complaints Council (CCC) to examine complaints received by the Council. The composition of the CCC is as follows: nine from within the advertising industry representing advertisers, advertising agencies, media owners and allied professions and twelve from society at large, consisting of eminent consumer activists, educationists, prominent journalists, lawyers, engineers, doctors, etc. From time-to-time the Council puts out advertisements in newspapers, which are generally carried free of cost in the public interest, informing the consumers about the existence of the Council; and inviting them to complain to the Council, at no cost to themselves, should they find anything wrong or objectionable in any advertisement.

Each year the Council receives approximately 150 complaints. Of these, about 50% are upheld and it gets a voluntary compliance rate of as high as above 80% (4 out of 5 such advertisements are withdrawn or modified appropriately so as not to contravene the Code). If the advertiser refuses to accept the verdict of the CCC, then the Council uses its good offices with media owners (particularly its members), and advises them of such offending advertisements, which are in contravention of the ASCI Code.

10.4.1. ASCI's Mission and Objectives

The ASCI has one overarching goal: to maintain and enhance the public's confidence in advertising. The ASCI seeks to ensure that advertisements conform to its Code for Self-Regulation.

The ASCI is a Not-For-Profit Company, under the Companies Act 1956 and the main objectives to be pursued by the Company on its incorporation are –

- To monitor administer and promote standards of advertising practices in India with a view to ensuring the truthfulness and honesty of representations and claims made through advertising and safeguarding against misleading advertising ensuring that Advertising is not offensive to generally accepted norms and standards of public decency.
- To safeguard against the indiscriminate use of advertising for the promotion of products or services which are generally regarded as hazardous to society or to individuals or which are unacceptable to society as a whole ensuring that advertisements observe fairness in competition and the canons of generally accepted competitive behaviour.
- To codify, adopt and from time to time modify the code of advertising practices in India and implement, administer and promote and publicize such a code.
- To provide facilities and machinery in the form of one or more Consumer Complaints Councils having such composition and with such powers as may be prescribed from time to time to examine complaints against advertisements in terms of the Code of Advertising practices and report thereon.
- To give wide publicity to the Code and seek adherence to it of as many as possible of those engaged in advertising.
- To print and publish pamphlets, leaflets, circulars or other literature or material, that may be considered desirable for the promotion of or carrying out of the objectives of the Company and disseminate it through any medium of communication.

10.4.2. ASCI and Its principles

The Advertising Standards Council of India has adopted a Code for Self-Regulation in Advertising. It is a commitment to honest

advertising and to fair competition in the market-place. It stands for the protection of the legitimate interests of consumers and all concerned with advertising - advertisers, media, advertising agencies and others who help in the creation or placement of advertisements. As the Code becomes increasingly accepted and observed pro-actively, certain things will begin to happen: fewer false and misleading claims, fewer unfair advertisements and increasing respectability. This only means more freedom for advertisers to practise their craft or carry on your business effectively. As a member of ASCI, a Firm can mould the course of Self-Regulation and participate in the protection of healthy, effective advertising. A Firm can have a say, through the Board of Governors, in the further development of the Code and future appointments to the Consumer Complaints Council (CCC). Membership of the ASCI (open only to Firms) entitles a Firm to appoint its nominee to discharge its function as a member, including standing for election to the Board of Governors and voting at general meetings.

The Council's Code for Self-Regulation in Advertising specifies that all advertising should be truthful, honest, decent, legal, safe for consumers particularly minors, and fair to the competition. The Code was adopted by the ASCI under Article 2(ii)f of its Articles of Association at the first meeting of the Board of Governors held on November 20, 1985 and amended in February 1995 and in June 1999. This Code for Self-Regulation has been drawn up by people in professions and industries in or connected with advertising, in consultation with representatives of people affected by advertising and has been accepted by individuals, corporate bodies and associations engaged in or otherwise concerned with the practice of advertising with the following principles with a view to achieve the acceptance of fair advertising practices in the best interests of the ultimate consumer:

- To ensure the truthfulness and honesty of representations and claims made by advertisements and to safeguard against misleading advertisements.
- To ensure that advertisements are not offensive to generally accepted standards of public decency. Advertisements should

contain nothing indecent, vulgar or repulsive which is likely, in the light of generally prevailing standards of decency and propriety, to cause grave or widespread offence.

– To safeguard against the indiscriminate use of Advertising in situations or of the promotion of products which are regarded as hazardous or harmful to society or to individuals, particularly minors, to a degree or of a type which is unacceptable to society at large.
– To ensure that advertisements observe fairness in competition so that the consumer's needs to be informed on choices in the market-place and the canons of generally accepted competitive behaviour in business are both served. Both the general public and an advertiser's competitors have an equal right to expect the content of advertisements to be presented fairly, intelligibly and responsibly. The Code applies to advertisers, advertising agencies and media.

The responsibility for the observance of this Code lies with all who commission, create, place or publish any advertisement or assist in the creation or publishing of any advertisement. All advertisers, advertising agencies and media are expected not to commission, create, place or publish any advertisement which is in contravention of this Code. This Code applies to advertisements read, heard or viewed in India even if they originate or are published abroad so long as they are directed to consumers in India or are exposed to significant number of consumers in India.

CHECK YOUR PROGRESS – B

1. Advertising Standards Council of India was established in which year?
   (a) 1950 (b) 1980 (c) 1984 (d) 1985
2. Under ASCI what is the CCC?
3. Who appoints a Consumer Complaints Council to examine complaints received by the Council?

10.5. Ethics in advertising of medicine

Advertising presents archetypes of human life and its style, promising that a particular product will elevate or empower one to become or to remain what one ought to be. Key notions in forming these archetypes are, for example, 'independence,' 'youth,' 'health,' 'beauty,' 'status,' 'control,' 'affluence,' and 'pleasure.' These general remarks are valid for medicinal products, too, at least to the extent that they are produced for sale. There is a certain reluctance, however, to regard health as a mere commodity, since it is often, at least in Western culture, valued in conjunction with human rights.

Advertising strategies of the medicine industry:

Advertising strategies of the medicine industry promise to recuperate for the patient. It is, therefore, not completely surprising that pharmaceutical advertisements would carry religious overtones, for just as salvation religiously speaking is somewhat dependent upon means, advertising promises to provide such in order to overcome the contingencies humans may experience, be it in health, hygiene, nourishment, mobility, or social interaction. When analysing the advertising strategies in the medicine industry, gaining knowledge about human mind requires transparence, since one can only understand what is clear to the mind.

Tenets of advertising of medicine:

It is necessary, then, that even in advertising of medicine, ***transparent communication*** is used. This is somewhat analytically evident, for the industry has to comply with rules of ethical conduct and their legal interpretation governing all individual and juridical persons forming a society if it indeed intends to act ***ethically correct*** and ***in***

accordance with law, both attitudes stemming from free decisions subject to powers of internal or, in particular in the case of the latter, external enforcement. In other words, the information on products should be ***clear***, ***true***, and ***respectful***. Advertising strategies of the medicine industry have to tell what they seek. If a new product is featured in print media, it should be presented as an advertisement and not as a journalistic item.

Closely intertwined with the notion of transparence is that of ***honesty***, reflecting the degree to which fair human interaction depends upon openness. For promoting medicinal products, this entails an obligation not to promise more than what can be fulfilled. Even though exaggeration is a standard means of advertising rhetoric, one should remember that a suffering person does not necessarily understand the presentation of a new colitis drug on equal terms with the ways in which washing powder is presented as constantly improving its bleaching and cleansing qualities.

Fairness requires that products are designed and promoted according to the same standards in the various regions of the world, which includes truthful and comprehensive information on the contents and effect of a particular drug. It would be a violation of this principle to omit such information or to present a product less specifically, simply because one considers the local population to be less educated or critical than, e.g., their Western counterparts. Likewise, it is unfair to exclude vital information on grounds that national legislation does not require it, since this attitude reflects a temptation to seek marginal advantages in the market.

Medicinal advertising is a crucial tool in the quest for correcting human inadequacies so tightly connected with the modern project. The martial language of 'killing pains,' 'fighting disease,' and 'the battle for public health' reveals the assumption of an ideal human state to which those not finding themselves in it at present need to be elevated or transformed. Endearing as such may be an ideal thought, but it fails to understand the entrapment of our condition, which hardly is free from at least instances of deprivation of body and mind. It might be more

liberating to accept the condition of bad health rather than continue to desire its fundamental transformation in vain, which human beings nevertheless seem to enjoy so very much.

10.6. Ethics in Public Relations

Public Relations (PR) is the practice of managing the flow of information between an organisation and its publics. Public Relations – often referred to as PR – gains an organisation or individual exposure to their audiences using topics of public interest and news items. Common activities in PR include speaking at conferences, working with the press, and employee communication. PR can be used to build rapport with employees, customers, investors, voters, or the general public. According to Public Relations Society of America (PRSA), the essential functions of public relations include research, planning, communications dialogue and evaluation.

10.6.1. Public Relations in the US

In 1950, the Public Relations Society of America (PRSA) enacted the first "Professional Standards for the Practice of Public Relations," a forerunner to the current Code of Ethics, last revised in 2000 to include six core values and six code provisions. The six core values are "Advocacy, Honesty, Expertise, Independence, Loyalty, and Fairness" and these six code provisions are to be followed considering the "Free Flow of Information, Competition, Disclosure of Information, Safeguarding Confidences, Conflicts of Interest, and Enhancing the Profession."

The current state of ethics in public relations practice depends heavily on codes of ethics held by the major professional associations. Membership in these groups is voluntary, meaning that one is not required to belong to such an association in order to practice public relations. Members agree to abide by a code of ethics that is written for

the entire group. Some codes of ethics are written in terms that forbid a list of certain activities; other codes of ethics espouse a set of ethical principles which should be followed. Whether written in positive or negative terms, most of the professional associations in public relations have a code of ethics. These codes of ethics do not vary greatly by country but by the professional organization; some codes strive to offer guidance of a practical, professional nature toward agency practitioners (such as PRSA), while other codes attempt to identify general moral principles of ethical behavior, such as the focus on dignity, respect, and human rights.

Moreover, in recent years, the ability to engage in ethical reasoning in public relations is growing in demand, in responsibility, and in importance. Academic research, university and continuing education, and professional practice are all attending more than ever to matters of ethics and the public relations function stands at a critical and defining juncture: whether to become an ethics counselor to top management or to remain outside the realm of the strategic decision making core. How we choose to respond to the crisis of trust among our publics will define the public relations of the future. Careful and consistent ethical standard facilitate trust, which enhances the building and maintenance of relationships – that is the ultimate purpose of the public relations function.

10.6.2. Public Relations Society of India (PRSI) & PR Codes

The Public Relations Society of India (PRSI) was established in 1958 to promote the recognition of Public Relations as a profession and to formulate and interpret the objectives and the potentialities of public relations as a strategic management function to the public. It is the pioneer organization that has been trying to develop the PR as a profession and it always tries to maintain the standard of the PR practitioners' job.

The society functioned as an informal body till 1966 when it was registered under the Indian Societies Act XXVI of 1961, with headquarters in Mumbai. Leter on, registration clasped because of certain technical reasons and a few years back it was registered afreash with its head quarter at New Delhi. Presently, the society has as many as 33 chapters in various parts of the country.

The society is recognized as the national PR organization by the International Public Relations Association, and is one of the founder members of the Global Alliance of Public Relations and Communications Management. The Regional Chapters of the society regularly organize seminars, lectures on various aspects of public relations. PRSI today has 3000 members in the country. The society adopted its code of conduct for the PR professionals of the country.

The society declares an important Code of Conduct that each and every PR practitioner should follow the principles. If a member of the Society is found to have infringed this Code in course of his professional duties, he will be deemed to be guilty of serious misconduct calling for an appropriate penalty.

Accordingly, each Member of the Society ***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 communication patterns and channels which, by fostering the free flow of essential information, will make each member of the group feel that he is being kept informed -and also give him an awareness of his own personal involvement and responsibility and of his solidarity with other members.

1. to conduct himself always and in circumstances in such a manner as to deserve and secure the confidence of those with whom he comes into contact.
2. to bear in mind that, because of the relationship between his profession and the public, his conduct, even in private, will have an impact on the way in which the profession as a whole is appraised.

Each Member of the Society ***shall undertake —***

5. to observe, in the course of his 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 recognize the right of each individual to judge for himself;
7. to establish the moral, psychological and intellectual condition for dialogue in its true sense, and to recognize the right of the 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 organization which he serves and the interests of the public concerned.
9. to carryout his undertakings and commitments which are always to be so worded as to avoid any misunderstanding and to show loyalty and integrity in all circumstance as to keep the confidence of the clients or employers, past or present, and of all the public that are affected by his actions.
10. subordinating the truth to other requirements.
11. will not take circulating information, which is not based on established and ascertainable facts.
12. taking part in any venture or undertaking, which is unethical dishonest or capable of impairing human dignity and integrity.

13. using any "manipulative" methods or techniques designed to ate subconscious motivations which the individual cannot control of own free will and so cannot be held accountable for the action on the hints for Organize Public Meetings.

14. arranging meetings is often the task of P.R.O.

The above mentioned codes were adopted by the PRSI in accordance with the International Public Relations Association (IPRA) codes. IPRA code of professional conduct and ethics was primarily adopted by the International Public Relations Association at its general assembly in Venice, in May 1961 and it was finally adopted by the IPRA council at its 1965 meeting in Athens, Greece. It is popularly known as the' Code of Athens'. This code and its principles were inspired by the UN declaration of human right.

CHECK YOUR PROGRESS – C

1. PRSA stands for what?

2. When the Public Relations Society of India (PRSI) was established?

3. By whom PRSI was recognized as the national PR organization?

10.7. Let us sum up

Advertising is a form of communication that typically attempts to persuade potential customers to purchase or to consume more of a

particular brand of product or service. There is nothing intrinsically good or intrinsically evil about advertising. It is a tool, an instrument: it can be used well, and it can be used badly. Within this very general framework, we can identify several ethical and moral principles that are particularly relevant to advertising. A few of these important principles are: truthfulness, the dignity of the human person and social responsibility.

In India, as in several advanced economies there is only one body for Self-Regulation in Advertising – the Advertising Standards Council of India (ASCI), which is concerned with safeguarding the interests of consumers whilst monitoring/guiding the commercial communications of practitioners in advertising on behalf of advertisers, for advertisements carried by the media. The ASCI has adopted a Code for Self-Regulation in Advertising. The ASCI has one overarching goal: to maintain and enhance the public's confidence in advertising.

Advertising strategies of the medicine industry promise to recuperate for the patient. It is necessary, then, that even in advertising, transparent communication is used. Closely intertwined with the notion of transparence is that of honesty. In advertising medicinal products the information on products should be clear, true, and respectful.

Public Relations (PR) is the practice of managing the flow of information between an organisation and its publics. Advocacy, Honesty, Expertise, Independence, Loyalty, and Fairness are the six core values of public relations and are to be followed considering the "Free Flow of Information, Competition, Disclosure of Information, Safeguarding Confidences, Conflicts of Interest, and Enhancing the Profession."

10.8. Answers to check your progress

A

1. Advertising is a form of communication that typically attempts to persuade potential customers to purchase or to consume more of a particular brand of product or service. An advertisement, under the Advertising Standards Council Of India (ASCI) Code for Self-Regulation

in Advertising, is defined as “a paid-for communication, addressed to the public or a section of it, the purpose of which is to influence the opinions or behaviour of those to whom it is addressed.”

2. Advertising Standards Council of India.

3. A few ethical and moral principles related to advertising are: truthfulness, the dignity of the human person and social responsibility.

B

1. (d) 1985.
2. Consumer Complaints Council
3. The Board of Governors appoints a Consumer Complaints Council to examine complaints received by the Council.

C

1. Public Relations Society of America
2. The Public Relations Society of India (PRSI) was established in 1958
3. PRSI was recognized as the national PR organization by the International Public Relations Association

10.9. Further Readings

- **P. K. Ravindran :** ***Press Laws and Ethics of Journalism***
- **T. Rajsekhar:** ***Ethics and Objectives***
- **S. K. Pandya:** ***Advertising remains unethical even in the digital age – Issues in Medical Ethics***

- **Kathy Fitzpatrick and Carolyn Bronstein:** ***Ethics in Public Relations***
- **Patricia J. Parsons:** ***Ethics in Public Relations***

10.10. Possible questions

1. What is advertising? Write a note on the Ethical and moral principles of advertising?
2. What is Advertising Standards Council of India (ASCI)? Write a note on ASCI's Code for Self-Regulation in Advertising?
3. Write a note on ethics in advertising of medicine.
4. Write a short note on ethics in Public Relations.
5. Discuss the PRSI code of conduct for the PR Professionals.