

Coercive Advertising and Nonprofits: Are The Methods Pursuing Justice Just Themselves?

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**COERCIVE ADVERTISING AND NONPROFITS: ARE THE METHODS
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There is a paradox in the way that justice-seeking nonprofit organizations pursue their goals. This project seeks to define a notion of tight spaces that occurs when a nonprofit organization uses manipulative marketing methods to achieve their ends via a Kantian perspective.

The research is two-fold. This project will use normative political theory to illustrate ethical considerations surrounding nonprofits coupled with extensive content analysis on nonprofit organization's marketing materials to illustrate coercive methodologies used. This research wants to address this paradox by asking a simple question, From a Kantian ethical perspective, should nonprofit organizations, many which seek justice-oriented outcomes, use manipulative marketing communication methods that are unjust to meet their justice-oriented ends?

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PREFACE

To be interested in research is one thing, to partake in it is another, but one can never partake in such an endeavor alone. Dr. Andrew Lotz, if I could begin to explain the amount of time, energy and commitment you have had to put in this project, well that would take another project alone to accomplish such a feat. Andrew you have been not only a fantastic thesis advisor, but also a true role model, in many regards. Members on my committee: Dr. Kevin Kearns, you gave me the tough news when I had to hear it, and I definitely needed to hear it, it meant a lot to me. Kathy Buechel, without you my exposure and insight to the nonprofit sector would not have been so fruitful. Tom Southard, you gave me the encouragement and motivation when times were tense, and your positivity was truly inspiring. To my friends and colleagues, Eric Baldwin, your fierce desire for success in your academic and extracurricular pursuits gave me the same drive and motivated me to move forward with the B.Phil process. Gavin Terry, your continued active (and passive) motivation, kept me afloat hours before any deadline, that support is truly unmatched and I thank you for your time and energy, both as a colleague, but even more so as a friend. My mother and father, Neeti and Asad along with my sister Sophie, your love and support kept me going, and will continue to keep me going.

INTRODUCTION

Charitable giving and volunteerism depend on the existence of a sector that seeks to serve these interests. However, a peculiarity that should be acknowledged is the method through which even the most justice-oriented¹ of organizations around the world operate, often-using manipulative marketing communication as a means to achieve their individual missions. Nonprofits benefit from society's perception of them as moral, justice driven, and charitable agents even if nonprofit's are actually far more varying² in their nature. Manipulative marketing communication as a methodology used by some nonprofits ultimately maintains a negative moral connotation. It is paradoxical then, that this manipulative marketing is often put to use by ethical organizations that are rooted in every part of our society.

Why should nonprofit organizations³ be ethical? According to a Kantian lens⁴, nonprofits need to be ethical because ends can never justify the means. If anything, to gain a greater ethical outcome, the methods used to get to that ethical outcome should also be ethical. This is where for

¹ By justice-oriented, I mean to say seeking a more just or moral world, not necessarily specifically seeking 'justice' as understood through the tax-code or NTEE list mentioned later.

² Some commonly known nonprofits include nonprofits that are: religious; charitable; scientific; testing for public safety; literary; educational; fostering national or international amateur sports competition; the prevention of cruelty to children or animals ("Publication 557 (10/2013), Tax-Exempt Status for Your Organization." Publication 557 (10/2013), Tax-Exempt Status for Your Organization. Accessed April 19, 2014. <http://www.irs.gov/publications/p557/ch03.html#d0e3831>.)

³ An umbrella term, that for this project includes but is not limited to: churches, volunteer agencies, activist groups and social welfare entities

⁴ By Kantian lens, I mean the underlying idea behind 'Kantian Ethics' is that each human being has an inherent worth and that if human beings were not around, there would be no such inherent worth or value. The ability for us to reason and come to these conclusions in some sense makes us autonomous. Kant furthermore uses the Categorical Imperative (See pg. 30 in *Groundwork*) to justify this. Kant says to not treat people as a means to and ends but, rather an ends in themselves. See Kant, Immanuel, Mary J. Gregor, and Christine M. Korsgaard. *Groundwork of the Metaphysics of Morals*. New York: Cambridge University Press, 2008.

myself as a political theorist the alarms go off. How can a nonprofit organization that seeks a more just world use unjust means to get to that space? This view emphasizes the role of nonprofits acting on behalf of those who subscribe to their cause. Nonprofits advertise themselves as arbiters of justice providing a means to a moral ends for society. While nonprofits do have their individual missions, they are indebted to the support of the individuals who subscribe to them, and thereby support them, without which these organizations would not exist. This manipulative marketing communication methodology contradicts the very justice-seeking ends that nonprofits are advertising themselves as trying to attain. From a Kantian ethical perspective, should nonprofit organizations, many which seek justice-oriented outcomes, use manipulative marketing communication methods that are unjust to meet their justice-oriented ends?

The structure of this project isolates two main nonprofit cases, The People for the Ethical Treatment of Animals (PETA) and Green Hope Orphanage Incorporated (GHO) and seeks to show a more ethical state by which nonprofits can operate regarding their marketing communication methodologies. This project seeks to demonstrate a more systematic approach in assessing marketing communication methods, which nonprofit organizations use in achieving their missions. This approach uses framing techniques⁵ to analyze marketing materials from both PETA and GHO. Nonprofit's should target society's political responsibility rather than the individual's *moral* responsibility.⁶ An underlying feature of this project rests in a seeking to bridge two commonly unrelated fields—political theory and the nonprofit—into a cohesive and operable state by which individuals and nonprofits can attain a better ethical perspective.

⁵ See Chapter 5 for more on the framing techniques used to analyze the marketing materials

⁶ This notion of moral and political responsibility will be explored in later chapters, for now it is sufficient to understand that there are varying types of responsibility in political theory.

This project seeks to create a new understanding in nonprofit research through ethical perspectives found in political theory. This understanding is that individuals should subscribe to nonprofits, which do not pin our individual moral responsibilities by using unethical manipulative marketing communication methodologies to achieve their ethical missions. It is uncommon to create a discourse between political theory and the nonprofit sector and so this project seeks to problematize an area that has received much attention before by nonprofit scholars but little from the political theory perspective. By introducing the tools of political theory I can illustrate the depth of the ethical quandaries that arise when the Kantian ethical framework is applied to these nonprofits in a way that nonprofit scholars have been unable due to the lack of a political theory perspective.

1.1 DEFINITIONS

This section seeks to dually illustrate the depth and scope of the nonprofit sector, and also isolate key terms and concepts that will be used throughout the rest of this project, including Nonprofit organization, 501(c)(3), ethics, efficiency, and the notion of tight spaces.

Lester M. Salamon, in his preface to *The State of Nonprofit America*, details how the term ‘nonprofit’ functions as an umbrella term that can include churches, volunteer agencies, and social welfare groups:

From earliest times nonprofits have been what sociologists refer to as ‘dual identity,’ or even, ‘conflicting multiple identity,’ organizations. They are not-for-profit organizations required to operate in a profit oriented market economy. They

draw heavily on voluntary contributions of time and money yet are expected to meet professional standards of performance and efficiency. They are part of the private sector yet serve important public purposes.⁷

A more succinct understanding of nonprofits is necessary for the political theory ends of this project. Nonetheless, Salamon and many others are right to speak of the nonprofit sector as infinitely varied and hard to define: “They come in different sizes, operate in widely different fields, perform different functions, and support themselves in varied ways. What is more, all of these features are in flux.”⁸ The IRS tax code is similarly confusing in its definition of nonprofits, providing a daunting list of ten major divisions that make up the 501(c)(3)^{9,10} tax code—an IRS classification for of charitable, religious, political organizations and private foundations operating in accordance with the National Taxonomy of Exempt Entities (NTEE) list¹¹ which includes: Arts, Culture and Humanities; Education; Environment and Animals; Health; Human Services; International/Foreign Affairs; Public/Societal Benefit; Religion Related; Mutual/Membership Benefit; Unknown/Unclassified. Furthermore, seven more divisions, referred to as ‘Common

⁷ Salamon, Lester M., ed. *The State Of Nonprofit America*. Washington, D.C.: Brookings Institution Press, 2012. 3.; D.A. Whetten and P.C. Godfrey, *Identity in Organizations* (London: Sage, 1998); M. A. Glynn, “When Cymbals Become Symbols: Conflict over Organizational Identity within a Symphony Orchestra,” *Organizational Science* 11, no. 3 (2000): 285.

⁸ Salamon, Lester M., ed. *The State Of Nonprofit America*. Washington, D.C.: Brookings Institution Press, 2012. Preface x.

⁹ “501(c)(3)’s make up a majority of tax-exempt organizations, numbering close to 1.1 million organizations in 2011. This number includes public charities, private foundations, and religious organizations.” “Scope of the Nonprofit Sector.” Independent Sector. Accessed March 16, 2014.

https://www.independentsector.org/scope_of_the_sector#sthash.ausjdnjV.Imcdynmn.dpbs.

¹⁰ Note, while 501(c)(3) can mean nonprofit, nonprofit does not always mean 501(c)(3)—there are a varying amount of different nonprofit organizations but this paper focuses on a subset within the 501(c)(3) category and uses the term nonprofit more loosely for that reason.

¹¹ This National Taxonomy of Exempt Entities list is used by the IRS to make sense of the 1.1 million organizations mentioned in footnote 6. “National Taxonomy of Exempt Entities.” National Taxonomy of Exempt Entities. Accessed March 16, 2014. <http://nccs.urban.org/classification/NTEE.cfm>.

Codes'¹² represent specific activities permitted by nonprofits, such as research, fundraising, and technical assistance. This list of common codes specifically includes: Alliance/Advocacy Organizations; Management and Technical Assistance; Professional Societies/Associations; Research Institutes and/or Public Policy Analysis; Monetary Support – Single Organizations; Monetary Support – Multiple Organizations; Nonmonetary Support Not Elsewhere Classified.

While these divisions are relevant to the project, they were designed from the perspective of tax code and are not well suited for an analysis of nonprofit ethics from the perspective of political theory. Instead this project will use four main concepts, or impulses¹³, that are essential to understanding the ethical implications surrounding nonprofits in a more succinct and operable fashion. These categories simplify the daunting aforementioned lists of divisions and common codes by formulate a clearer understanding of the unique brand of manipulative force used by nonprofits; including, voluntarism, professionalism, civic activism, and commercialism.¹⁴ An understanding of these impulses goes beyond the divisions set by the aforementioned lists, in that, no one nonprofit is similar in their mission or operating style, but that most nonprofit's are uniquely defined by the four impulses in varying ways. Moreover, the focus of this project resting in understanding ethical implications surrounding nonprofits manipulated marketing communication methods, over focusing on the varying divisions of nonprofits themselves further explains the rationale behind the benefit of using these impulses.

Voluntarism the first of the four impulses is particularly interesting to the topic of manipulated marketing communication methods due to the idea that it is grounded as the poster-

¹² "National Taxonomy of Exempt Entities." National Taxonomy of Exempt Entities. Accessed March 16, 2014. <http://nccs.urban.org/classification/NTEE.cfm>.

¹³ Salamon, Lester M., ed. *The State Of Nonprofit America*. Washington, D.C.: Brookings Institution Press, 2012. 3.

¹⁴ Ibid.

child of impulses in the minds of many when thinking of the nonprofit sector. Many specifically believe that a ‘utopian nonprofit sector’ is a nonprofit sector that is fueled by selfless volunteers and charitable giving. While this may be a common sentiment held culturally it should be understood that this is likely stemmed from a faith-based background to charity that is ingrained in many people, specifically in the United States. With this value-oriented mindset we come to understand why manipulation of the individual via marketing communications as a methodology is not conducive to such a sector with culturally perceived moral ends.¹⁵ Lester Salamon fleshes out why voluntarism is so powerful in reference to nonprofits: “Whether in its more ideological or balanced forms, this voluntaristic impulse continues to exert a strong gravitational pull on public perceptions of the nonprofit sector...the voluntaristic impulse has come to be associated with a nonprofit sector whose primary role is to express and inculcate values.”¹⁶ Ideally, this moral background to the nonprofit sector should be maintained, however, some of the other impulses begin to take away from that very moral background that is held by many.

Professionalism, the second impulse, is one of which removes some moral dynamic from the nonprofit sector which voluntarism brought with it. The professionalism impulse brings a more realistic understanding of how nonprofits function today. While it is understood that the voluntaristic impulse creates a more value-oriented background to the sector as a whole, the professionalism impulse is a more realistic reflection of the operating functions of nonprofits. Salamon speaks of the professionalism impulse as, “...the emphasis on specialized, subject-matter knowledge gained through formal training and delivered by paid experts...Professionalism has

¹⁵ This manipulation could be extended to other sectors, however, for the purposes of this project we will focus on nonprofits as a case

¹⁶ Ibid. 14.

had a profound effect on the nonprofit sector, strengthening its capacities in important respects but at least partially displacing the sector's voluntaristic character."¹⁷ The professionalism impulse is particularly interesting because of its roots to private sector dynamics. These roots however become muddled with value-oriented ends—that exist in the aforementioned cultural conceptions of the nonprofit sector—due to the voluntaristic impulse.

Civic activism, the third impulse, is a blending of the voluntaristic impulse coupled with political, economic and social motivations resulting in more advocacy-oriented nonprofits which help in changing processes, systems and services. The civic activism impulse seeks to address the unequal access to opportunities, or larger systemic social ills. Salamon articulates that, "The solution to theses social ills therefore does not depend on moral preachment by well-meaning volunteers or treatments administered by trained professionals but on the mobilization of social and political pressure to alter the structures of power and correct the imbalances of opportunity."¹⁸ Many nonprofit's that are pulled by the civic activist impulse rely on the mobilization of individuals to achieve their more difficult ends comparatively to nonprofits pulled by the other impulses.

The final impulse, commercialism focuses on proper management, decision-making and cost effectiveness. The commercialism impulse brings with it, "...a different type of professionalism into the operation of nonprofit organizations, not the subject-matter professionalism of doctors, social workers, and educators, but the business-oriented skills of the managerial professional."¹⁹ Organizations appealing to this impulse use strategic planning, focus

¹⁷ Ibid. 16.

¹⁸ Ibid. 18.

¹⁹ Ibid. 17.

on metrics and overall seek more operational efficiency; a more result-oriented ends over, an ends for maintaining the values of the voluntaristic impulse.

Salamon's four impulses are a more motivating system than the tax-code and NTEE systems because they allow for an effective, succinct, operating language when discussing ethical critiques regarding nonprofit marketing strategies, through the lens of political theory. This gives a more organic structure to the dialogue that is forthcoming. The four impulses will be used throughout the project to explain certain nonprofits and most importantly. The impulses will help to operate to show the ethical boundaries nonprofits have when seeking the most efficient ends that they can.

Beyond the discussions regarding impulses, three more terms: ethics, efficiency and tight spaces are important foundations to establish before moving forward with the project. These terms will allow for a proper understanding behind much of the political theory chapters to come. Ethics and efficiency are talked about through this project distinctly from one another. When I say ethics, it stems from a Kantian perspective, and creates distinctions between nonprofits using unjust means as unethical compared to nonprofits that seek a more ingenuous oriented routes to meet their more ethical just ends. When I say efficiency, I mean, increased donations, more funding, greater volunteerism, more subscribers and ultimately more support through measurable metrics. Throughout this project the idea of a nonprofits ethical goal superseding their goals of efficiency are necessary is of utmost importance. A re-definition of efficiency could include ethics or more specifically a Kantian ethical outlook that sees a more 'utopian' nonprofit sector, occur before the aforementioned goals of efficiency.

The use of 'tight spaces,' throughout the project, means the situations in which individuals find themselves either having to choose between subscribing to a nonprofits mission or not

subscribing to their mission. Tight spaces are an area in which a nonprofit's marketing communications with an individual, put them in a bind or immovable area where they must either choose to agree to subscribe to a nonprofits particular justice-oriented mission or risk non-participation thus jeopardizing their ethics or by not supporting the nonprofits particular justice-oriented mission also jeopardizing their ethics in some sense. This notion of tight spaces is fleshed out in greater depth during Chapter 3: The Mafia and The Nonprofit.

1.2 LIMITATIONS AND COMMITMENTS

As a political theorist at the core, my research largely focused on the theoretical ends as opposed to the current nonprofit marketing decisions specifically. This project seeks to serve as more of a re-depiction of a current problem in the nonprofit sector, a re-depiction that illustrates a severity in nonprofit marketing communication methods in a nuanced way through the lens of political theory. The circumstances of this project are also very important in understanding the depth and scope by which this research was explored. As an undergraduate researcher, I felt that the depth of study regarding many of these nonprofit organizations was more important in understanding the specific marketing opportunities. My own personal experience with nonprofits was comparably much greater than colleagues at my level of study, in that, the nonprofit sector was largely something that was studied in the graduate fields or if studied at the undergraduate level, done through fields such as social work, or others like it. Luckily, I was given the opportunity to manage and lead a registered 501(c)(3) nonprofit organization, Alpha Phi Omega (APO), a volunteer organization with a membership of about 400. As president of APO an organization

specifically rooted in community volunteering, I was given exposure to over 100+ nonprofit organizations around the city of Pittsburgh, Pennsylvania—nonprofits that ranged from social welfare and advocacy groups to hospitals and schools—many if not all hitting the range of areas mentioned in the 501(c)(3) tax code. I wanted to explore this field during my undergraduate career but I also understood my limitations through research funding and opportunities.

The case study section in Chapter 5 goes over in detail limitations surrounding the research of the two nonprofits in question, Green Hope Orphanage Incorporated (GHO) and the People for the Ethical Treatment of Animals (PETA). This project is not regarding these specific nonprofits but rather uses these nonprofits to illustrate and problematize the ethical implications surrounding their marketing communication methods. Ultimately, the value of choosing these particular nonprofits does not affect the point that is trying to be made in this project. If anything, the two very diverse choices help to illustrate the spread and variability within the nonprofit sector that this political theory seeks to be applied to. While other case designs would be able to get to this variability as well, the focus of this project rests back in a political theory perspective and therefore achieving variability through quantity is not as relevant to this project. The underlying claim of manipulating an individual to align themselves behind a nonprofit's particular mission is one that I stand by through the trajectory of the two cases in particular due to the applicability of this ethical theory and marketing analysis on several other nonprofit organizations as well.

1.3 STRUCTURE

This project will begin with a conceptual bridging between my political theory stance and the larger volumes of discourse regarding ethical decision-making between both professional and fundraising ethics. I will responsibly and respectfully show a more macroscopic area of ethical understanding that is missing from the current discourse within professional and fundraising ethical discourses of nonprofit scholars today. This project seeks to create a discourse among existing literatures by isolating the idea that manipulative marketing communication methods are coercive and they create the aforementioned notion of tight spaces. The rationale behind going over the literature on fundraising ethics largely rests in the idea that communication is part of fundraising. However, I am speaking just about communication ethics in this project, and so the focus does not necessarily lie in the topic of fundraising.

Chapter 2 will include a literature review that will begin with political theorists, which operate in the background of this project along with a review of the current nonprofit marketing ethics literature along with fundraising ethics literature. The goal of the literature review is to show the other considerations surrounding nonprofit marketing ethics and to introduce ideas from those scholars who have studied topics surrounding the intersection of manipulated marketing methods and nonprofits, the topic of this project.

Chapter 3 is the first point where the idea of manipulative tactics or as discussed in the chapter, coercion, is discussed at depth. Through the political theorist Onora O'Neill's discussion of the mafia narrative, the briefly aforementioned idea of tight spaces originates. Additionally, the marketing material examples are brought up here and are meant to illustrate the idea of coercion that this chapter seeks to illustrate.

Chapter 4 will be a discussion on two different types of responsibility, the political and the *moral* as defined by the political theorist, Iris Marion Young. This chapter will isolate the idea that coercive force used against our moral responsibilities is the most problematic. Ultimately the project seeks to highlight this level of manipulation to allow the individual to choose nonprofits that do not execute this particular methodology that pins moral responsibilities, but rather choose organizations which focus on the collective political responsibilities society has. Ideally, individuals will use the knowledge that this theory pushes to choose nonprofits, which use more ethical means to achieve their ends over nonprofits that use manipulative marketing methodologies.

Chapter 5 provides a more functional understanding regarding specific nonprofit cases and specifically what the previous chapter's theories are being applied to. The chapter includes a dual case study on two nonprofits: People for the Ethical Treatment of Animals and Green Hope Orphanage Incorporated. The content analysis takes place at length in this chapter, with various images and tables to illustrate three types of framing: diagnostic, prognostic and motivational, which take place in the content of marketing materials from both nonprofits.

Chapter 6 speaks about moral and political responsibility again. However, the key focus in this chapter lies in highlighting methods by which individual's avoid responsibility. The focus here is to explain why nonprofits even consider using manipulative marketing methods giving some justifications as to why the tight space coercion occurs in the first place.

In the conclusion section I will introduce the idea of the Rawlsian 'reflective equilibrium'²⁰ as a functional understanding of how this theory can be used and applied by nonprofits. This

²⁰ Rawls, John. *A Theory Of Justice*. Cambridge, MA: Belknap Press, 2005. 48.

theoretical closure works well as it is rooted in a Kantian perspective as well. These closes the project in a responsible spot and allows both parties the nonprofit and the individual to take something away from the project better enhancing the ethical results in our society within the nonprofit sector at large.

Fundamentally, this project seeks to create a necessary discourse in nonprofit research between ethical perspectives found in political theory and many nonprofits particular marketing methodologies. I bring political theory perspectives to a spot in the nonprofit world to problematize the current ethical understandings and create a space for further discourse regarding manipulation from this Kantian ethical perspective. Through the next chapter we will begin to see the current literature in the field of political theory, regarding ethics along with a deep and succinct exploration of current day nonprofit literature regarding fundraising and professional ethics.

2.0 BRIDGING POLITICAL THEORY AND THE NONPROFIT SECTOR

This project is taking two rather unrelated fields, a theoretical one, which seeks to exist in places of just that, theory, and apply it to a more practical location, the nonprofit sector. This section seeks to isolate key political theorists, whose ethical perspectives apply to the idea of manipulative marketing, with the end goal of providing a foundation for the field of literature related to coercive force and responsibility that will occur later. Furthermore this section will provide an understanding of the nonprofit ethical business and fundraising discourses that prevail in the sector today. Through this, a responsible foundation for the rest of the project will be created. Much of the literature regarding nonprofit marketing circulates around a larger theme of this project: ethical decision-making. However, where the existing literature lacks is the depth and scope that this project specifically seeks to illustrate through looking at manipulative marketing techniques, which take place in nonprofit organizations, through a more macroscopic ethical political theory position. Several discourses regarding social marketing, standards of ethics, principles and accountability illustrate the current field of literature that has to do with nonprofit marketing and ethics.

Through the perspective of a political theorist, this project situates itself between a Kantian perspective and a classical utilitarian perspective as seen in Figure 1. Broadly, the project seeks to find the middle ground between Immanuel Kant's Categorical Imperative and James Mill's classical utilitarian approach. The classical utilitarian perspective (for brevity, utilitarianism) is in some sense the ground by which many nonprofits operate on.

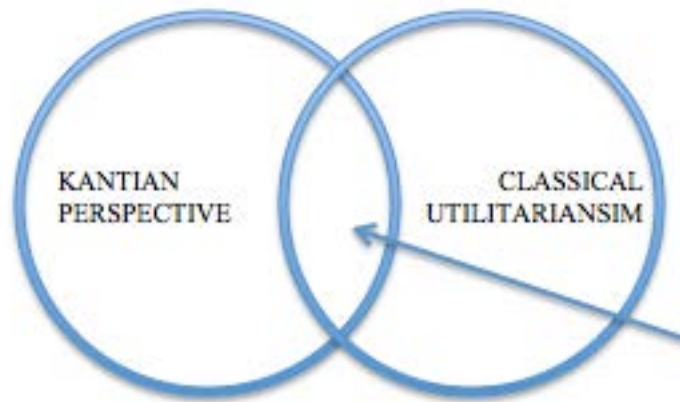


Figure 1. Kantian/Utilitarian Venn Diagram

According to utilitarianism, we may use whatever means, or act on whatever motives necessary to attain an end that increases overall²¹ human happiness. In other words, with utilitarianism morality becomes based more on outcomes. An action in some sense is determined good, right or just, if it results in the greatest good for the greatest number of people. Many of these thoughts and articulations are rooted from Mill's essays from the early 1800's.²² Much of Mill's work rested on applying utilitarian principles in a, "...self-conscious and systematic way to issues of institutional design and social reform."²³ The key concept being that utilitarianism functions to assess the way actions have effects on human happiness, but ultimately how to

²¹ The classical utilitarian perspective means: 50% + 1 person's happiness, meets the threshold for the meaning of 'most'

²² Mill, James. *Essays on Government, Jurisprudence, Liberty of the Press and Law of Nations*. New York: A.M. Kelley, 1967.

²³ Brink, David. "Mill's Moral and Political Philosophy." Stanford University. October 09, 2007. Accessed April 14, 2014. <http://plato.stanford.edu/entries/mill-moral-political/#MilIntBac>.

maximize that very human happiness. These more classic utilitarian principles sought to make sure that most people's happiness was accounted for.

In applying this utilitarian perspective to nonprofits, it could be understood that this ethical perspective allows nonprofits the use of manipulative marketing communication methods therefore justifying their actions. For instance, an organization such as the People for the Ethical Treatment of Animals (PETA) may justify their actions in using manipulative marketing communication methods because animal rights and welfare are on a higher ethical ground in their viewpoint. Their 'happiness' in a political theory sense, is attained by making sure animal's are treated ethically and humanely. The only vehicle or means by which they can attain said happiness is through manipulative marketing methodologies. An organization like PETA situates itself on the right side of the Venn diagram.

The left side of the Venn diagram, or the Kantian perspective in Figure 1, comes in to play when discussing the ideal state for nonprofits that this project seeks to reach. The Kantian perspective convinces me because it causes me to focus on the means, or marketing methodologies nonprofits use to achieve their justice-driven ends. My observation of the unethical marketing communication methods shows the necessity to bring the Kantian perspective as a discourse to the world of nonprofits. While this will serve as a basic overview of the central tenant within the Kantian perspective, this will also allow us to have an operating foundation when looking to other theorists regarding defining manipulative marketing communications as being in a coercive space and nonprofit's target on our *moral* responsibility later on. Kant's Categorical Imperative (CI)²⁴

²⁴ Kant, Immanuel, Mary J. Gregor, and Christine M. Korsgaard. *Groundwork of the Metaphysics of Morals*. New York: Cambridge University Press, 2008. 30.

includes the underlying notion that each human being has some inherent worth as mentioned previously. Kant says, “Act only according to the maxim whereby you can, at the same time, will that it should become a universal law.”²⁵ In other words, the CI helps us in understanding that we should not do things we would not want others to do. This idea is in direct contrast with a utilitarian principle that does not take into account means but purely focuses on an ends as mentioned in more detail previously.

The understanding that must be arrived at is one that requires this project to find balance between two opposing grander political theories. While realistically no polarization can occur for nonprofits regarding these political theories, my view is that a shift toward a more Kantian understanding—more towards the middle or overlap between the circles in the Venn diagram—becomes important for proper ethical marketing communication methods for nonprofits. This project suggests a notion that if nonprofits acted at all times as if their decisions were endorsed by a universal principal, that principal being transparency and a lack of manipulation in this case, then society at large would be situated in a more just place. Ideally, ethics trumps efficiency for nonprofits, meaning: while an increase in subscribership, monetary income, volunteers etc. matters for every nonprofit, through a Kantian perspective this project defines a nonprofits ethics as holding more priority than any efficiency needs they may have. In essence, once a proper ethical foundation is reached for a nonprofit then the entity can focus on efficiency. Departing now from much of the political theory literature and moving into more of the nonprofit literature regarding ethics more broadly is important to see why the particular political theory lens is necessary to the current discourse.

²⁵ Ibid.

Much of the literature available regarding the topic of manipulative marketing circulates around two major themes: Nonprofit marketing and fundraising ethics. More discourses are available on the topic of professional ethics, but these texts are largely on ethical guidelines that professionals in all fields have to take regarding their specific fields and more broad professional ethical standards. The professional ethics literature does still hold importance and relevance and will still be discussed nonetheless. The structure of this literature review includes these three separate themes beginning with the latter, professional ethics, then moving to essentials in fundraising ethics, the second theme, as it relates closely with nonprofit marketing literature the final theme. While none of the texts specifically address the topic in question a thorough combination of them allow for a more solid foundation when entering the discussion regarding nonprofit organizations and the manipulative marketing methodologies that some use. Nonprofit's should not use marketing communication methodologies in manipulative ways because they are ultimately seen as the executors for other's moral goals. Society should take caution surrounding the marketing decisions nonprofit's make to involve them at the individual moral level.

To begin, professional ethics is one area in which the research of one's obligation to their clients occurs. Michael D. Bayles in *Professional Ethics* has began questioning the ethics of professional conduct, something in the late 1980s, he argues had not been done before. Bayles argues that many ethical challenges are being faced by both professionals and the public and that these challenges should be of major concern to individuals as professionalism is increasing in society. In Chapter 4 of his text: "Obligations Between Professionals and Clients," Bayles overviews the professional-client relationship in which he discusses five ethical models: agency, contract, friendship, paternalism and fiduciary. Bayles argues that the fiduciary model is the best ethical model to operate in, is when one specifically gives professionals the ability to, "...analyze

problems, formulate alternative courses of action, determine the likely consequences of the alternatives, make recommendations, and use their expertise in helping them carry out their decisions.”²⁶ Bayle’s ideas are important because of his identification of his five ethical models in particular, others also add to the discourse on professional ethics in this same vein.

For example, John Kultgen speaks of ethics and professionalism through similar sentiments as Bayles. Kultgen asks: “Is it a moral obligation to be as professional as possible in one’s work? And is it a mark of professionalism to act morally? Or do professionalism and morality have nothing to do with one another?”²⁷ His book, *Ethics and Professionalism*, surveys four key topics: the normative considerations surrounding professionalism, models of professions, structural changes, and the professional ideal. Kultgen tries to examine particular practices in professions and the body of rules that surround them. The ultimate goal of his work being, “To explore the institutional and ideological context of practices and rules and the opportunities and obstacles that context presents to moral behavior.”²⁸ This is of interest in particular to this project because of the moral perspective Kultgen takes in his text and the application to the professional ethics.

Others take a different route when discussing professional ethics, specifically so when looking at public life and public office. J. Patrick Dobel, in *Public Integrity*, speaks of the moral obligations that individuals have when taking on public responsibilities. “People in public life face legal, constitutional, and institutional demands that demarcate the bounds of their discretion while personal commitments and capacities support and influence judgment.”²⁹ Specifically, Dobel suggests that integrity binds individuals as moral agents to their responsibilities. While this text is

²⁶ Bayles, Michael D. *Professional Ethics*. Belmont, CA: Wadsworth, 1989. 100.

²⁷ Kultgen, John H. *Ethics and Professionalism*. Philadelphia: University of Pennsylvania Press, 1988. 3.

²⁸ Ibid. ix.

²⁹ Dobel, J. Patrick. *Public Integrity*. Baltimore, MD: Johns Hopkins University Press, 1999. xiii.

largely around the topic of public life and public office, it introduces important moral themes that are underlying in my project's topic, such as our obligation to society in terms of our ethical decision-making.

Several other authors survey the field of professional ethics as well, including: Edmund D. Pellegrino, Robert M. Veatch, and John P. Langan, who are the editors of *Ethics, Trust and the Professions*³⁰ who provide more practical ethical considerations. Banks McDowell's text *Ethical Conduct and the Professional's Dilemma: Choosing Between Service and Success*³¹, has a chapter that specifically addresses the ethical expectations of a professional and also the pressures for financial success. Daryl Koehn, author of *The Ground of Professional Ethics*³², surveys the topic of trust between the professional and their client. Justin Oakley and Dean Cocking, authors of *Virtue Ethics and Professional Roles*³³, speak specifically of virtue ethics and their role with the professional.

Beyond the topic of professional ethics, it is important to understand why these ethics matter. Inherently, money comes into the discussion of why nonprofit's use manipulative marketing communication methods. Hand in hand with that is fundraising ethics as well. While the topic of this paper does not surround fundraising ethics specifically some key thinkers in the field are necessary to bring up because of the end goal of much of nonprofit marketing being increased funds—a measure of efficiency as previously defined. Thomas E. Broce's text, *Fund*

³⁰ Pellegrino, Edmund D., Robert M. Veatch, and John Langan. *Ethics, Trust, and the Professions: Philosophical and Cultural Aspects*. Washington, D.C.: Georgetown University Press, 1991.

³¹ McDowell, Banks. *Ethical Conduct and the Professional's Dilemma: Choosing Between Service and Success*. New York: Quorum Books, 1991.

³² Koehn, Daryl. *The Ground of Professional Ethics*. London: Routledge, 1994.

³³ Oakley, Justin, and Dean Cocking. *Virtue Ethics and Professional Roles*. Cambridge: Cambridge University Press, 2001.

Raising: The Guide to Raising Money From Private Sources, is just that, a guide to raise funds effectively. One of the major purposes for the book according to Broce is the motivation for success. Broce seeks to create a formalized body of knowledge on how to effectively fundraise. According to Broce, "...fundraising has a remarkable intangible reward: the awareness that one is helping enrich the quality of life on our planet. Indeed, perhaps those who are the most enriched are the dedicated professionals and the legions of volunteers who believe so strongly that this world should be a better place in which to live that they never for one moment allow us to settle for mediocrity."³⁴ Broce's text lacks a more ethical perspective on fundraising, which my project desires, but ultimately serves as a guide to the most effective fundraising.

A more ethical perspective on fundraising is raised by Dwight F. Burlingame in *Critical Issues in Fund Raising*³⁵, which serves as a compliment to Broce's text. One section in particular takes an interesting view on why fundraisers may have to often lie or deceive regarding fundraising. Burlingame articulates that ethical behavior in fundraising should move from the behavior and character of the fundraiser to an examination of how their roles are structured in the organizational environment in which they work. This moves blame regarding manipulated marketing methodologies in particular from the fundraiser to the culture at large that causes such lies and deception. This is an interesting critique because it shifts the blame of unethical decision-making towards the larger culture of fundraising that the individual must operate in. Furthermore, more texts on fundraising ethics exist which seek to highlight illegitimate means fundraisers may use to meet their ends.

³⁴ Broce, Thomas E. *Fund Raising: The Guide to Raising Money from Private Sources*. Norman: University of Oklahoma Press, 1986. 8.

³⁵ Burlingame, Dwight. *Critical Issues in Fund Raising*. New York: Wiley, 1997.

The difficulties in getting donations for nonprofits are talked about in L. Peter Edles' *Fundraising: Hands-on Tactics for Nonprofit Groups*³⁶. "The way most organizations campaigners get significant donations is to offer a worthwhile project for funding, find prospective donors who might be persuaded to support the project, and enlist highly motivated volunteer solicitors to present the product."³⁷ In other words, Edles says that there must be a marketable product, a marketplace for the product and the best possible sales staff for that product. Edles speaks of publicity towards the end of his text and how to most effectively use publicity to one's advantage, specifically speaking about photography in one section. "Remember it's not the number of pictures placed in a publication that helps move people to fund projects. It's what a particular shot says to them and how it affects their emotions."³⁸ This appeal to emotions is where unethical manipulation comes in for my project in particular.

Interesting questions surrounding honesty and full disclosure on part of nonprofits and donors are raised by Samuel N. Gough, in Janice Gow Pettery's *Ethical Fundraising: A Guide for Nonprofit Boards and Fundraisers*³⁹. Gough speaks of specific cases and concludes that, "Full disclosure is the responsibility of the organization's leadership, ensuring honesty and full disclosure. It is not a responsibility that should be taken lightly. Honesty and full disclosure take into consideration all of the ramifications of these aspects of ethical behavior."⁴⁰ Jerry Rohrbach in the same text asks: "How are you approaching donor prospects for gifts?"⁴¹ Rohrbach lays down

³⁶ Edles, L. Peter. *Fundraising: Hands-on Tactics for Nonprofit Groups*. New York: McGraw-Hill, 1993.

³⁷ Ibid. 6.

³⁸ Ibid. 282.

³⁹ Pettery, Janice Gow. *Ethical Fundraising: A Guide for Nonprofit Boards and Fundraisers*. Hoboken, NJ: Wiley, 2008.

⁴⁰ Ibid. 156.

⁴¹ Ibid. 120.

five ethical principles necessary for organizations when approaching donors, honesty, respect, integrity, empathy and transparency, arguing that these will be overriding themes in ethical fundraising. The importance of such themes such as integrity and transparency are important when looking at a notions mentioned previously in Edles' text, which speak of such instances as the photograph as appealing to emotions, something that this project finds unethical for seeking more efficiency. Now moving into more specific nonprofit marketing literature, the ethical guidelines and understandings that exist for nonprofits regarding much of their operations, and more specifically their marketing communication decisions will be evidenced.

Many entities such as the Direct Marketing Association Nonprofit Federation (DMANF)⁴², the National Council of Nonprofits⁴³ and smaller state entities such as the Utah Nonprofit Association⁴⁴, seek to isolate best practices and standards of ethics, through individual literatures. For instance, while the DMANF's ethical business practices, "...are intended to provide individuals and organizations involved in direct marketing in all media with generally accepted principles of conduct." There is value to much of the content on websites mentioned above and others like these, however this project seeks to not suggest better ethical practices but actually illustrate the severity of manipulative marketing communications in the nonprofit sector and the moral implications⁴⁵ surrounding this new understanding.

⁴² "The DMA Nonprofit Federation Announces New Fundraising Principles." Direct Marketing Association The DMA Nonprofit Federation Announces New Fundraising Principles Comments. Accessed March 27, 2014. <https://thedma.org/news/the-dma-nonprofit-federation-announces-new-fundraising-principles/>.

⁴³ "Ethics and Accountability in the Nonprofit Sector." Council of Nonprofits. Accessed March 27, 2014. <http://www.councilofnonprofits.org/resources/resources-topic/ethics-accountability>.

⁴⁴ "Statement of Core Values." Utah Nonprofits Association. Accessed March 27, 2014.

[https://utahnonprofits.org/membership/standards-of-ethics.](https://utahnonprofits.org/membership/standards-of-ethics;); This serves as one of many small state entity examples.

⁴⁵ By moral implications, I mean to say the implications surrounding unethical manipulative marketing methods

Social marketing and the public's agenda regarding marketing for social ills are talked about in Alan Andreasen's text, *Social Marketing in the 21st Century*. For instance, Andreasen speaks of one particular social ill, childhood obesity, and the role of social marketing in addressing said ill.⁴⁶ Ultimately this text functions largely as a best practices 'how-to'. Andresen lays out the idea that individuals need to make ethical judgments more often, and that organizations should take the high road and be transparent with the ultimate guide to ethical behavior lying in the individual's own conscience. This text provides a basis for a later discussion regarding our moral responsibility versus our political responsibility.

More nonprofit marketing texts like Doug White's, *The Nonprofit Challenge: Integrating Ethics into the Purpose and Promise of Our Nation's Charities*,⁴⁷ provide a framework for understanding ethical behaviors. White articulates that the nonprofit sector has the, "strongest claim to thinking about ethics most clearly and most effectively."⁴⁸ While the text challenges those who are involved with nonprofit's—from those who serve on the board, to those who volunteer—to operate with, "...intelligence, compassion and dignity, as well as with authority."⁴⁹ The book is about the special places nonprofits take up in society and how they need to be truthful to that space. The truthfulness to the space in society according to White can ultimately help the rest of society at large. "It's about harnessing an ethical imperative that is unique to charities to fund humanity in society."⁵⁰ This notion raised by White is particularly interesting when connecting back to the

⁴⁶ Andreasen, Alan R. *Social Marketing In The 21st Century*. Thousand Oaks, CA: SAGE Publications, 2006. ix.

⁴⁷ White, Douglas E. *The Nonprofit Challenge: Integrating Ethics Into The Purpose And Promise of Our Nation's Charities*. New York: Palgrave Macmillan, 2010.

⁴⁸ Ibid. 13.

⁴⁹ Ibid.

⁵⁰ Ibid. 12.

voluntaristic impulse and the roots it has to good will and charity that is culturally understood as the nonprofit sectors underlying value in the minds of many individuals.

Some discourses regarding nonprofit marketing and ethics circulate around a group's dynamics during an ethical situations, as evidenced in William Smith in his essay, "Ethics and the Social Marketer: A Framework for Practitioners."⁵¹ Smith speaks of seven factors that managers consider during an ethical dilemma: the actor, action, context, intended audience, unintended audience(s), and the consequences for both. With these seven factors being addressed in an ethical dilemma, Smith surmises that it is necessary to focus on all seven to find ways out of an ethical dilemma. This idea of group responsibility during ethical dilemmas continues with other authors as well.

The caution individuals must take when marketing is important according to Richard Earle, in his text, *The Art of Cause Marketing*⁵², effectively captures the ideas required to successfully run an effective nonprofit marketing campaigns. But more importantly, Earle's section: "First, Do No Harm," is a moment where he acknowledges the negative effects that can result out of this type of marketing. Earle provides an example of a cocaine user who watches an anti-cocaine ad. During this ad a line of cocaine is put down on a family photo and then snorted by a straw, the cocaine user relives the rush he gets with cocaine and this causes the marketing material to be ineffective in achieving its ends. The lesson being, take caution with content during marketing because of the negative externalities that may result out of its viewership. This example highlights the repercussions of nonprofit marketing in a different way, and at the minimum explores the

⁵¹ Andreasen, Alan R. *Ethics In Social Marketing*. Washington, D.C.: Georgetown University Press, 2001. 4.

⁵² Earle, Richard. *The Art Of Cause Marketing: How to Use Advertising To Change Personal Behavior and Public Policy*. Chicago, IL: McGraw-Hill, 2002.

consequences of social marketing specifically. Furthermore, in this text, Earle speaks of guilt or shock regarding pictures of starving, dirty children, and mutilated animals that have been used to “...rattle our complacency.”⁵³ His perspective is that since we live in such an age of shock news, we are sadly becoming desensitized to even the most graphic portrayals of tragedy or cruelty. Earle offers no opinion on whether we should continue to use these methods of guilt or shock. The collective continued use of guilt or shock in the nonprofit world is problematic and should be stopped. This project sees both guilt and shock as methods of manipulation in marketing communication methods.

Ultimately many of the texts continue in this same fashion highlighting good practices and ethical implications in a more direct method than this project seeks to do. One text in particular that does bring the idea of coercion and nonprofits together is, "United Way Contributions: Coercion, Charity or Economic Self-Interest?"⁵⁴ This text speaks of workplace coercion when employers coerce employees in donating to the United Way. This would mean that if employees did not deduct a certain portion of their paycheck to the United Way they could risk their job. While this text brings up the term coercion it does not effectively isolate coercion in a more macroscopic sense in reference to nonprofits like this project seeks to do. It is speaking of coercion in the nonprofit world, but not in the more ethically motivated way that will be discussed in Chapter 3.

Nonprofit marketing and fundraising ethics are two areas, which were surveyed through the discourses above. Along with professional ethics, these topics seek to create a discourse that

⁵³ Ibid. 249.

⁵⁴ Keating, Barry, Robert Pitts, and David Appel. "United Way Contributions: Coercion, Charity or Economic Self-Interest?" *Southern Economic Journal* 47, no. 3 (January 1981): 816-23. doi:10.2307/1057377.

currently exists in the field of nonprofit marketing. As said previously, nonprofit's should not use marketing methodologies because according to a Kantian perspective, the illegitimate means to reach more legitimate ends is erroneous. Society should take caution surrounding the marketing decisions nonprofit's make to involve them at the individual moral level. The focus of this project lies in problematizing the current way nonprofits may use manipulative marketing methodologies in even potentially worse ways than we can imagine: leaving us in a coercive tight space.

3.0 THE MAFIA AND THE NONPROFIT

There is no doubt that the word ‘coercion’ has a negative connotation. It implies a lopsided power dynamic favoring the control of an organization over the moral responsibility of a subject and is not often associated with nonprofits and their causes—many of which are generally believed to have morally desirable ends. However, labeling the advertising methodology used by nonprofits as ‘coercive’ gives an urgency lacking in contemporary discussions of nonprofits, which is the goal of this project. For instance, Barry Keating, Robert Pitts and David Appel’s⁵⁵ exploration of the United Way campaign and workplace coercion mentioned previously, addresses coercion used by employers on employees in a corporate workplace. This discourse fails to capture the essence of the coercion undergirding the nonprofit sector as a whole. Coercion must be applied to nonprofits one of the more ethical forces⁵⁶ in our society through the idea of an uneasy environment created out of limited options—an environment that has a tight space.

In her famous work *Bounds of Justice*, justice theorist Onora O’Neill poses a question that holds a familiar place in popular culture understandings of coercion, particularly for those fans of ‘mafia’ culture: “Which are the offers you can’t refuse?” This is a difficult question to tackle. Our ability to look past coercion is almost second nature, we are used to being in places where we must pick and choose what coercive forces influence us on a day to day basis while also being conscious of coercive forces of which we are unaware. O’Neill is of extreme importance to this project due

⁵⁵ Ibid.

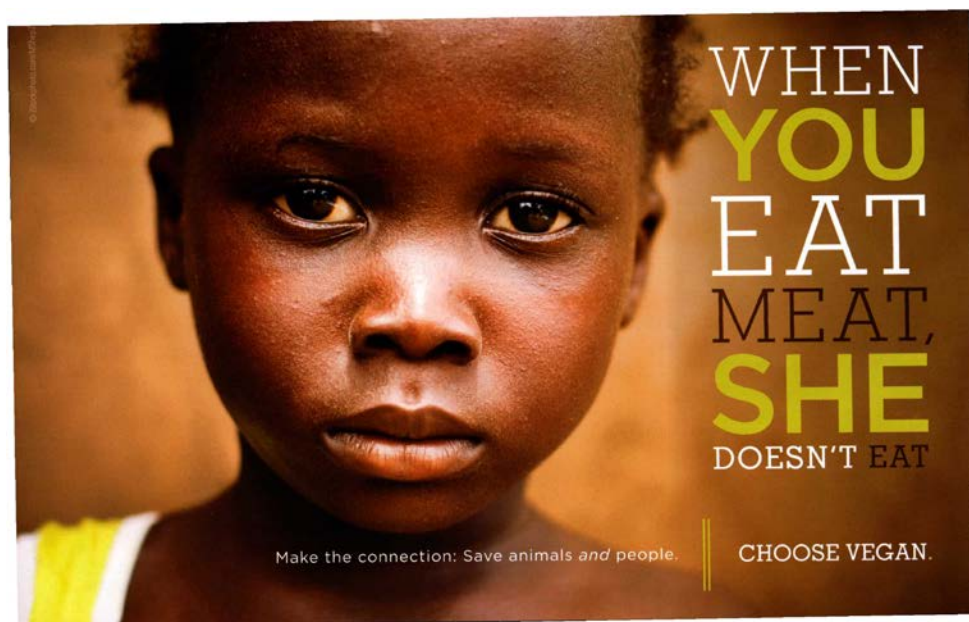
⁵⁶ This idea of ethical force is explained through my use of Salamon’s Voluntaristic impulse mentioned previously, the idea being the perceived notion individuals have regarding the nonprofit sector and its roots.

to depth with which she explores the topic of coercion and its underlying subtleties, through the vehicle of the mafia, to illustrate a particular type of coercion for a audience of political theorists in particular. This project seeks to use O'Neill's understanding of coercion to illustrate the notion of tight spaces, which occurs in many nonprofits that use manipulative marketing communication methods.

O'Neill's initial question begs another: Who performs this coercion? O'Neill points to the mafia: "The real experts in this matter are, I take it, neither political theorists and philosophers nor even the victims of coercion, but the practitioners of coercion."⁵⁷ Many mafia and crime organizations effectively create an environment for coercion to take place via the medium of threat or force. This environment that is created is what is of extreme interest to the argument that is forthcoming for this project. But let's illustrate O'Neill's idea of coercion further; say there is a storeowner in a small community, a community that is also heavily influenced by the mafia. One day, the mafia decides to come in and ask whether you feel safe in the community. You respond by simply saying 'yes'. The next day you come to your store to find that the front glass has been broken and vandalized. You notify the police about the crime but that results in little resolution to your situation. A few days later the members of the mafia show up again and offer you security against vandalism to your store, for a cost. The choices for the storeowner become polluted at this point, leaving only one choice for the storeowner—who refuses to let the vandalism occur again—that being to take the mafia's deal. A coercive environment is thus created, an environment that leaves the storeowner, in what I consider a tight space.

⁵⁷ Onora O'Neill, "Which Are the Offers You Can't Refuse?," in *Bounds of Justice* (Cambridge, U.K.: Cambridge University Press, 2000). 82.

Nonprofit organizations, like the People for the Ethical Treatment of Animals (PETA) or Green Hope Orphanage Incorporated (GHO), threaten our morality with the imposition of a moral burden on the individual: ‘It is your responsibility to care about _____ societal ill! Support/Donate/Volunteer/Advocate, Now!’ This threat to our morality is interesting in particular because the threat is non-physical but is ultimately created through the notion of tight spaces, putting the individual in moral jeopardy if they choose not to Support/Donate/Volunteer/Advocate as well. Thinking about an organization’s marketing materials can help to flesh out the connection between the similar forces of coercion at play within the mafia and nonprofits. For instance, Figure 2: PETA, *When You Eat Meat, She Doesn’t Eat*, shows coercive force being used resulting in the individual being in a tight space.



(Front Page Of Marketing Material)



(Back Page Of Marketing Material)

Figure 2. PETA, *When You Eat Meat, She Doesn't Eat*⁵⁸

Asking individuals to stop eating meat because a girl on the front side of this flyer who is half way around the world doesn't have sustenance is, if anything, problematic. Regardless of whatever correlation or connection there actually may be, the reason it is problematic is because this advertisement situates the individual in a tight space where they must choose to either stop eating meat, or risk this girl, in particular, from eating at all. It can be easy to see such a flyer and disregard its message because you are left unconvinced, however, the nonprofit has succeeded in manipulating your morality to their advantage because now, even if you chose to continue eating meat, you are left with the knowledge that your meat consumption is impacting another human being. This places the moral burden on the individual and neglects both the political responsibilities⁵⁹ involved in the reality of meat consumption as well as how to address the

⁵⁸ People for the Ethical Treatment of Animals (PETA). *When You Eat Meat She Doesn't Eat*. PETA.

⁵⁹ I will discuss political versus moral responsibility in Chapter 4: Coercive Tactics Used On Moral Responsibility

problem on a larger—more socially collective—scale than one’s own consumption of meat products. The scenario might just have been different if the girl’s face was not on the marketing material and you had been presented with the raw facts on the back page through the same marketing material. However, at least you would not have been motivated to make such a decision based on a questionable manipulative marketing communication methods, versus coming to the same conclusion through your own autonomy, uninfluenced by an outside entity’s coercive force.

Some nonprofits seem to count on the fact that the individual may be morally indebted to their cause. By offering images of suffering juxtaposed with implications of specific moral burden on an individual. Nonprofits sometimes misrepresent these issues and leverage an unfair amount of moral responsibility on the individual. Although one’s personal involvement in creating these issues might be limited and/or nonexistent, nonprofit advertising such as this PETA advertisement leads one to believe that our involvement is greater than it may actually be. With that in mind, through a utilitarian perspective, most individuals will step forward when targeted by such manipulative marketing materials given that most people already possess the desire to do the ‘right thing.’ All that is left to do on the part of the nonprofit is create the compelling argument as to why their particular nonprofit should be supported over other like nonprofits. It’s essential to ask ourselves why it is necessary to use coercive force when advocating a cause that offers people the option to do what is, ostensibly a morally desirable action; A non-coercive model would ultimately achieve a more solid moral ends, while this would take a cultural paradigm shift regarding nonprofit marketing, it would be a step in the right direction in terms of results. By this I mean to say, while coercion may have ‘greater’ results in terms of a larger fundraising/volunteer/support base, using a non-coercive model the results would *actually* be greater, by making sure the individual’s morality is kept in tact.

According to O'Neill, and exemplified, through her metaphor regarding the mafia, "...coercion *operates on the will*, that it *has propositional content*, that it thereby *makes agents complicit...*"⁶⁰ This coercion is in full effect when discussing nonprofits because the 'will' is swayed towards the cause, the cause is 'proposed' to the individual—not forced, and those who end up subscribing to the cause end up as 'complicit' agents in the action itself. Nonprofits, through coercion, try to successfully eliminate "expression of agency"⁶¹ They try to make subscribing to them an unrefusable offer through a play on one's responsibility. They count on society's immorality as the bargaining chip for their coercion to function, whereas, the mafia, which relies on pure physical threats, if coercion fails. The aforementioned environment⁶² that mafia and crime organizations create is where the coercive force is in existence, but it is important to understand how this coercive environment comes to fruition. In essence, the storeowner had a multitude of options, one being to risk his store being vandalized again, if he chose against taking the mafia's 'security' offer. It becomes easy to hypothesize other options for the storeowner: leaving the city and opening a new store; installing a security system; try to negotiate with the mafia to reduce their fee. The beauty of the mafia example rests in the idea that the storeowner has thought of all these other alternatives, all of which the mafia trumps: they may cause harm to you if you leave; even if you have proof through your newly installed security system, they may have sway with the police; and they don't wish to negotiate their fee down due to their 'passively threatening' group persona. But realistically, many of these offers are very unrealistic because the storeowner's

⁶⁰ Onora O'Neill, "Which Are the Offers You Can't Refuse?," in *Bounds of Justice* (Cambridge, U.K.: Cambridge University Press, 2000). 89.

⁶¹ Ibid.

⁶² See 'Who Performs This Coercion?' paragraph: "Many mafia and crime organizations effectively create an environment for coercion to take place via the medium of threat or force."

livelihood is being threatened. Through this vantage point from political theory, it can be argued that in the same way, our livelihood through our morals, because of the actions nonprofits choose to take when soliciting us regarding their own moral missions, are being threatened.

This exact same coercive environment is created through the notion of tight spaces for nonprofits. Simply put, either you help the girl in the image, or the girl in the image starves. Here again the alternatives through which there may be an escape for the individual, but where nonprofits succeed is the creation of moral indebtedness that exists the moment their mission is presented to you via an advertisement such as in Figure 2. So a departure from their marketing material or an acceptance of their marketing material leaves one in a tight spot, to choose either breaks down the individual's moral sanctity in some way or another. The control that the Mafioso has in creating this coercive space is similar in depth and scope to the control that nonprofits have in creating similar tight space environments. The first step is that nonprofits make individuals complicit in the cause: "When you eat meat, she doesn't eat." The second step is that nonprofits provide agency, a way to alleviate said complicity: "Make the connection: Save animals and people." However this agency may or may not be true, but it is one route according to them by which the individual can escape the complicitness. Finally, nonprofits effectively limit options through coercive force by having control of all possible outcomes, in some sense, to use a chess metaphor; the individual is put in 'check,' courtesy of the nonprofit.

Where the mafia imposes the threat of literal destruction, the nonprofit inserts its own type of moralistic destruction on the individual, implicating them in acts of unspeakable and unimaginable moral depravity on a daily basis—a.k.a. the consumption of meat and apparent starvation of distant, unknown children. As O'Neill writes, "coercion is as skilled as well as risky

business, a matter of controlling rather than destroying victims.”⁶³ The moment one destroys a victim is when one loses the coercive backing that they built up to that point. Victims are destroyed when they realize they are being coerced and that they have a way out from the tight space. Of course if they don’t notice the coercion, which is more frequent than not, the true advantage for PETA becomes the almost simultaneous offer of redemption—to the coerced individual—the chance to change your ways and walk away from your position in a system of suffering: *Choose Vegan*.⁶⁴ However, the essence of coercion lies in the idea of tight spaces that this political theory brings with it. The discomfort or uneasiness that arises out of a coercive environment—tight spaces—which a nonprofit can create through manipulative marketing communication methods is exactly what this project seeks to eliminate from the nonprofit sector.

⁶³ Onora O'Neill, "Which Are the Offers You Can't Refuse?," in *Bounds of Justice* (Cambridge, U.K.: Cambridge University Press, 2000). 83.

⁶⁴ See Figure 2

4.0 COERCIVE TACTICS USED ON MORAL RESPONSIBILITY

Manipulated marketing communication methods targeted at the individual are immoral themselves. When nonprofits blame individuals for their supposed involvement in the creation of these issues, they neglect the larger collective social forces at play beyond the actions of said individuals. This brings up an important distinction between collective political responsibility and individual moral responsibility, or guilt, the latter of which puts us in a coercive tight space and wholly immoral. There is a difference between guilt and responsibility as explained by justice theorist Hannah Arendt, who “insists that moral and legal concepts such as guilt and blame should not be applied to entire groups or collectives.”⁶⁵ Lack of participation by individuals within a society when solving social ills does not constitute enough of a reason to label the whole collective society as guilty for these same ills. As Arendt argues, “Guilt, unlike responsibility, always singles out: it is strictly personal.”⁶⁶

Examples of nonprofit organizations being more efficient⁶⁷ without manipulative marketing communication methods invalidates the supposed necessity of another organization’s appeal to guilt.⁶⁸ Organizations, which use more ethical marketing methods, are simply ones that

⁶⁵ Iris Marion Young, *Responsibility for Justice* (Oxford: Oxford University Press, 2011), 78.; Arendt, “Collective Responsibility,” 43. Feinberg, Joel (1968). Collective responsibility. *Journal of Philosophy* 65 (21): 674-688. Arendt’s paper may be read independently from the presentation of Feinberg which was published in *The Journal of Philosophy* 65 (November, 1968), pp. 674-688. Arendt’s discussion is from *The Papers of Hannah Arendt* at the Library of Congress, container, 56.

⁶⁶ Ibid.

⁶⁷ While efficient should normally be understood as a more pragmatic idea of increased subscribers for PETA because of this marketing material, for the purposes of this paper, efficiency is articulated as a more ethical methodology being used; see Chapter 1 for definition of efficiency.

⁶⁸ However, this project does not see factual based emotional motivation as coercive, especially if it does not target individual moral responsibility

present the facts, the problems, the steps to fix the problems and the ideal desired outcomes and that generally make appeals to society at large.⁶⁹ When comparing Figure 3 below to Figure 2 in Chapter 3, one notices a stark difference in the methodology of the advertisements. The advertisement in Figure 3 articulates several ways through which crating is wrong, along with steps on how one can house train their puppy. The primary difference between the two advertisements is the depth of manipulation that exists in Figure 2 as compared to Figure 3. What makes Figure 3 a more preferable marketing material is that it includes steps and more knowledgeable information regarding the topics. What should be noted however is that Figure 3 still includes images that seek to motivate our emotions, but this motivation is not aimed at the individual but rather more generally and evenly. Of course, Figure 3 includes manipulation, however this manipulation is much less comparatively to the manipulation seen in Figure 2, which should be the goal for more of the marketing materials, seeing the possibility here. Furthermore understanding an organization such as the People for the Ethical Treatment of Animals' (PETA) standpoint should allow an understanding of PETA's burdens when it comes to getting individuals motivated about their mission. Lester Salamon's civic activism impulse describes PETA's need to motivate the individual more so than other organizations may need. For instance, Green Hope Orphanage (GHO) largely depends on charity, volunteerism while PETA needs to focus on activism. This should make clear the different approaches the two nonprofit organizations face when considering their marketing materials.

⁶⁹ Even if manipulative marketing communication methods are employed here, it should be considered as such at a more 'acceptable' level when juxtaposed with manipulative methods that pin our moral responsibility.



WHAT'S WRONG WITH CRATING?

- **No, a crate will not help a puppy learn to "hold it."** Puppies' bladders are not fully developed until they are 4 to 6 months old, so trying to force them to learn something that they are incapable of learning can backfire.
- **No, crates do not promote a feeling of security.** On the contrary, many dogs who are "crate trained" for long periods develop separation anxiety, depression, hyperactivity, and other types of anti-social behavior.
- **No, he doesn't "love" his crate.** He loves YOU. And he'll do anything to please you, including sitting behind bars, waiting patiently for you to free him.
- **No, a crate is not similar to a playpen, crib, or den.** A crate is a cramped, impoverished environment that prevents dogs from engaging in basic normal activities, such as looking out the window, walking around, and stretching out comfortably.

Using an exercise pen, gating off a puppy-proofed room, tethering your puppy to you, making arrangements with a dog walker during the day, putting in a doggie door, going home at lunchtime and not working late, providing interactive toys (such as Kongs), and deciding that your couch isn't more important than your relationship with your dog are all better options than a crate. But mostly, puppies and dogs just need consistent, attentive, knowledgeable training and care—just as children do—not warehousing in a crate.

No more denial! A crate is nothing more than a convenience device for busy humans—but it's not good for your dog. No animal on the face of the Earth "loves" being locked inside a cage, including your dog. If you still doubt it, go on—lock yourself inside a crate and see what you think.

For more information, visit
PETA.org



PEOPLE FOR THE ETHICAL TREATMENT OF ANIMALS • 757-622-PETA • PETA.org

WEL253 8/07

(Front Page Of Marketing Material)

HOUSETRAINING YOUR PUPPY

- **Housetraining a dog takes patience and time (and a good sense of humor helps, too!).** With understanding, a regular schedule of feedings and "bathroom breaks," and careful attention to the dog's body language, housetraining a dog can be a snap.
- **Establish a schedule as soon as you get the dog home.** Take the dog outside first thing in the morning, within a half-hour of eating or drinking, immediately after napping or playing, and right before bedtime. Have the dog sleep in your bedroom at night, so you will be alerted if he or she wakes up and needs to go outside. (Puppies, with their small bladders, often can't make it through the night without having to relieve themselves.)
- **When you take Fido outside, lead him to a designated area.** (It helps to reinforce the behavior if he can smell where he has gone before.) It may help to "get things going" if you take him for a walk and/or play an energetic game of fetch or chase while outside. After he has relieved himself (but not during the process, as this may distract him), give lots of praise and a tasty treat.
- **If Fido isn't inclined to heed the call of nature by the time you're ready to go back inside, keep a close eye on him.** If he starts sniffing around, whining, scratching the door, or acting agitated, whisk him back outside right away.
- **Remember that the muscles that control elimination do not develop in puppies until they are 4 to 6 months old.** In some dogs, it takes even longer. If the animal is older and has never been housetrained, was first paper-trained, or is a very small dog, housetraining may take longer.
- **Never strike, yell at, or otherwise reprimand dogs who have "accidents," as this will only confuse them and make them think that the act of urinating or defecating is bad.** Rubbing Fluffy's nose in it makes no sense to her whatsoever—she may even think you're trying to force her to eat her own waste! Punishment will only teach her not to eliminate in front of you, rather than teaching her to communicate her need to go outside—and that will make it harder to keep your house clean. Housetraining works best through prevention (by taking the dog out frequently) coupled with lavish praise for outdoor elimination.
- **Establish a consistent schedule of eating and bathroom trips.** Most dogs will show progress within a matter of days or weeks.

Good luck!

PETA

PEOPLE FOR THE ETHICAL TREATMENT OF ANIMALS • 757-622-PETA • PETA.org

(Back Page of Marketing Material)

Figure 3. PETA, *What's Wrong With Crating?*⁷⁰

⁷⁰ People for the Ethical Treatment of Animals (PETA). *What's Wrong with Crating?* PETA.

Of course, some nonprofits have realized that we as a society will succumb to the collective action problem, pushing off ‘good’ actions to others⁷¹ when we recognize that the responsibility to help a cause can be someone else’s problem. This can be why an organization like PETA, which has a larger draw from the civic activism and even the commercialism impulses, tries to target the individual moral responsibility⁷² versus targeting the collective political responsibility. It can be argued that this legitimizes the use of manipulative marketing communication methods which appeal to guilt because nonprofits have to overcome the distance between individuals and their missions. Then they must explain to each individual that it is their individual moral responsibility to care, this is problematic.

Consider Arendt’s example of Adolf Eichmann and German citizens in the aftermath of the Holocaust to further understand the subtleties between the types of responsibilities. It can be said that German society should be held responsible for the Holocaust, because the excuse that “[Eichmann] has acted as many others [German citizens] would have done if they had been in his place—believing in the Nazi Party, supporting its leaders, obeying directives that came down to him and thus responsibly doing his job.”⁷³ However, Arendt says, “No matter through what accidents of exterior or interior circumstances you were pushed onto the road of becoming a criminal, there is an abyss between the actuality of what you did and the potentiality of what others might have done.”⁷⁴ In other words, you are guilty for what *you* do, not what *society* potentially does. This moral responsibility, the same that Eichmann had in his involvement with the

⁷¹ This is also known as the ‘Free-Rider Effect’

⁷² See Figure 2

⁷³ Arendt, Hannah. *Eichmann in Jerusalem: Report on the Banality of Evil*. New York, NY: Penguin Books, 2006. 278.; Iris Marion Young, *Responsibility for Justice* (Oxford: Oxford University Press, 2011). 77.

⁷⁴ Arendt, Hannah. *Eichmann in Jerusalem: Report on the Banality of Evil*. New York, NY: Penguin Books, 2006. 278.

Holocaust, was questioned because of his direct influence and choices regarding the lives lost. But through their inaction during the Holocaust, the German citizens were held only politically responsible according to Arendt. Young's understanding of the German citizenry is an important medium by which we can understand particular audiences and their responsibilities in particular situations. One simply cannot take advantage of another's moral responsibility due to their inaction—one can however take advantage of their political responsibility as individuals who are members of the nation or political community in question.

The essence of the illustration that Young creates through Arendt's descriptions regarding the German citizenry creates a powerful political theory for the purposes of this project. It is one thing for me to continue eating meat in spite of seeing the girl in the marketing material in Figure 2 seen in Chapter 3, it is another thing for me to individually directly take away the food from that girl. In the example above, for the German citizens, it's understood that one cannot blame the German citizen's moral responsibility, but questioning their political responsibility for being irresponsible or negligent for the, “actions or things done by specific agents in the name of the nation or polity [which they resided in],”⁷⁵ seems more appropriate.

The idea of involuntary membership within a group, like that of the German citizenry, helps isolate key differences between political and moral responsibility. When discussing the obligation to support nonprofits, one should be mindful to not let their moral responsibility be swayed but rather their socially collective political responsibility. Arendt helps distinguish this guilt within an

⁷⁵ Iris Marion Young, *Responsibility for Justice* (Oxford: Oxford University Press, 2011), 78.; Arendt, “Collective Responsibility,” 45. Feinberg, Joel (1968). Collective responsibility. *Journal of Philosophy* 65 (21): 674-688. Arendt's paper may be read independently from the presentation of Feinberg which was published in *The Journal of Philosophy* 65 (November, 1968), pp. 674-688. Arendt's discussion is from *The Papers of Hannah Arendt* at the Library of Congress, container 56.

individual's responsibility—whether that be their political or moral responsibility. She says that “(1) I am responsible for what I have not done, and (2) the reason for my responsibility is my membership in a group which no voluntary action of mine can dissolve.”⁷⁶ Thus, it is one thing for an organization to use manipulative marketing communication methods as an individual via an appeal to political responsibility; it is another thing to rely upon the individual's moral responsibility. This results in an exchange of morals for the individual. Either they must choose to be accountable for not supporting the organization due to their recognition of the manipulation in use, or they must choose to be morally responsible for succumbing to the manipulative communicative marketing ploys that the nonprofit used to get their subscription and general support of their mission.⁷⁷

The biggest issue for nonprofits becomes, the avoidance of responsibility by the individual. Reacting to this avoidance of responsibility through manipulative marketing communication methods can often be a rational response by nonprofits, ultimately, so that they can make the individual care via their moral responsibility, not just society's political responsibility.

Young differentiates Arendt's four relationships that persons or agents had in relation to the Holocaust. Those are: “(1) Those who are guilty of crimes; (2) Those who are not guilty of crimes, but who bear responsibility because they participated in the society and provided the guilty agents with at least passive support that undergirded their power; (3) Those who took efforts at preventing some of them or through forms of withdrawal; (4) Those who publicly opposed or resisted the wrongful actions.”⁷⁸ The one that is of most interest is relationship type (2) because it

⁷⁶ Ibid.

⁷⁷ What must also be acknowledged is the subset of individuals who don't realize that they are within a coercive tight space

⁷⁸ Iris Marion Young, *Responsibility for Justice* (Oxford: Oxford University Press, 2011). 81.

highlights an avoidance of responsibility—the individuals who contribute to injustice unknowingly, indirectly and through alienated means.

Passive support can be idealized even by inaction. Therefore those who does not actively fight against the injustices nonprofits fight against, belong in Young's (2) relationship type. Young articulates that we have political responsibility—as the second group did during the Holocaust—through simple virtue of membership in a community, that community being the United States. To assert once again that the membership in this community means that manipulative marketing communication methods should only be used against political responsibility of the collective nation, not the moral responsibility of the individual. Moral responsibility does not apply for the lack of participation by the second group, however political responsibility always can apply according to this theory.

To flesh this out even further, the German youth serve as an audience who had no part and exemplify the essence of the relationship type (2). After the Holocaust, the youth felt guilty for Nazi crimes even though their involvement was completely nonexistent. Arendt posits that, “These youth are indulging in ‘cheap sentimentality’ rather than the more difficult and dangerous work of politics.”⁷⁹ But the previous distinction between guilt and responsibility would suggest that those youth who were not a direct causal part of the Holocaust, and therefore are not guilty but moreover held responsible, specifically, held politically responsible. A nonprofit's manipulative marketing communication methods on an individual are unjust when they pin the individual's moral responsibility—through an assertion that they are guilty—instead of manipulating them solely on

⁷⁹ Arendt, Hannah. *Eichmann in Jerusalem: Report on the Banality of Evil*. New York, NY: Penguin Books, 2006. 159.

their political responsibility. Young says, “Although they [the German youth] are part of the same society, and may have been aware of some of the actions of those who are guilty but still did nothing to protest such actions, they cannot be justly accused, tried, and sentenced in any way.”⁸⁰ With a grounding in this theory, one can understand that nonprofits too cannot accuse an individual's moral responsibility—resulting in guilt—by employing manipulative marketing methods to their causes. Rather, they must go after the political responsibility, which doesn't pertain directly to the individual's morality.

Ultimately, moral responsibility blames the individual with guilt they did not actually bring upon themselves, but arose due to their passivity or inaction in a society. If nonprofit organizations did not rely upon manipulatively taking advantage of the moral responsibility, such as forcing the notion that individuals have an individual responsibility (a moral guilt) about subscribing to their causes but rather focused on political responsibility an individual has, this exchange of morals that occurs would be eradicated when subscribing to nonprofits. In some sense the tight space that is created would dissipate because individuals would not be individually guilty and would have some sort of exit from having moral burden. In other words those responsible for nonprofit marketing would be honest when advocating their causes not relying on our false sense of moral guilt but focusing rather on the political action we need to collectively take rectify the situation⁸¹. From this point onwards when I speak of ‘responsibility’ it will be in the moral sense unless explicitly stated. This is because the current manipulative marketing communication methods, I argue, used by nonprofits attack the moral nature of an individual. This attack on the moral nature is therefore

⁸⁰ Iris Marion Young, *Responsibility for Justice* (Oxford: Oxford University Press, 2011), 86.

⁸¹ This situation being whatever justice driven ends the nonprofit may seek.

unjust and should not be taken advantage by nonprofits who may seek moral outcomes. The mentality of a nonprofit's marketing team should of course be passionate about their specific mission but also indicate to their potential subscribers that they are not morally responsible, but rather a deeper political responsibility is being sought from individuals. The end goal for the nonprofit marketer's should not be sacrificing their moral sanctity as an organization and also the moral sanctity of the individual subscribing to their mission.

5.0 NONPROFIT COERCION LITMUS TESTS, A DUAL CASE STUDY

While there are many nonprofits to choose from, the focus of this project is not regarding specific nonprofits and their particular missions or visions but rather to show the dynamics of coercion existing in wide and varying cases within the nonprofit sector, both locally and globally. The depth and scope as to which these instances of manipulated marketing communication methods are occurring are different when looking at Lester Salamon's four impulses, volunteerism, civic activism, professionalism, and commercialism. All four impulses play an integral role in grasping a basic understanding regarding nonprofits and why varying depths of manipulated marketing communication methods may exist.

In brief, a civic activism oriented nonprofit, like the People for the Ethical Treatment of Animals (PETA), requires more manipulated marketing communication methods due to its objective of having to do more convincing for its subscribers, in a much different way than say other nonprofits pulled more by one of the other three impulses. PETA as mentioned previously under the definition of the civic activism impulse must attempt to mobilize individuals based on social and political pressure to alter the structures of power and correct the imbalances of opportunity for animals. Whereas, Green Hope Orphanage Incorporated (GHO), pulled by a greater voluntaristic impulse in comparison, may need less manipulated marketing communication methods because there is a lack of focus regarding changing social and political pressure.

The nonprofit sector at large has many varying types of organizations. For the purposes of this research regarding morals specifically, the quantity of nonprofits did not matter, more importantly, however, was the type and scope of the nonprofits to show that the same dynamic of

manipulated marketing communication methods being evident throughout different organizations that are both defined under the umbrella term: “nonprofit.” Much of the research originated out of personal experience and immersion into these nonprofit entities by the principal researcher. However, this project seeks to remove the principal researcher from much of the analysis to develop a truer picture regarding the nonprofits in question. The immersive process allowed a fuller understanding of the nonprofit’s culture and rationale when making much of the decision-making regarding marketing materials. This largely experiential understanding seeks to isolate the idea that regardless of the nonprofits in question, individual staff and executive teams, who are people, are behind this decision making. Ultimately, to get a full understanding of the nonprofits, an outsider’s perspective would not have sufficed, as that is only a portion of the larger picture behind why the manipulated marketing communication methods were used.

This research specifically focuses on two nonprofit examples, GHO, and PETA. The goals of this joint case study that looks at both GHO and PETA is to show manipulated marketing communication methods existing in two very different nonprofit organizations at varying levels. The end goal being to place these nonprofit’s marketing methods in a theoretical context regarding the notion of coercion and more specifically the idea of tight spaces. Furthermore, the goal of this case study ultimately was not to isolate manipulated marketing communication methods being used by multiple nonprofits. Rather, the goal is to show this manipulation being unnecessary, whether that be an activist-oriented nonprofit, or a volunteer-based nonprofit. The research is not focused in evaluating the missions of either organization, but rather on a more ethical level of analysis, this analysis resting in addressing types of content within the marketing materials.

5.1 METHODOLOGY FOR CASE STUDY

The focus of the case studies will largely be content analysis and marketing analysis, however, it is very important to understand the culture and environment within the nonprofits before moving into their particular marketing materials. A brief section regarding the environment and peculiarities in each nonprofit will precede the content analysis and help to inform the reader and close the gap between this project and the actual case experience.

This research focuses on isolating instances of coercion that are evident in any nonprofit organizations marketing strategy. Many of the marketing strategies nonprofits use whether they are through, flyers, pictures, videos, websites or other mediums, employ some level of manipulation as defined previously.⁸²

Robert D. Benford and David A. Snow created a function for core framing analysis⁸³ in 1988, which focuses on how supporters are mobilized. Frames are necessary in the mobilization process of individuals or entities and work to change beliefs, ideals, values or goals into unified action. These three framing techniques focus on the diagnostic, prognostic or motivational content within materials, specifically for this case, marketing materials used by nonprofit organizations. In Figure 4, below we notice key points that place certain content as either one of the three types of framing.⁸⁴

⁸² See Chapter 4: Coercive Tactics Used On Moral Responsibility

⁸³ Benford, Robert D., and David A. Snow. "Ideology, Frame Resonance, and Participant Mobilization." *International Social Movement Reserves*, 1988, 197-218.

⁸⁴ Note, "Benford and Snow do not conclude that all three framing tasks are necessarily separate, as it is likely that diagnostic frames, prognostic frames, and motivational frames sometimes overlap." [Shoemaker, Erik M. "Framing Processes And Collective Action Responses: Organizing Efforts Against Anti-Undocumented Immigrant Ballot Initiatives In California And Arizona." Thesis, The College of Wooster, 2007. www3.wooster.edu/polisci/IS/shoemaker.pdf. 17.]

Figure 5: Core-Framing Tasks

Diagnostic Framing:
<ul style="list-style-type: none">• Identifying a problem and its attributes• Focuses blame and responsibility on a certain subject
Prognostic Framing:
<ul style="list-style-type: none">• Articulates a solution to the problems addressed in diagnostic frames• Provides a rationale for the articulated solution and refutes the logic of opponent solutions (also known as counter-framing)
Motivational Framing:
<ul style="list-style-type: none">• Provides a rationale for engaging in collective action• Construction of appropriate vocabularies of motive

*As described by Benford and Snow (Benford & Snow, 2000: 616, 617).

Figure 4. Shoemaker, *Figure 5: Core-Framing Tasks*⁸⁵

Aside from what is listed in the chart for each type of framing, each type of framing is associated with the other as well. For instance, Diagnostic Framing seeks to show problems and the identification of issues. Connected directly with this type of framing is often Prognostic Framing which seeks to show solutions directly to those problems. Motivational Framing, involves direct motivation in essence, but can be rooted in persuading individuals or entities regarding the diagnosed problem or issue needing to be addressed.

Both nonprofits, PETA and GHO have some medium of marketing material that can be analyzed. While the two types of marketing materials for the organizations may not be the same, it should be understood that this project seeks to draw comparative analysis between the marketing materials to provide an understanding of which framing type is being by the nonprofit. The end goal for nonprofits being, a shift in the ways individuals are influenced regarding a nonprofit's

⁸⁵ Benford, Robert D., and David A. Snow. "Framing Processes and Social Movements: An Overview and Assessment." *Annual Review of Sociology* 26, no. 1 (2000): 611-39. doi:10.1146/annurev.soc.26.1.611.

specific mission to achieve a more equitable system that avoids motivational framing, or more particularly coercive tactics toward an individual's moral responsibility.

5.1.1 PRACTICAL LIMITATIONS

The unique funding opportunities allowed me to seek an internship at the People for the Ethical Treatment of Animals (PETA) in Los Angeles, California along with a research opportunity in Arusha, Tanzania doing research work along with volunteering through Green Hope Orphanage Incorporated (GHO). In essence, these opportunities gave me a chance to immerse myself in two very unique and different nonprofit organizations which provided me with a foundation behind why certain marketing methodologies—specifically marketing communications—were being used to meet the two nonprofit's specific ends. The value of this immersive experience as opposed to a research structure that was more based on surveying a larger quantity of nonprofits rested in the fact that I was a political theorist first, and the variance of nonprofits didn't matter to the theory I was trying to motivate. Rather, the goal was to display my theories occurring in two very different nonprofit organizations to illustrate the idea that this could occur in a varying range of nonprofits. PETA specifically, was an organization I chose due to their admittance⁸⁶ of using controversial tactics. This immersion opportunity immediately seemed like a chance for me to get a sense of the cultural perspective behind much of the nonprofit marketing methodologies used by PETA to provide a better-informed opinion when analyzing the marketing materials. GHO was a unique volunteering opportunity that I received due to fellow colleagues

⁸⁶ "Why Does PETA Use Controversial Tactics?" PETA. Accessed April 19, 2014. <http://www.peta.org/about-peta/faq/why-does-peta-use-controversial-tactics/>.

involvement in the nonprofit and the depth and understanding I would receive at a more personal level as compared to PETA. This personal level of understanding from GHQ was due to the size of the nonprofit's staff being around 10 volunteers and a 3 member executive team as compared to the hundreds of PETA employees and larger executive team that composed the organization. The immersive experiences allowed me to have an understanding that was necessary as a political theorist when making claims about morality that I would not have received had I just performed marketing analysis removed from either nonprofit as solely an external observer may have.

5.2 PEOPLE FOR THE ETHICAL TREATMENT OF ANIMALS

PETA a familiar animal rights organization to many individuals worldwide and is popularly known for its unique—or sometimes controversial—ad campaigns and unusual marketing tactics. As a US based nonprofit, PETA's focus rests in four main areas, “on factory farms, in the clothing trade, in laboratories, and in the entertainment industry,”⁸⁷ along with other animal rights or welfare issues for any animal. Aside from PETA's advertising and marketing mediums, the organization also has public education, legislative pursuits, corporate affairs work, a cruelty investigation department and animal rescue.

⁸⁷ "About PETA." PETA.org. Accessed March 14, 2014. <http://www.peta.org/about-peta/>.

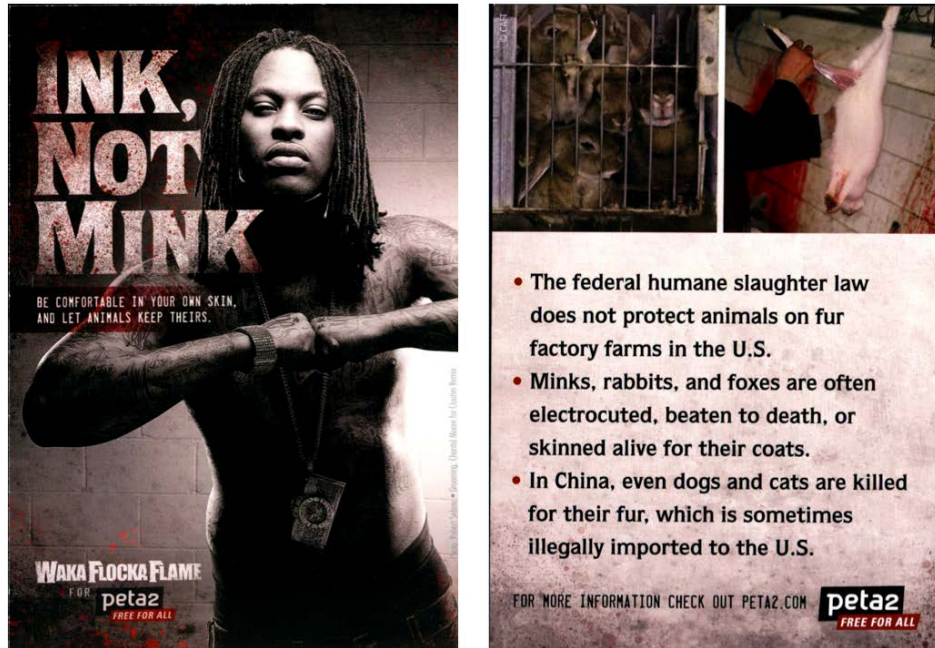


Figure 5. PETA, *Ink, Not Mink*⁸⁸

PETA's Los Angeles office had the extra ability to focus on celebrity ad campaigns because of its location near much of the film, television and music industries. This location serves for countless celebrity ad campaigns and youth outreach through PETA2 a youth division that focuses on youth outreach and activism. Los Angeles, the location for one of PETA's offices includes a large animal rights and vegan community in comparison to the rest of the United States, is a strategic move on the part of the nonprofit. Particularly so when looking at marketing materials such as the one above in Figure 5 which focuses largely on celebrity appeal, aligning getting tattoos as being more ethical or the better route than wearing mink fur. Ad campaigns such as this one and many others were created to popularize animal rights in the eyes of those receiving such information through such

⁸⁸ People for the Ethical Treatment of Animals (PETA). *Ink Not Mink*. PETA.

things like celebrity appeal. This, and examples like Figure 2, give a grasp to the reader of the type of methodologies this civic activist organization needs to use to achieve their ends.

5.2.1 THE MARKETING MATERIALS

Using Benford and Snow's framing types⁸⁹, an analysis of PETA's marketing materials allows an accurate understanding of which framing methods are used within the content of their advertisements. Within this section, analysis of over 50 pieces of physical marketing material, available at PETA for supporters, and the general public will be defined as Diagnostic, Prognostic or Motivational. The methodology through which this will occur is by measuring area (cm²) of the material that is one of the three types of framing listed in Figure 4 above. With the different areas defined as one of the three framing tasks, the percentage of each type of framing will be listed to further understand what the intent of each marketing material is.

For instance, the marketing material in Figure 2, as an example, helps in providing an understanding of how the rest of the marketing materials were analyzed. The front side of the marketing material is an image of a girl, presumably in a third world country that does not have a means of acquiring their own food/sustenance with a connection made to veganism alleviating that problem. The back page of the marketing material is densely filled with informational material, images of animals and ways in which individuals can get involved. The aesthetic qualities of the

⁸⁹ This framing methodology could be used to contrast with other notions such as peer pressure or others within behavioral economics, however this project will not focus on those angles at this point, this could be an area for further exploration

ad are also important during analysis, however for the purposes of this project the focus will largely rest on visible content. But for clarity, the marketing material is printed on glossy paper with high-resolution photography, this should be understood as motivational framing as it appeals to ‘vocabularies of motive’⁹⁰ as put in Figure 4, or more specifically, the more aesthetic qualities are trying to persuade the individual.

To begin analysis, as said above, the front page of the marketing material, which depicts a girl from a less privileged country, is motivational, as its intent seems to appeal to an individual’s emotion. The front page includes the statement: “When You Eat Meat She Doesn’t Eat,” which is meant to imply that the individual’s lack of veganism correlates to greater injustices beyond animal welfare and animal rights. However, the back page of the marketing material explains the correlation between the costs of producing animal products over plant-based foods and how this directly affects the lack of food available to less privileged populations. Additionally, a graphic on the right side of the back page depicts the silhouette of an obese individual next to a thin individual, that reads: “While 60 percent of the grain grown is fed to farmed animals to produce a small amount of meat...millions of people who could have eaten that grain die of starvation from lack of food.”⁹¹ This paints a clear picture to the individual by diagnosis of the problem, telling the individual that their personal involvement with purchasing meat, directly affects another life, potentially the life of the person pictured on the front of the flyer. Moreover the back page includes prognostic information that allows the recipient of the information to act on the problem that was diagnosed by eating more plant based foods and contacting PETA for more information via text

⁹⁰ By ‘vocabularies of motive’, Benford and Snow are thought to mean, that language, which get the individual or group motivated

⁹¹ See Figure 2 or 6

messaging, visiting the website or a phone call. Now that the main dynamics from this marketing material have been drawn out, the actual content analysis and types of judgments as to what type of framing is evident in the marketing materials will occur.

Moving into the content analysis portion Figure 5 helps in understanding the process by which the rest of the marketing materials were assessed. Manipulated marketing communication methods are used again and again throughout the nonprofit sector, while it may seem greater in some instances and less prevalent in others, it still exists at any scale in the most subtle ways. Through this project I wish to define the specific instances in motivational framing as synonymous with the manipulated marketing communication methods specifically when dealing with nonprofits that use such framing against our moral responsibility.

Within this particular marketing piece, if we look to Figure 6 the process by which types of framing were judged are visible. While this is a subjective task, dependent upon the individual receiving the marketing materials, each piece has been judged through the same level of scrutiny to assure objectivity. But to understand, let's take Figure 6 as an example to see how each was judged and assessed a particular framing type. The front side of the marketing piece measured at a total area of 303.8 cm² and was judged as 100% motivational. The back page of the marketing material differed from the front side by including more prognostic and diagnostic framing types. The total area on the back page, which was also 303.8 cm², included less motivational framing, with a total 47.57 cm² of the 303.8 cm² or 16% in total. The prognostic information on the marketing material was 63.68 cm² of the total 303.8 cm² or 21%. Finally, the diagnostic framing was 192.55 cm² of the 303.8 cm². So, holistically, while this marketing material does provide information and diagnose the problem, a majority of its content is devoted to motivational framing that focuses more on motivation *or* manipulated marketing communication methods.



Total Area
 (Front): 303.8 (cm²)
 (Back): 303.8 (cm²)

Figure 6. PETA, When You Eat Meat, She Doesn't Eat – Content Analysis

Table 1 seeks to illustrate the process by which the marketing material was analyzed in Figure 6.

Using a ruler, the measurements and total areas were taken of all the diagnostic, prognostic and

motivational types of framing, granted, there was some percent error due to negative space being a difficult criteria to judge. Below in the table itself the marketing material in Figure 6 was assessed separately for both its back and front pages. Then the totals were added up to yield the percentages of diagnostic, prognostic, and motivational framing for the marketing material as a whole, as visible in Table 2, line 55.

Table 1. PETA – Marketing Materials, *When You Eat Meat She Doesn't Eat*

PETA - Marketing Materials	Total Area (CM ²)	Diagnostic (CM ²)	Prognostic (CM ²)	Motivational (CM ²)	Diagnostic %	Prognostic %	Motivational %
When You Eat Meat She Doesn't Eat - Back	303.8	192.55	63.68	47.57	63%	21%	16%
When You Eat Meat She Doesn't Eat - Front	303.8	0	0	303.8	0%	0%	100%

While this is but one example of marketing materials analyzed, 60 random pieces of marketing materials ranging from stickers, tattoos, bumper stickers, flyers, posters, and brochures which make the spread of materials that were analyzed through this project. Within Table 2 it is visible that a vast majority of PETA's marketing materials were on the motivational end. However, it should be noted that the motivational not only takes into account instances of moral responsibility—engaging the individual—at the more personal coercive level, but also aesthetic appeal, celebrity appeal, colors and controversial images. While some controversial images were more diagnostic, others were clearly there to elicit a emotional response, thus defined as motivational. Figure 7, is another example of the content analysis process on a less motivational piece of PETA's marketing material, a more preferable form of marketing arguably.

Table 2. PETA – Marketing Material – Content Analysis ⁹²

PETA	Marketing Materials	Total Area (CM ²)	Diagnostic (CM ²)	Prognostic (CM ²)	Motivational (CM ²)	Diagnostic %	Prognostic %	Motivational %
1	A Chained Dog Can Only Watch As Life Goes By...	1556.6	0	636.9	919.705	0%	41%	59%
2	Animal Testing Breaks Hearts	607.6	105.42	99.5	402.68	17%	16%	66%
3	Animals Don't Smoke	600.48	104.1	70.98	425.4	17%	12%	71%
4	Armani's Ultimate Fashion Victim's	607.6	155	77	375.6	26%	13%	62%
5	Being Boiled Hurts	399.28	92.8	34.3	272.18	23%	9%	68%
6	Cats and Dogs Need Your Help	607.6	174.25	123.05	310.3	29%	20%	51%
7	Cruelty Free Shopping Booklet	487.72	57.39	341.76	88.57	12%	70%	18%
8	Cruelty Is Not Entertainment	403.62	124.62	37.2	241.81	31%	9%	60%
9	Fashion Forward	607.6	150.12	86.89	370.59	25%	14%	61%
10	Flesh Is For Zombies	399.28	55.2	27.6	316.48	14%	7%	79%
11	Foie Gras	399.28	103.5	45.81	249.97	26%	11%	63%
12	Friend's Don't Chain Friends Sticker Set	220.32	0	0	220.32	0%	0%	100%
13	Fur Free and Fabulous	607.6	167.63	34.65	405.32	28%	6%	67%
14	Fur There's No Excuse	399.28	92.61	43.24	263.43	23%	11%	66%
15	General Animals Are Not Ours	1522.2	399.76	189.2	933.24	26%	12%	61%
16	Give Turkeys A Reason To Give Thanks	619.12	82.63	81.2	455.29	13%	13%	74%
17	Go Vegan And Save 100 Animals	607.6	145.16	27.8	434.64	24%	5%	72%
18	Going Vegan A Winning Formula For Athletes	607.6	0	230.74	371.91	0%	38%	61%
19	Help Animals By Shopping Cruelty Free	607.6	322.13	50.28	235.19	53%	8%	39%
20	I Am Not A Nugget	607.6	167.28	58.32	111.65	28%	10%	18%
21	I'm An Ele-Friend Sticker Set 1	440.64	167.28	58.32	381.97	38%	13%	87%
22	If You Wouldn't Eat Your Dog...	1213.03	605.43	303.8	303.8	50%	25%	25%
23	Imagine Having Your Body Left To Science	607.6	134	76.45	370.15	22%	13%	61%
24	In Case of Emergency - Sticker	170.24	0	0	170.24	0%	0%	100%
25	Ink Not Mink	326.26	66.5	31.78	227.88	20%	10%	70%
26	Kentucky Friend Cruelty	1195.4	134	204.73	856.87	11%	17%	72%
27	McCruelty	607.6	82.28	70.04	448.28	14%	12%	74%
28	Meat's Not Green	607.6	217.75	27.55	362.3	36%	5%	60%
29	PETA 2 - Sticker	180.5	0	0	180.5	0%	0%	100%
30	PETA 2 Meats Not Green	597.7	85	72	440.7	14%	12%	74%
31	PETA 2 Sticker Set	440.64	0	220.32	220.32	0%	50%	50%
32	PETA Sticker Set 2	440.64	0	220.32	220.32	0%	50%	50%
33	PETA 2.com (Boys) - Sticker	180.5	0	0	180.5	0%	0%	100%
34	PETA Kids Sticker Set	440.64	0	220.32	220.32	0%	50%	50%
35	PETA Pack Brochure	791.2	189.05	42.9	559.25	24%	5%	71%
36	PETA Decal	62.41	0	0	62.41	0%	0%	100%
37	PETA Pack Tatoo	47.88	0	11.97	35.91	0%	25%	75%
38	Powered By Tofu - Sticker	102.01	0	0	102.01	0%	0%	100%
39	Ringling Brothers Flyer	607.6	42	28.5	537.1	7%	5%	88%
40	Save Me Be Fur-Free	399.28	71.81	94.35	233.12	18%	24%	58%
41	Skinned Alive	448.29	70.32	0	379.728	16%	0%	85%
42	Speaking Up For Seals	607.6	113	72.5	422.1	19%	12%	69%
43	Spotlight on Compassion	607.6	0	30.58	577.02	0%	5%	95%
44	Stop Military Trauma Training	399.28	87.36	57.96	253.96	22%	15%	64%
45	Stop The Seal Slaughter	607.6	112	100.4	395.2	18%	17%	65%
46	Think Before You Eat	607.6	135.11	72.28	394.07	22%	12%	65%
47	Too Hot For Spot	591.84	226.87	160.29	204.68	38%	27%	35%
48	Too Hot For Spot - Bumper Sticker	269.67	135.1	32.22	102.35	50%	12%	38%
49	Torture For Sale	399.28	95.08	75.44	228.76	24%	19%	57%
50	Vegan Starter Kit Bumper Sticker	269.67	0	269.67	0	0%	100%	0%
51	We Are Not Nuggets Poster	599.85	0	4	595.85	0%	1%	99%
52	What's Wrong With Crating?	1199.7	663	112.9	423.9	55%	9%	35%
53	What's Wrong With Pet Food?	590.96	50.73	482.93	57.3	9%	82%	10%
54	What's Wrong With Wool?	607.6	224.66	56.2	326.74	37%	9%	54%
55	When You Eat Meat She Doesn't Eat	607.6	192.55	63.68	351.37	32%	10%	58%
56	Where Does Donna Karan Stand on Fur?	399.28	128.5	66.24	204.54	32%	17%	51%
57	Why Rodeos Are So Cruel	399.28	105.85	46.56	246.87	27%	12%	62%
58	Wondering About A Vegan Diet?	1195.4	0	708.25	487.15	0%	59%	41%
59	Would You Dissect Her?	607.6	133	106	368.6	22%	17%	61%
60	Zoos Caged Cruelty	1191.1	486.11	197.8	507.19	41%	17%	43%

⁹² For a breakdown of the front and back pages of each marketing material visible in Table 2 please see Appendix A

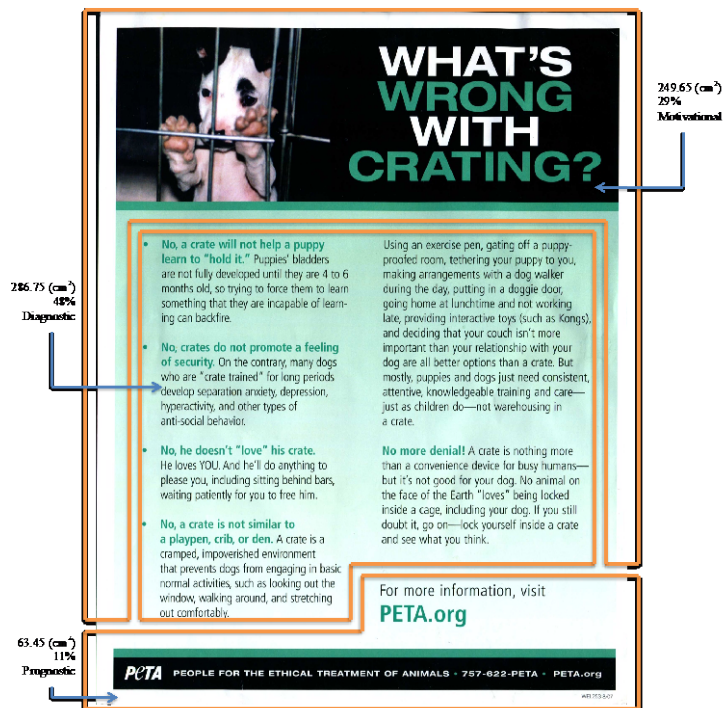
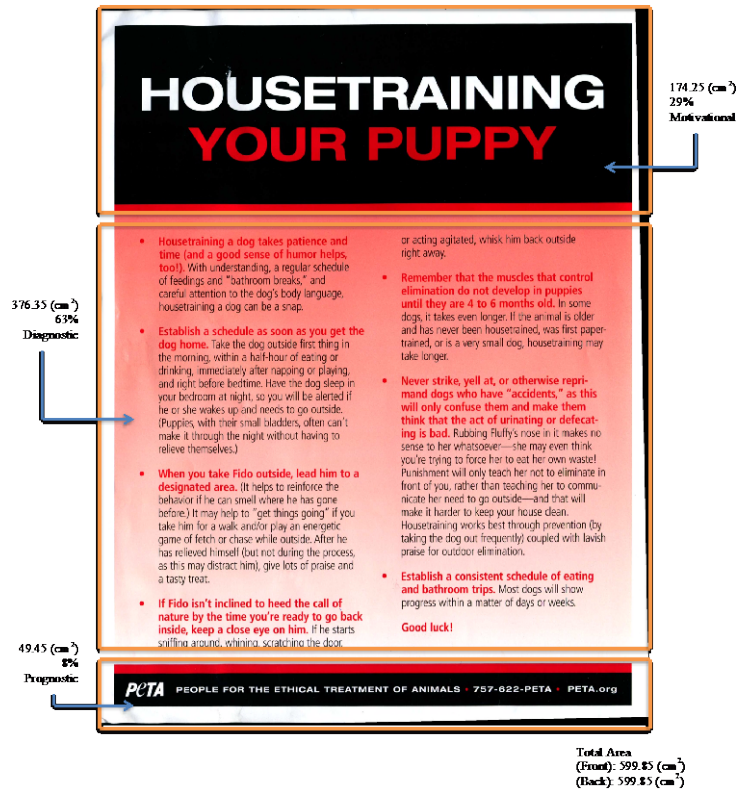


Figure 7. PETA, What's Wrong With Crating? – Content Analysis

Figure 7 seeks to isolate, just as in Figure 6, the types of framing taking place, whether that is diagnostic, prognostic or motivational. In Figure 7 we notice varying types of tips and lessons for what PETA believes is an incorrect practice: crating coupled with the back page, which includes information for how to train a puppy. This piece of marketing material uses a lot of diagnostic framing coupled with how the individual can respond through more prognostic framing. However, motivational framing is still very evident as well, through images and the use of the rhetorical question in the marketing material title.

Table 3. PETA – Marketing Materials, *What’s Wrong With Crating?*

PETA - Marketing Materials	Total Area (CM ²)	Diagnostic (CM ²)	Prognostic (CM ²)	Motivational (CM ²)	Diagnostic %	Prognostic %	Motivational %
What's Wrong With Crating? - Back	599.85	376.25	49.45	174.25	63%	8%	29%
What's Wrong With Crating? - Front	599.85	286.75	63.45	249.65	48%	11%	42%

In Table 3 notice the amount of diagnostic (and prognostic if added to diagnostic) framing that exceeds the amount of motivational framing on both the front and back pages of the marketing material. Table 2, line 52, shows the total amount of framing in total for the marketing material’s back and front pages. The percentages for the marketing material are 55% diagnostic, 9% prognostic and 35% motivational. This, when compared to the marketing material in Figure 6 is an extremely different approach using much less motivational framing all in all.

5.3 THE GREEN HOPE ORPHANAGE INCORPORATED

Green Hope Orphanage Incorporated (GHO), started by two University of Pittsburgh students, Robert Snyder and Pooja Patel in conjunction with local mother, teacher and now headmistress, Harriet Joel. The orphanage’s main goal is to “give a local, affordable, and sufficient education to

the children of Olgilai.”⁹³ Olgilai is a small village located outside of Arusha a popular tourist city located in Tanzania, Africa. Maasai villagers whose children have little access to pre-primary education populate the village. Many children who are of age to enter primary school in the village attend government primary schools due to low income, which are often overcrowded and underfunded. The headmistress, Harriet Joel, has hired three teachers who teach classes and help to run the orphanage as well. As of the summer of 2013, the orphanage served about 40 students ranging from ages 3 to 7 years of age. The ultimate goal of the orphanage rests in stopping the systemic lifestyles caused by underfunded and overcrowded educational spaces leaving many children in the village disadvantaged when it comes to their futures. GHO seeks to create a foundation upon which continued success is possible for children beyond their pre-primary educations.

The primary goal of including a section on GHO is to illustrate the coercion taking place in the more voluntaristic-oriented impulse nonprofits as well. While the GHO when juxtaposed with PETA for instance may be an unusual comparative analysis. Both nonprofits do use marketing materials to get to their individual mission’s ends, therefore some comparative analysis can take place.

⁹³ "Green Hope Orphanage - About Green Hope Orphanage." Green Hope Orphanage - About Green Hope Orphanage. Accessed March 27, 2014. <http://www.greenhope.us/about>.

5.3.1 THE MARKETING VIDEO

One major component for the orphanage to receive funding and donor support is a video⁹⁴ produced after each trip. Within the summer of 2013 video, the goal was to get funders to understand the need and the key component of self-sustainability. The outgoing and incoming presidents along with some input from volunteers decided the content of the video. The layout of the video itself is a series of statements by the founders, officers and volunteers describing the vision and mission of GH0 along with video clips and photos of the children and headmistress. While the nonprofit itself remains in its infancy, it still serves as a prime example of manipulated marketing communication methods being used even at this small scale.

The focus of the video analysis again circulates around Benford and Snow's core framing tasks as described in Figure 3. This section seeks to point out instances of diagnostic, prognostic and motivational framing, by measuring what types of framing are witnessed in each second of the 3:59 minute video. Below a transcript of the video coupled with the type of framing that is occurring is listed. Note that the transcript includes images and visuals in brackets and each time stamp is associated with a different scene in the video. Within the video there are non-changing scenes, all scenes are of one particular instance; this makes the framing analysis more succinct and clear. Some lines will include screenshots directly from the video to better illustrate the scene and show different forms of framing occurring. The best possible suggestion to get a more holistic understanding is to watch the video itself, it can be found in Footnote 54.

⁹⁴ *Green Hope Orphanage*. Performed by Green Hope Founders, President and Volunteers. Youtube.com. June 12, 2014. Accessed March 27, 2014. <https://www.youtube.com/watch?v=la46Lccf-48>.

Transcript of “*The Green Hope Orphanage*” Video [3:59 Minutes]

[0:00 to 0:02] - Video shot of students/volunteers/teachers: “Welcome to Green Hope” (Music fades in – Artist: El Ten Eleven, Transitions) – *Motivational*

[0:03 to 0:08] - Image of school name – *Motivational*

[0:09 to 0:11] - Image of volunteers with students – *Motivational*

[0:12 to 0:15] - Image of volunteer with student – *Motivational*

[0:16 to 0:19] - Image of volunteer with student – *Motivational*

[0:20 to 0:23] - Image of volunteer with student climbing pole – *Motivational*

[0:24 to 0:27] - Image of volunteer with students eating – *Motivational*

[0:28 to 0:31] - Image of volunteer with students in classroom – *Motivational*

[0:32 to 0:35] - Image of student sitting in chair smiling – *Motivational*

[0:36 to 0:54] - Pooja, Co-Founder [sitting in classroom]: “Green Hope is a pre-primary school focusing on low-income and orphan children in a small Maasai village outside of Arusha, Tanzania. In 2011, a teacher in Arusha had a dream, to bring world-class education to the kids of her village. Today, Green Hope is the only English medium institution in the village of Olgilai.” – *Diagnostic*

[0:55 to 0:58] - Image of children in classroom being taught by volunteer – *Diagnostic*

[0:59 to 1:02] - Image of volunteer teaching student – *Diagnostic*

[1:03 to 1:06] - Image of volunteer teaching classroom; students sitting – *Diagnostic*

[1:07 to 1:22] - Rob, Co-Founder [sitting in room with children’s books visible behind]: “Green Hope is unique for more than just its English instruction, what sets green hope apart from other education based nonprofits is its commitment to developing the individual and not just teaching

the classroom. In addition, the schools long term vision is to be completely self-sufficient, both financially and managerially.” – *Prognostic*

[1:23 to 1:26] - Image of student writing on paper smiling – *Diagnostic*

[1:27 to 1:30] - Image of child climbing tree during recess – *Diagnostic*

[1:31 to 1:34] - Image of students in classroom with teacher – *Diagnostic*

[1:35 to 1:38] - Image of volunteer teaching student – *Diagnostic*

[1:39 to 1:57] - Brittany, Volunteer [outside school]: “Green Hope’s educational philosophy is to develop the individual, not just to teach the classroom. Each classroom is limited to 20 students per class compared to the 50 at the local primary school. Furthermore, one on one mentoring ensures that the teacher addresses the unique educational needs of each student. Finally, lesson plans and teaching methods make learning interactive and fun.” – *Diagnostic*

[1:58 to 2:01] - Image of volunteer teaching student – *Diagnostic*

[2:02 to 2:05] - Image of recess with students – *Diagnostic*

[2:05 to 2:09] - Image of volunteer reading with students – *Diagnostic*

[2:10 to 2:24] - Danny, Volunteer: “With your help in five years, Green Hope will be completely financially and managerially independent. The schools long-term budget covers all costs through local revenue sources, while continuing to provide free education for those in need, most importantly all staff are well qualified and hand picked by green hopes headmistress.” – *Prognostic*

[2:25 to 2:28] - Teacher teaching students – *Diagnostic*

[2:29 to 2:36] - Harriet, Headmistress [Standing in front of school and mission statement]: “My dream for Green Hope is to expand into a primary school and to do that we need more buildings for the kids.” – *Prognostic*



Figure 8. Green Hope Orphanage, *Harriet Headmistress* (Video Screenshot)

[2:37 to 2:40] - Picture of students – *Motivational*



Figure 9. Green Hope Orphanage, *Children Playing* (Video Screenshot)

[2:41 to 2:56] - Ari, President [vacant premises of future school site]: “Expanding the nursery school and constructing the primary school on these premises, with the end goal of providing a world class educational experience for the children of Olgilai will cost \$30,000. Given your support, we can pledge to provide the classroom and materials by the end of summer 2014.” – *Prognostic*

[2:57 to 3:00] - Future primary school premises photo – *Prognostic*

[3:01 to 3:16] - Shannon, Volunteer [outside school on road]: “The Green Hope Orphanage Incorporated is a 501(c)(3) nonprofit, so all donations are tax-deductible. You can make your donation at our website www.thegreenhopeorphanage.org/donate. All contributions go directly to our school’s new expansion project.” – *Prognostic*

[3:17 to 3:31] - Image of students – *Motivational*



Figure 10. Green Hope, *Headshots of Children* (Video Screenshot)

[3:32 to 3:36] - Picture of student held with backpack on, backpack reads: “I Love My School and My Teacher” – *Motivational*



Figure 11. Green Hope Orphanage, *Backpack* – “I Love My School And My Teacher” (Video Screenshot)

[3:37 to 3:43] - Two students: “Fight Poverty through Education” (In Swahili and English) – *Motivational*



Figure 12. Green Hope, *School Mission* – By Children (Video Screenshot)

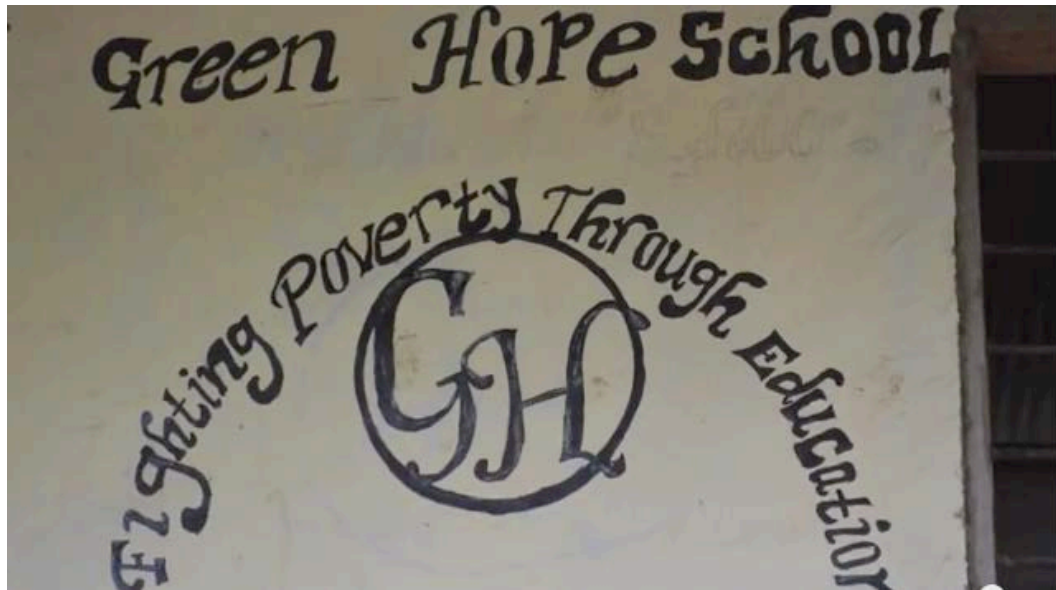


Figure 13. Green Hope Orphanage, *School Mission* (Video Screenshot)

[3:44 to 3:59] - Image of Green Hope mission statement; Credits – *Motivational*

The goal of the video was to acquire funding for the orphanage's new construction project and also create awareness in general. While the video was largely volunteers, and the executive team, the goal of this video was to speak directly to donors regarding the needs and to illustrate the action plan. There were instances of children visible and the headmistress, Harriet Joel, speaking as well, however the dialogue content was largely not children or the teachers. Table 4, helps in isolating the types of framing, but before delving into the statistics it is important to understand again, as done in the PETA section, why certain areas were defined as they were.

For instance, the first 35 seconds of the video were largely motivational before moving into more diagnostic information for the next 19 seconds, by Pooja the co-founder of GHO. But, once

Pooja's 19 seconds passed, the images that followed were considered diagnostic because they were qualified by Pooja's diagnostic claims, thus making them diagnostic evidence.

Table 4. Green Hope Orphanage Incorporated – Marketing Video

Green Hope - Marketing Video	Video Time Stamps	Duration (In Seconds)	%
Diagnostic			
1	[0:36 to 0:54]	19	7.95%
2	[0:55 to 0:58]	4	1.67%
3	[0:59 to 1:02]	4	1.67%
4	[1:03 to 1:06]	4	1.67%
5	[1:23 to 1:26]	4	1.67%
6	[1:27 to 1:30]	4	1.67%
7	[1:31 to 1:34]	4	1.67%
8	[1:35 to 1:38]	4	1.67%
9	[1:39 to 1:57]	19	7.95%
10	[1:58 to 2:01]	4	1.67%
11	[2:02 to 2:05]	4	1.67%
12	[2:06 to 2:09]	4	1.67%
13	[2:25 to 2:28]	4	1.67%
Prognostic	Total	82	34.31%
1	[1:07 to 1:22]	16	6.69%
2	[2:10 to 2:24]	15	6.28%
3	[2:29 to 2:36]	8	3.35%
4	[2:41 to 2:56]	15	6.28%
5	[2:57 to 3:00]	4	1.67%
6	[3:01 to 3:16]	16	6.69%
Motivational	Total	74	30.96%
1	[0:00 to 0:02]	3	1.26%
2	[0:03 to 0:08]	6	2.51%
3	[0:09 to 0:11]	3	1.26%
4	[0:12 to 0:15]	4	1.67%
5	[0:16 to 0:19]	4	1.67%
6	[0:20 to 0:23]	4	1.67%
7	[0:24 to 0:27]	4	1.67%
8	[0:28 to 0:31]	4	1.67%
9	[0:32 to 0:35]	4	1.67%
10	[2:37 to 2:40]	4	1.67%
11	[3:17 to 3:31]	15	6.28%
12	[3:32 to 3:36]	5	2.09%
13	[3:37 to 3:43]	7	2.93%
14	[3:44 to 3:59]	16	6.69%
	Total	83	34.73%

In essence, the dialogue by the volunteers and executive team throughout the video was largely diagnostic or prognostic whereas much of the images and videos of the kids were motivational. Table 4 above shows 34.31% diagnostic framing in the video, 34.31% prognostic framing and

about 34.73% motivational framing. This is a fairly even distribution of the types of framing and allows shows a larger level of consistency between the three types of framing. It should be acknowledged that the motivational framing includes some of the manipulative marketing methodologies this project tries to depart from. However, a nonprofit such as GHO using comparatively less motivational framing is ethically admirable still because in essence it would be difficult to depart completely from motivational framing in its entirety.

5.4 CASE STUDY CONCLUSIONS

Comparative analysis between PETA and GHO will allow us to see that manipulative marketing communication materials via the medium of motivational framing is evident in both. The stark difference, and this may be due to the impulses that pull these various organizations, is that PETA has more motivational framing used than GHO. Much of PETA's marketing materials as evidenced in Table 2 had more than 60% motivational framing whereas, although it is one instance of a video, GHO's framing was more evenly distributed with about 33%~ in each type of framing. When seeing these results, there is no reason that PETA still could not effectively get its message across through marketing material types, like that in Figure 7. While the impulses pulling at these organizations should be considered, one a more civic activist/commercial entity versus the other which is more voluntaristic in nature, there is no excuse to there not being more consistency between nonprofit organizations marketing methodologies in terms of using less motivational framing, instead, there needs to be engagement of populations with the other two forms of framing, diagnostic and prognostic.

6.0 WHY DO NONPROFITS COERCE?

The decisions those individuals⁹⁵ in decision-making positions in nonprofits, like the leaders of People for the Ethical Treatment of Animals (PETA) and Green Hope Orphanage Incorporated (GHO), make regarding the marketing materials of their organizations missions and visions affect those who not only support the organization but also those who do not support the organization.⁹⁶ This project began with an introduction to the sector at large followed by theoretical sections, which discussed the notion of coercive tight spaces and moral versus political responsibility, followed by a dual case study on PETA and GHO. This chapter seeks to discuss moral responsibility, giving some idea as to why nonprofits may use manipulative marketing communication methods in our current cultural climate.

Manipulative marketing communication methods, which are used on our moral responsibilities, are justified by nonprofits through their perspective on society avoiding the collective political responsibility that we are all indebted by through our membership in this nation. Nonprofits, in other words, may feel the need to level the playing field when it comes to society's avoidance of social justice issues. This responsibility towards fixing structural injustices⁹⁷ is avoided by society through four types of avoidance which Young suggests are: "(1) reification; (2) the denial of connection; (3) the demands of immediacy and (4) the claim that none of one's roles

⁹⁵ Board of directors, executive teams, marketing departments

⁹⁶ In other words, the only individuals who are left uninfluenced are those that do not understand what is being marketed to them, or do not see the manipulation taking place – as described in 'The Mafia in the Nonprofit' section

⁹⁷ Structural injustices are ones that nonprofits primarily seek to rectifying, Young's 'avoidances'—and solutions to the avoidances—are therefore applicable

calls for correcting injustice.”⁹⁸ Young helps to demonstrate how in each case the structure of action in society makes each avoidance strategy intelligible and makes its recurrence likely; this again could be justified through individuals looking out for themselves before others.

Through these four types of avoiding responsibility one arrives at a breeding ground for coercion. Nonprofits may see these avoidances of responsibility as permission to use manipulative marketing communication methods. However, we also can recognize that just because society is not partaking in its responsibility toward injustices—which nonprofits are fighting for—that does not give nonprofits the pass to use manipulative marketing communication methods to get individuals to be morally invested. Rather I would suggest that nonprofit leaders should realize these four avoidances and tackle those avoidances by pushing individuals for the above articulated solutions to instill responsibility. All four of the avoidances have solutions coupled with them and it is a matter of action in part of the individual to rectify this. Nonprofit organizations however slow the process of individual responsibility through their manipulation because they do not naturally instill a responsibility amongst their subscribers. Rather, through their manipulative actions, they take steps in the opposite direction when it comes to responsibility that they strive the individual to have.

By deconstructing the rationale—that individuals create—behind these four avoidances we will come to a conclusion that individuals do not necessarily need to avoid their responsibility. Furthermore, manipulative marketing communication methods are not justified just because individuals in a society avoid their political responsibility. Looking to more ethical—less manipulative—nonprofit organizations, like Green Hope Orphanage Incorporated, which steer

⁹⁸ Iris Marion Young, *Responsibility for Justice* (Oxford: Oxford University Press, 2011), 154 para. 1.

away from this avoidance of responsibility and do not negatively impact the individual further is of benefit when thinking of a more ideal state. Furthermore, there are ways in which the individual can steer clear of lack of responsibility when it comes to why they don't subscribe to nonprofits. Resulting in a society where avoidance is unnecessary fully delegitimizing the need for unethical marketing methods, whether it is used illegitimately to level the playing field by nonprofits, or under any circumstance for that matter. The first step however should be a move on part of the nonprofits to limit manipulative marketing communication methods, specifically on an individual's moral responsibility.

Reification within the mentalities of those who participate in social processes don't believe that we are responsible for them due to forces we have to come in contact with that give us no alternative ways of acting. Young articulates that reification treats products of human action as though they are naturally occurring. An interesting way in which she describes reification is through the discussion of "public opinion." She says, "Popular discussions of the prospects of a politician or a political proposal, for example, often describe 'public opinion' as like a general force that shifts mysteriously."⁹⁹ It is as if the individual's opinions are forces of nature that cannot be influenced by human faculty, except that this 'force' only exists through human beings.

There is an accumulated product of social action, which appears to individuals in the society as a force that is considered to be a force even when human beings predict its changes. This accumulated product of social action which is seen as a force, like public opinion, is inherent in our society and cannot be looked past unless we were to de-reify the understanding of social processes and the effects they bring about. Young understands that this reification is an

⁹⁹ Iris Marion Young, *Responsibility for Justice* (Oxford: Oxford University Press, 2011), 154 para. 3.

unavoidable process but it is both morally and politically desirable for individuals to act. To solve this issue Young suggests that individuals identify the specific kinds of agents and actions that contribute to processes that produce outcomes we see unjust and then create a discourse with one another about the steps that need to be taken by a self-conscious collective to change the injustices we see.

Denying connection is another way in which we avoid our responsibility. Young describes this as having no connection between the harms that come to other people and the individual's actions. She speaks of an individual moving into the city—making a small contribution to the incentive structure that induces a landlord to sell to a condominium developer—causing the displacement of some renters. However individuals can rationalize that it is not their responsibility to try and improve the lives of lower-income housing consumers because of a lack of connection. For instance, in the PETA section, the marketing material in Figure 2, has the phrase: “When You Eat Meat She Doesn’t Eat,” which is meant to imply that the individual’s lack of veganism correlates to greater injustices beyond animal welfare and animal rights and that they individually respond to the injustice having half way around the world. However, we can understand that when nonprofits pin such claims against our moral responsibility, denying connection becomes an easy next step for the individual. People, in other words, feel as though they must have a direct and visible connection to the person who is going through the injustice before they have any reason to care about the disadvantaged individual.

O’Neill suggests that “An agent has obligations to any agents or subjects—or perhaps creatures—about whom they make implicit or explicit assumptions as a basis of their own activities. By our own actions we commit ourselves to assumptions that there are other agents who

affect our circumstances.”¹⁰⁰ In other words we are obliged to the individuals whom we may not have a direct or visible connection to—individuals like the lower-income housing consumer. A common way people react, according to Young, when pressured to take responsibility for the way ones actions harm others with the response that others should take responsibility for themselves. O’Neill points to the idea that we essentially depend on the people that we implicitly harm (for instance, cheap t-shirts purchased through work of sweatshop laborers) and their actions (making a cheap t-shirt) are dependent on our actions (buying the t-shirt) ultimately leaving us obliged to care for the disadvantaged individual (sweatshop laborer) due to newly found direct and visible connection we have created between the two of us.

We do not have the time to address the injustices in our world that others suffer due to the time and commitment we have to our immediate neighbors and those with whom we interact. This third point being demands of immediacy. Young suggests that people feel their “attention and energy is entirely absorbed by the demands that relationships of immediate interaction make on us.”¹⁰¹ The back page of, Figure 2 explains the correlation between the costs of producing animal products over plant-based foods and how this directly affects the lack of food available to less privileged populations. The fact that we must do something about it now by *Choosing Vegan* makes this difficult. This paints a clear picture to the individual by diagnosis of the problem, telling the individual that their personal involvement with purchasing meat, directly affects another life every second, potentially the life of the girl pictured on the front of the flyer.

¹⁰⁰ Iris Marion Young, *Responsibility for Justice* (Oxford: Oxford University Press, 2011), Pg. 159.

¹⁰¹ Ibid. Pg. 161.

Simply put, we don't have the time for everyone immediately in our lives, how are we then supposed to have the time for those—suffering injustices—who aren't directly involved with us or have any influence upon us.

Emmanuel Levinas “suggests that a tension between the moral demands of interaction and those concerning justice [are] inevitable.”¹⁰² Young suggests that there is one way to reduce Levinas' suggested tension, by responding to injustice by being personally responsive to those whom we interact with every day and dually then also giving attention and energy to political responsibility for fighting injustice for others through this personal response to our immediate peers. In this way we are essentially *killing two birds with one stone* and slowly finding time for those who are not immediately in our lives by fulfilling our expected duties to those who we immediately interact with on a day-to-day basis.

Finally, Young suggests that the fourth way individuals avoid responsibility is by indicating that it is not their job or moreover that none of the roles in their life correlate to solving injustices. “Most of us can reasonably say that the rectification of injustice is not our job in particular. If we agree that there is injustice, however, then we are saying that somebody ought to do something about it.”¹⁰³ Individuals have so many responsibilities, to their family, friends, place of employment, social activities etc. Solving injustice then gets put in the last place priority because it does get prioritized above the other responsibilities we have.

Young introduces Robert Goodin who says that if somebody must do something about a harm but it hasn't been assigned to anyone in particular then “...we are all responsible for seeing

¹⁰² Ibid. Pg. 165.

¹⁰³ Ibid. Pg. 166.

to it that it be done.’”¹⁰⁴ If we do not sacrifice our own interests for the good of society we cannot expect anyone else to sacrifice their own interest, therefore we should all help. Adam Smith in *Theory of Moral Sentiments* said, “The wise and virtuous man is at all times willing that his own private interest should be sacrificed to the public interest of his own particular order or society. He is at all times willing, too, that the interest of this order or society should be sacrificed to the greater interest of the state or sovereignty, of which it is only a subordinate part.”¹⁰⁵ Young articulates that it being ‘not my job’ does not suffice as a response. “We are members of societies in which we desire to be active participants, and not merely buffeted by uncontrolled forces. A general responsibility for justice accompanies all of our particular roles and responsibilities; it is not something over and above them.”¹⁰⁶ This general responsibility or political responsibility is still very important to the nonprofit sector. However, the area where the coercive tight space that exists because of manipulative marketing communication methods used by nonprofits should never exist is against the individual’s moral responsibility, because ultimately then, the methods pursuing justice, by organizations such as PETA or GHO are inherently unjust.

¹⁰⁴ Robert Goodin, “The State as a Moral Agent,” in *Utilitarianism as a Public Philosophy* (Cambridge: Cambridge University Press, 1996). 32.

¹⁰⁵ Adam Smith, *The Theory of Moral Sentiments* (Lexington: S.N., 2012). 206.

¹⁰⁶ Iris Marion Young, *Responsibility for Justice* (Oxford: Oxford University Press, 2011). 166.

7.0 CONCLUSION

Ultimately the goal of this project is to eliminate manipulative marketing communication methods as defined throughout, with the end goal of making sure nonprofits and the individuals that compose them do not use manipulative means in accordance with a Kantian perspective. If nonprofits take this claim seriously it is not an immutable end-all commitment but a method to seek a better ethical operating style and arguably yield more individuals who which to subscribe to nonprofits that use legitimate, transparent, ethical means to achieve their ends.

John Rawls, in *A Theory of Justice*, allows this project to close via a political theory vantage point. Rawls a theorist who is rooted in a Kantian perspective brings a notion of reflective equilibrium, which leaves this project in a more operable and effective state. The idea of reflective equilibrium is the examination of, "...our moral judgments about a particular issue by looking for their coherence with our beliefs about similar cases and our beliefs about a broader range of moral and factual issues."¹⁰⁷ For this reflective equilibrium to be successful notions from this project and prior beliefs and systems nonprofits may hold, perhaps from the more utilitarian perspectives described in Figure 1, would move toward a more ethical operating middle-ground.

The best method by which a nonprofit can achieve a greater sense of justice lies in the idea that the nonprofit has weighed various¹⁰⁸ proposed conceptions of justice and revised their

¹⁰⁷ Daniels, Norman. "Reflective Equilibrium." Stanford University. April 28, 2003. Accessed April 20, 2014. <http://plato.stanford.edu/entries/reflective-equilibrium/>; Rawls, John. *A Theory Of Justice*. Cambridge, MA: Belknap Press, 2005. 48.

¹⁰⁸ These various conceptions including classical utilitarian, Kantian and the more middle-ground conceptions of justice that this project seeks to bring forward as well.

judgments to accord with the new justice—whether that be one present in this project or a previously held notion of justice.¹⁰⁹ Ultimately even if a nonprofit can take *something* from this project in terms of a greater ethical understanding, this project has proved to be successful.

Further exploration of this project could include a deeper exploration in the nonprofit sector itself could allow for a more varied, and diverse range of understandings regarding marketing methodologies that nonprofits use, in comparison to one another especially. For instance, a comparison between PETA and another animal rights agency may be of benefit towards understanding how an entity with a similar mission operates and functions to meet its particular ends.

Additionally, this project could extend into comparisons to the private and governmental sectors, which would allow for a greater depth in understanding of manipulative marketing methodologies in both sectors and an understanding of how this manipulation is used and leveraged on the individual.

Lastly, a comparison between nonprofits that fully actualize toward a non-manipulative marketing strategy could be used to leverage against nonprofits that choose the more manipulative route to ultimately juxtapose the two entities for the individual so that there is a clear and visible distinction between two types of nonprofits, one that follows the framework laid out in this theory, and a second that does not.

¹⁰⁹ Rawls, John. *A Theory Of Justice*. Cambridge, MA: Belknap Press, 2005. 48.

APPENDIX A

[PETA MARKETING MATERIAL ANALYSIS]

Table 5. PETA – Marketing Materials Analysis (1 of 2)

PETA	Marketing Materials	Total Area (CM ²)	Diagnostic (CM ²)	Prognostic (CM ²)	Motivational (CM ²)	Diagnostic %	Prognostic %	Motivational %
1	A Chained Dog Can Only Watch As Life Goes By... - Front	778.3	0	194.575	583.73	0%	25%	75%
2	A Chained Dog Can Only Watch As Life Goes By... - Inside Pages	778.3	0	442.32	335.98	0%	57%	43%
3	Animal Testing Breaks Hearts - Back	303.8	77.42	85.5	140.88	25%	28%	46%
4	Animal Testing Breaks Hearts - Front	303.8	28	14	261.8	9%	5%	86%
5	Animals Don't Smoke - Back	300.24	59	70.98	170.26	20%	24%	57%
6	Animals Don't Smoke - Front	300.24	45.1	0	255.14	15%	0%	85%
7	Armani's Ultimate Fashion Victim's - Back	303.8	137.5	77	89.3	45%	25%	29%
8	Armani's Ultimate Fashion Victim's - Front	303.8	17.5	0	286.3	6%	0%	94%
9	Being Boiled Hurts - Back	199.64	92.8	34.3	72.54	46%	17%	36%
10	Being Boiled Hurts - Front	199.64	0	0	199.64	0%	0%	100%
11	Cats and Dogs Need Your Help - Back	303.8	142.8	123.05	37.95	47%	41%	12%
12	Cats and Dogs Need Your Help - Front	303.8	31.45	0	272.35	10%	0%	90%
13	Cruelty Free Shopping Booklet - Front	243.86	57.39	97.9	88.57	24%	40%	36%
14	Cruelty Free Shopping Booklet - Inside	243.86	0	243.86	0	0%	100%	0%
15	Cruelty Is Not Entertainment - Back	201.81	124.62	37.2	39.99	62%	18%	20%
16	Cruelty Is Not Entertainment - Front	201.81	0	0	201.81	0%	0%	100%
17	Fashion Forward - Back	303.8	150.12	70.89	82.79	49%	23%	27%
18	Fashion Forward - Front	303.8	0	16	287.8	0%	5%	95%
19	Flesh Is For Zombies - Back	199.64	55.2	27.6	116.84	28%	14%	59%
20	Flesh Is For Zombies - Front	199.64	0	0	199.64	0%	0%	100%
21	Foie Gras - Back	199.64	54	45.81	99.83	27%	23%	50%
22	Foie Gras - Front	199.64	49.5	0	150.14	25%	0%	75%
23	Friend's Don't Chain Friends Sticker Set - Front	220.32	0	0	220.32	0%	0%	100%
24	Fur Free and Fabulous - Back	303.8	167.63	34.65	101.52	55%	11%	33%
25	Fur Free and Fabulous - Front	303.8	0	0	303.8	0%	0%	100%
26	Fur There's No Excuse - Back	199.64	92.61	43.24	63.79	46%	22%	32%
27	Fur There's No Excuse - Front	199.64	0	0	199.64	0%	0%	100%
28	General Animals Are Not Ours - Front	761.1	0	189.2	571.9	0%	25%	75%
29	General Animals Are Not Ours - Inside	761.1	399.76	0	361.34	53%	0%	47%
30	Give Turkeys A Reason To Give Thanks - Back	309.56	45.46	81.2	182.9	15%	26%	59%
31	Give Turkeys A Reason To Give Thanks - Front	309.56	37.17	0	272.39	12%	0%	88%
32	Go Vegan And Save 100 Animals - Back	303.8	145.16	27.8	130.84	48%	9%	43%
33	Go Vegan And Save 100 Animals - Front	303.8	0	0	303.8	0%	0%	100%
34	Going Vegan A Winning Formula For Athletes - Back	303.8	0	230.74	68.11	0%	76%	22%
35	Going Vegan A Winning Formula For Athletes - Front	303.8	0	0	303.8	0%	0%	100%
36	Help Animals By Shopping Cruelty Free - Back	303.8	245.57	16.68	41.55	81%	5%	14%
37	Help Animals By Shopping Cruelty Free - Front	303.8	76.56	33.6	193.64	25%	11%	64%
38	I Am Not A Nugget - Back	303.8	133.8	58.32	111.65	44%	19%	37%
39	I Am Not A Nugget - Front	303.8	33.48	0	270.32	11%	0%	89%
40	I'm An Ele-Friend Sticker Set 1 - Back	220.32	150.5	153.3	0	68%	70%	0%
41	I'm An Ele-Friend Sticker Set 1 - Front	220.32	0	0	220.32	0%	0%	100%
42	If You Wouldn't Eat Your Dog... - Back	303.8	0	303.8	0	0%	100%	0%
43	If You Wouldn't Eat Your Dog... - Front	303.8	0	0	303.8	0%	0%	100%
44	If You Wouldn't Eat Your Dog... - Inside Page 1 and 2	605.43	605.43	0	0	100%	0%	0%
45	Imagine Having Your Body Left To Science - Front	303.8	30.8	0	273	10%	0%	90%
46	Imagine Having Your Body Left To Science - Back	303.8	103.2	76.45	97.15	34%	25%	32%
47	In Case of Emergency - Sticker	170.24	0	0	170.24	0%	0%	100%
48	Ink Not Mink - Back	163.08	66.5	31.78	64.8	41%	19%	40%
49	Ink Not Mink - Front	163.08	0	0	163.08	0%	0%	100%
50	Kentucky Fried Cruelty - Front	597.7	0	204.73	392.97	0%	34%	66%
51	Kentucky Friend Cruelty - Inside	597.7	134	0	463.9	22%	0%	78%
52	McCruelty - Back	303.8	89.28	70.04	144.48	29%	23%	48%
53	McCruelty - Front	303.8	0	0	303.8	0%	0%	100%
54	Meat's Not Green - Back	303.8	217.75	27.55	58.5	72%	9%	19%
55	Meat's Not Green - Front	303.8	0	0	303.8	0%	0%	100%
56	PETA 2 - Sticker	180.5	0	0	180.5	0%	0%	100%

Table 6. PETA – Marketing Materials Analysis (2 of 2)

PETA	Marketing Materials	Total Area (CM ²)	Diagnostic (CM ²)	Prognostic (CM ²)	Motivational (CM ²)	Diagnostic %	Prognostic %	Motivational %
57	PETA 2 Meats Not Green - Back	298.85	85	48	165.85	28%	16%	55%
58	PETA 2 Meats Not Green - Front	298.85	0	24	274.85	0%	8%	92%
59	PETA 2 Sticker Set - Back	220.32	0	220.32	0	0%	100%	0%
60	PETA 2 Sticker Set - Front	220.32	0	0	220.32	0%	0%	100%
61	PETA Sticker Set 2 - Back	220.32	0	220.32	0	0%	100%	0%
62	PETA Sticker Set 2 - Front	220.32	0	0	220.32	0%	0%	100%
63	PETA 2.com (Boys) - Sticker	180.5	0	0	180.5	0%	0%	100%
64	PETA Kids Sticker Set - Back	220.32	0	220.32	0	0%	100%	0%
65	PETA Kids Sticker Set - Front	220.32	0	0	220.32	0%	0%	100%
66	PETA Pack Brochure - Front	395.6	0	19.11	376.49	0%	5%	95%
67	PETA Pack Brochure - Inside Page 1 and 2	395.6	189.05	23.79	182.76	48%	6%	46%
68	PETA Decal - Front	62.41	0	0	62.41	0%	0%	100%
69	PETA Pack Tatoo - Back	23.94	0	11.97	11.97	0%	50%	50%
70	PETA Pack Tatoo - Front	23.94	0	0	23.94	0%	0%	100%
71	Powered By Tofu - Sticker	102.01	0	0	102.01	0%	0%	100%
72	Ringling Brothers Flyer - Back	303.8	42	28.5	233.3	14%	9%	77%
73	Ringling Brothers Flyer - Front	303.8	0	0	303.8	0%	0%	100%
74	Save Me Be Fur-Free - Back	199.64	71.81	94.35	33.48	36%	47%	17%
75	Save Me Be Fur-Free - Front	199.64	0	0	199.64	0%	0%	100%
76	Skinned Alive - Front	448.29	70.32	0	379.73	16%	0%	85%
77	Speaking Up For Seals - Back	303.8	113	72.5	118.3	37%	24%	39%
78	Speaking Up For Seals - Front	303.8	0	0	303.8	0%	0%	100%
79	Spotlight on Compassion - Back	303.8	0	30.58	273.22	0%	10%	90%
80	Spotlight on Compassion - Front	303.8	0	0	303.8	0%	0%	100%
81	Stop Animal Tests - Bumper Sticker	269.67	0	176.22	93.45	0%	65%	35%
82	Stop Military Trauma Training - Back	199.64	87.36	57.96	54.32	44%	29%	27%
83	Stop Military Trauma Training - Front	199.64	0	0	199.64	0%	0%	100%
84	Stop The Seal Slaughter - Back	303.8	84	100.4	119.4	28%	33%	39%
85	Stop The Seal Slaughter - Front	303.8	28	0	275.8	9%	0%	91%
86	Think Before You Eat - Back	303.8	107.11	38.92	157.77	35%	13%	52%
87	Think Before You Eat - Front	303.8	34.14	33.36	236.3	11%	11%	78%
88	Too Hot For Spot - Back	295.92	114.43	160.29	21.2	39%	54%	7%
89	Too Hot For Spot - Bumper Sticker	269.67	135.1	32.22	102.35	50%	12%	38%
90	Too Hot For Spot - Front	295.92	112.44	0	183.48	38%	0%	62%
91	Torture For Sale - Back	199.64	68.08	75.44	56.12	34%	38%	28%
92	Torture For Sale - Front	199.64	27	0	172.64	14%	0%	86%
93	Vegan Starter Kit Bumper Sticker	269.67	0	269.67	0	0%	100%	0%
94	We Are Not Nuggets Poster - Front	599.85	0	4	595.85	0%	1%	99%
95	What's Wrong With Crating? - Back	599.85	376.25	49.45	174.25	63%	8%	29%
96	What's Wrong With Crating? - Front	599.85	286.75	63.45	249.65	48%	11%	42%
97	What's Wrong With Pet Food? - Front	295.48	0	244.18	51.3	0%	83%	17%
98	What's Wrong With Pet Food? - Inside	295.48	50.73	238.75	6	17%	81%	2%
99	What's Wrong With Wool? - Back	303.8	154.66	56.2	92.94	51%	18%	31%
100	What's Wrong With Wool? - Front	303.8	70	0	233.8	23%	0%	77%
101	When You Eat Meat She Doesn't Eat - Back	303.8	192.55	63.68	47.57	63%	21%	16%
102	When You Eat Meat She Doesn't Eat - Front	303.8	0	0	303.8	0%	0%	100%
103	Where Does Donna Karan Stand on Fur? - Back	199.64	87.1	66.24	46.3	44%	33%	23%
104	Where Does Donna Karan Stand on Fur? - Front	199.64	41.4	0	158.24	21%	0%	79%
105	Why Rodeos Are So Cruel - Back	199.64	69.85	46.56	83.23	35%	23%	42%
106	Why Rodeos Are So Cruel - Front	199.64	36	0	163.64	18%	0%	82%
107	Wondering About A Vegan Diet? - Back	597.7	0	306.2	291.5	0%	51%	49%
108	Wondering About A Vegan Diet? - Front	597.7	0	402.05	195.65	0%	67%	33%
109	Would You Dissect Her? - Back	303.8	51.6	106	146.2	17%	35%	48%
110	Would You Dissect Her? - Front	303.8	81.4	0	222.4	27%	0%	73%
111	Zoos Caged Cruelty - Front	595.55	171.35	197.8	226.4	29%	33%	38%
112	Zoos Caged Cruelty - Inside	595.55	314.76	0	280.79	53%	0%	47%

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