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## The Ethical Aftermath of Advertising

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The difficulty of finding exact equivalents is well illustrated in the Book on Property. In translating Article 415, paragraph 1, the translator has to content himself with the use of the word "nakadikit" in translating the word "adhered". "Nakadikit" somehow conveys the idea of being attached to something, but the full flavor of the law disappears. Immovable property includes lands, buildings, roads and constructions of all kinds adhered to the soil. The adherence referred to is not a loose attachment, but of such a nature as to indicate permanency and immobility. A nipa hut may be attached to the soil, but it may nevertheless be lifted on bamboo poles and moved from one place to another. Thus, it is then not immovable or real, but movable or personal property.

The translator falls short of his purpose. This volume is intended for the common man who, lacking knowledge of either English or Spanish, may not have easy access to the content of the Civil Code. One must keep in mind that there are 2,270 articles in our Civil Code. This volume covers only the first 711 articles, using paper and binding which may possibly make the price prohibitive for a great number of people. After all, there will probably be at least three volumes needed to cover the entire Civil Code. Perhaps what can be done, if this book is to achieve its purpose better, is to come out with a paperback edition, of the type published by the Bureau of Printing, and make it available to as many public libraries in as many places as possible. After all, it is the content people will want to read and to look into, not the attractive binding of the book. This reviewer does not intend this as destructive criticism. It is not even a criticism, but rather a suggestion.

JORGE M. JUCO

## THE ETHICAL AFTERMATH OF ADVERTISING

ETHICS, ADVERTISING AND RESPONSIBILITY. Edited by Francis X. Quinn, S.J. Westminster, Maryland: Canterbury Press, 1963. 165 pp.

This collection of seminar position papers is the second volume of the *Ethical Aftermath Series*. The first volume, *The Ethical Aftermath of Automation*, concerned itself with the area of *production* arising from the new technology. This second volume is focused on a particular part of the field of *distribution*, namely, *advertising*. Part of the value of this book comes from the fact that it brings together the reflection and experience of prominent experts in specialized professions associated with advertising.

Fr. Quinn, the editor, has arranged the articles of the thirteen contributors according to the role of advertising in the economy and in the mass communications structure and according to the viewpoints of the different agents involved in advertising. Thus the voice of—the advertiser, the public, radio and television, publications, and the government—is heard. An excellent summary and integration of all these different viewpoints bringing out certain basic insights and proposed solutions is given in the last chapter by no less an authority in ethics than Fr. Thomas M. Garrett, S.J.

In describing the ethical aftermath of American advertising, Fr. Garrett points out that advertising must be situated in its proper context—it is only one aspect of business and business is only one aspect of man's social activities. In evaluating the morality of advertising one must distinguish between the advertisement and the advertising process in its total socio-economic framework. In the American experience, the former is to be judged in terms of its respect for the freedom and integrity of the individual where the problem of truthfulness is still primary; the latter is to be judged by its relationship to the social, economic, and cultural goals of society. An analysis of the U.S. communication structure shows that many agents share the control of, and hence the responsibility for advertising, namely, the consumer, the advertiser, the advertising agent, and the mass media owner. The history of American advertising also shows that despite its contribution to the rapid growth of the economy, it also needed some house cleaning especially in the matter of honest and truthful advertising. Faced by the threat of ever growing government censorship and intervention, advertisers and mass media owners became more and more aware of the need for self-regulation and collective responsibility to protect the freedom of the public.

That a meeting of minds on the major ethical issues involved in advertising is possible even among men of different religious persuasion and of varied professional background is clear from the practical suggestions of the seminar. All of the contributors, each in his own way, advanced suggestions for: (1) increasing a sense of professional responsibility; (2) increasing truthfulness in advertising; (3) increasing the freedom of both the mass media and the public, and (4) discharging collective responsibility. This reviewer was most impressed by the common effort of all not only to present and analyze the facts but also to discover principles of solution, and above all, in this age of buck-passing, to pinpoint and locate the responsibility for advertising. Herein lies the chief merit of the book.

Unfortunately or not, Philippine advertising in its present form and spirit is borrowed from a highly developed economy like the United States. Hence Philippine advertising can learn from the American experience if only to decide its own ethical aftermath. In developing a systematic body of thinking on its role in the socio-economic growth of our

country, Philippine advertising by taking stock of the American experience can avoid its mistakes and pitfalls, and what is more important, can learn its lesson that the ethics of advertising demands not only individual but social responsibility. The location of responsibility for Philippine advertising remains a major ethical problem here and those concerned with the advertising process—the advertisers, the agencies, and the mass media owners—cannot afford to overlook this book, if they are wary of government interference and are truly interested in protecting the freedom of the media and the public, let alone interested in improving the moral climate of business and of the whole country.

VITALIANO R. GOROSPE

## A CULTURAL BRIDGE AMONG ASIAN NATIONS

MISSION TO ASIA: THE DIALOGUE BEGINS. By Carlos P. Romulo. Quezon City: University of the Philippines, 1964. 133 pp.

"He who is to travel a thousand miles must still have to take the first short step." True to the words of this ancient saying, Dr. Carlos P. Romulo, President of the University of the Philippines, took the first major step towards the goal of unity and understanding of Malayan peoples, and ultimately, of all Asians.

This volume contains Romulo's record of the highlights of his recent trip to Thailand, Indonesia and India (January 25 to February 14, 1964), punctuated by fifteen appendices representing press releases, citations and his major speeches in the universities he visited.

The record he presents is clear in its delineation of the purposes of the trip—to receive the honorary degrees conferred on him, and to create in the process an intellectual and cultural link between the Philippines and the countries visited. More important, however, is the philosophy which underlies the journey and gives the speeches a unifying leg to stand on. This philosophy is best expressed by excerpts from his speeches.

"It is sometimes said," he notes, "that Asia was once divided, not merely by reason of its geography or by the great distances between its separate nations, but also by our incapacity to come to terms with our own identity." With a ring of hope, he adds that "someday... the Asian peoples of this region... shall build a unity of their own, a unity that is based on understanding and trust, a unity made lively by a continuous exchange of ideas among the scholars, intellectuals, youth and elders of the entire region."