

**African-American consumers: A pilot study on attitudes toward  
corporate social responsibility and shopping**

**by**

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## CHAPTER I. INTRODUCTION

In a multiracial community in Los Angeles, California, a McDonald's restaurant only suffers a few broken windows in the midst of charred ruins. These ruins mark places where many other restaurants, liquor stores, Korean businesses, grocery stores, gas stations and offices once stood, but were deliberately burned and destroyed during the 1992 LA riots (Linsenmeyer-Hardman, 1992). Why was McDonald's spared when some community residents, primarily African-Americans and Hispanics, torched other businesses?

Financial World (Linsenmeyer-Hardman, 1992) says the answer lies in public relations. That is, the answer may be hidden in ethnic communities' perceptions of business, views of corporate responsibility and in community relations. African-American and Hispanic residents deliberately burned the businesses where they felt discrimination when shopping or working. Also liquor stores, considered vices in the African-American community, were intentionally destroyed.

Hispanics and African-Americans in South Central, Los Angeles were showing they demanded corporate social responsibility (positive corporate interaction with the community) by using a match to show their like or dislike for certain businesses (Linsenmeyer-Hardman, 1992). Boycotts, demonstrations, and protests coordinated by civil rights organizations are other strategies used to express how African-Americans feel about companies and products (Freidman, 1991). The use of boycotts to make corporate America sensitive to the needs of African-American consumers is called Corporate Intervention Strategy (CIS) (Picard, 1985) or Tactical Innovation (McAdam, 1983).

In accordance with this strategy, to curb boycotts or threats of boycotts, and to gain and keep the loyalty of African-American consumers, national companies like Nike and Coca-Cola, and many others use community programs, sponsor events, compile job training courses, grant scholarships to African-Americans and use African-Americans in their advertisements. Press releases from Coca-Cola and Nike are included in Appendices A and B respectively. Such programs are what civil rights organizations like the National Association for the Advancement of Colored People (NAACP) and People United to Save Humanity (Operation PUSH) require of companies seeking African-American consumer dollars. Sometimes, these companies even sign covenants with civil rights groups promising service and jobs to African-Americans (Dates & Barlow, 1990). In fact, companies use their service in the African-American community as selling points in their advertisements (see Appendices C and D).

### Purpose

Thus, the purpose of this study is to test a new instrument that measures African-American consumer attitudes toward corporate social responsibility and shopping. Social responsibility refers to companies that offer either jobs, programs, funding or service back to the African-American community in return for African-American consumer spending. The instrument measures how African-American consumers feel about companies giving back to their communities. Such an instrument will determine if civil rights strategies and communication campaigns encouraging companies to offer funding, jobs and special programs to the African-American community, are consistent with the attitudes and values of individual African-American consumers.

### **Research Questions**

This study will explore the 4 basic research questions listed below. These questions were taken directly from the literature about the civil rights strategies (Picard, 1985 and McAdam, 1983), from civil rights covenants and the content of advertisements. The questions address answers that civil rights organizations need to make sure strategies are consistent with the needs and concerns of the African-Americans they represent. Also the research questions will help measure if communication messages used by many companies targeting African-Americans, actually appeal to and in from respondents surveyed in this study.

#### **Research Question 1:**

How do individual African-American consumers rank the importance of companies giving back to their community?

#### **Research Question 2:**

How knowledgeable are individual African-American consumers about companies that give back to the African-American community?

#### **Research Question 3:**

Would individual African-American consumers still buy a product from a company that did not give back to the African-American community?

**Research Question 4:**

Do individual African-American consumers feel companies should give back to other communities of color (Asian, Hispanic and Native American communities)?

From the 4 research questions, a questionnaire of 38 items was compiled and distributed to 200 African-American consumers. The questionnaire examines the attitudes and values of individual African-American consumers.

**Rationale**

This study will be instrumental in examining if civil rights organizations are actually reflecting the needs, concerns and attitudes of the African-Americans selected for this study. This study is a pilot study intended to test a new instrument called The African-American Consumer Experiences and Values Instrument (AACEV), which maybe revised and used to gather data from a larger population at a later date. Results from this study and others completed in the future should help companies determine if socially responsible advertising messages used to target African-American consumers actually appeal to them. Furthermore, by weighing the values of the selected individual African-Americans, the study will provide a research foundation for companies developing marketing, advertising and public relations campaigns. This research could also help companies avoid potential boycotts organized by African-American consumers and civil rights organizations. Lastly, since African-American churches have historically shaped the economic and political agendas of their consuming congregations (Dates et al., 1990 and Morris, 1993), this study will focus on members of these African-American churches to see how they respond to the socializing of African-American consumers.

This study is of increasing importance as the population of African-Americans and other ethnic groups grows faster than the white American population (Usandsky, 1992). Some companies are just beginning to seek this population of color as consumers (Matthews, 1992).

Since literature on the African-American consumer market is scarce in the academic arena, this study will add to that literature. The bulk of market research is owned and held privately by companies that purchase it from research firms. Only some results of the commercial market are reported in trade magazines and journals.

### **Assumptions**

This study assumes that respondents who answered the questionnaires were honest, understood the questions and answered each item to the best of their ability. This study also assumes that the instrument used to collect data actually measured these African-American consumer values.

### **Limitations**

This study cannot be generalized to all African-Americans or all African-American church members because the sample was taken from the Interdenominational Alliance of Ministers' Wives of Greater Chicago and Vicinity Year Book, of which everyone does not belong. All African-Americans did not have an equal and independent chance to be selected for the sample. Thus, the sample is limited only to those churches represented in the Year Book. Another limitation is the small size of the population. There were 150 respondents to the

questionnaire. However this is a pilot study of the measurement instrument that could be used on a larger sample size in the future.

### **Definition of Terms**

Functional definitions are listed below for a clear understanding and interpretation of this pilot study.

**Boycott:** An attempt by civil rights organizations to achieve certain objectives by urging individual consumers to take action and to refrain from buying goods (Friedman, 1985).

**Civil rights organizations:** In this study this term usually refers to People United to Save Humanity (Operation PUSH) or the National Association for the Advancement of Colored People (NAACP), which are organizations that organize and represent African-Americans to gain political and economic equality and freedom in the United States of America.

**Corporate Intervention Strategy/Tactical Innovations:** Strategies used by civil rights organizations that either encourage African-Americans to buy from companies that offer service, programs, jobs and funding to their community or encourage African-Americans not to buy from (boycott) companies that are not socially responsible (Picard, 1985 and McAdam, 1983).

**Socially responsible company:** A company that either supports African-American businesses, offers service, grants scholarships, awards funding and/or supports programs in the African-American community.

**Action-considered boycott:** A type of boycott that refers to a group simply announcing that it is considering a boycott (Friedman, 1991).

**Action-requested Boycott:** A step in planning a boycott where a party organizing a boycott asks others to participate (Friedman, 1991).

**Action-organized boycott:** A step in organizing a boycott where the organizing party tells what preparations are being made for the boycott (Friedman, 1991).

**Media oriented boycotts:** Types of boycotts where most boycotters seek to draw the attention of the media then attack a company's image by using the media to show a company in a negative light (Friedman, 1991).

**Marketplace-oriented boycott:** A type of boycott that attempts to hurt a company by slowing profits in the marketplace or by asking people not to buy products, goods or services from the offending party (Friedman, 1991).

**Expressive boycotts:** Short lived boycotts used to vent the frustrations of those that are offended (Friedman, 1991).

### Organization of the Study

This study, then, is intended to test a new instrument that measures individual African-American consumers' attitudes toward corporate social responsibility and shopping. This introduction should have given the reader a brief look at what the study is about. Chapter two will review previous literature and discuss the importance of African-American consumers and the relationship between the African-American community and corporate America. It will also discuss how a new interest in the African-American consumer market is grounded in theory. Chapter three will outline the methodology. Chapter four will report the results of the questionnaire. And the final chapter, five, will discuss the implications of the results, thoughts and recommendations.



## CHAPTER II. LITERATURE REVIEW

A young African-American professional stands in front of the microphone during the question and answer segment of the National Urban League's October 11, 1993 forum, "The Role of the Church in African-American Community Development." During this live C-Span broadcast, he says leaders in African-American churches should urge members to only buy products from companies that respect African-American consumers, support African-American businesses, and offer service or "something back" to the African-American community. The predominantly African-American audience applauds in agreement.

This unknown man's suggestion of economically supporting only socially responsible companies and pulling consumer dollars away from companies that are not, is not a new strategy. It is a tactic and ideology practiced by many consumer groups historically to advance social causes, gain respect, or to protest violations of rights (Friedman, 1991). Animal rights groups, environmentalists, homosexuals, women's rights groups, Mexican-Americans, Chinese-Americans, Jews and various labor organizations (Friedman, 1991) have used such a strategy in the past.

According to Friedman (1991), boycotts are commonly used by powerless parties (like those listed above) that are outside of society's institutional system. Friedman (1985) says they are a:

way to overcome the basic powerlessness that has confined them to a position of institutionalized political importance . . . Ordinarily insurgents must bypass routine decision-making channels and seek,

through use of non-institutionalized tactics (known as boycotts), to face their opponents to deal with them outside the established arenas within which the latter derive so much of their power. (p. 97)

### **Boycotts and African-Americans**

When the boycott is practiced by African-Americans, Earl Picard (1985) calls it the "Corporate Intervention Strategy" or CIS and Sociologist Doug McAdam (1983) calls it "Tactical Innovation." Both terminologies refer to African-Americans either economically supporting companies that are socially responsible or taking shopping dollars away from companies that do not use African-American businesses or offer jobs, service, funding and/or community programs to African-Americans.

Before discussing how African-Americans use consumer boycotts, the word boycott must be formally defined. A boycott, is an "attempt by one or more parties to achieve certain objectives by urging individual consumers to refrain from making selected purchases in the marketplace" (Friedman, 1985, p. 97). In this study, congruent to the definition, the parties attempting to achieve certain objectives are civil rights groups (NAACP and PUSH) trying to make corporate America meet the needs of the consuming African-American community (and thus be socially responsible). The individual consumer Friedman refers to in the definition are African-American consumer instructed not to buy from companies that do not offer any exchange (other than a product) to African-American consumers and their loyalty to a brand/company.

Friedman, who has completed a number of studies about consumer boycotts, has classified them into distinct categories to show their progression. Each of these categories can be a type of boycott or can be a step in the planning

process of a boycott. They are action-considered boycotts, action-requested boycotts, and action-taken boycotts. Other types of boycotts are media-oriented boycotts and marketplace-oriented boycotts. These different types of boycotts are used when one party's (a company) actions offend another party (African-Americans) (Friedman, 1991).

An action-considered boycott is used when a group announces it is considering a boycott. An action-requested boycott is used when a party organizing a boycott asks other to participate. An action-organized boycott is used when a party organizing party tells what preparations are being made for the boycott. An action-taken boycott refers to actual activity (demonstrations and/or picket lines). In 1985, Friedman found 12 percent of protesters only considered boycotts and 40 percent asked others to participate in boycotts. He also found that most boycotters sought to draw the attention of the media (Friedman, 1991). These are media-oriented boycotts, those that attack a company's image by using the media to show a company in a negative light. Another type of boycott, the marketplace-oriented boycott, attempts to hurt a company by slowing profits in the marketplace or by asking people not to buy products, expressive boycotts are usually short boycotts used to vent the frustrations of those that are offended.

Throughout history, African-American civil rights organizations have used long term action-taken boycotts or have threatened to use boycotts (action-considered method). Most times they have used the African-American media to announce a company's offending action, to keep the African-American public informed of happenings between civil rights organizations and companies, and to mobilize African-American consumers against parties (Picard, 1985 and Graves,

1986). Meanwhile the mainstream media have also reported boycotts and happenings between African-Americans and companies.

### **Why Study the African-American Consumer Market?**

These concepts about African-American consumers, boycotts, the Corporate Intervention Strategy and Tactical Innovations are important to study because they are considered by business leaders the most effective strategies disgruntled parties can use against corporate America (Hermann, Walsh & Warland, 1988). These concepts are important to study also because the American demographics and business are changing and corporate America is trying to respond. Not only do the latest census reports reveal that the U.S. is browning as the African-American population and other ethnic groups grow faster than the white population (Usandsky, 1992), but foreign competition has caused American industry to search for new markets to survive (Dates & Barlow, 1990). Also projections predict that in the year 2000, the African-American and Hispanic/Latino markets will be one-third of the country (Dates et al., 1990).

### **Population and Spending Power**

According to the 1990 U.S. Census, the African-American population mushroomed 13.2 percent while the white population only grew 6 percent between 1980 and 1990 (Usandsky, 1992). Also consumer market research, as reported in many trade magazines, says,

African-Americans are the largest ethnic group in America, accounting for 31 million consumers . . . Together these consumers represent more than \$250 billion in annual spending power, roughly

equal to the spending ability of the world's ninth largest nation (Matthews, 1992, p. 24).

These facts and figures represent progress and ammunition for civil rights groups (NAACP and PUSH) and African-American media (Graves, 1985), which have historically used the African-American percentage of the population and the race's spending power as a catapult to advance political, social and economic status of African-Americans (Friedman, 1991 and Picard, 1985) and to highlight their importance to society and to the economy (McAdam, 1983). For example, Earl G. Graves (1985), publisher of Black Enterprise magazine, writes to African-American readers trying to make them aware of their value as consumers and aware of what corporate America should offer in return for patronage.

As corporations and agencies further their pursuit of consumers' dollars, it is our responsibility to send a message to them that the price for our patronage includes an active commitment to bring more black professionals into all aspects of the advertising business . . . the clout of the black buying power is continually being sought by a growing number of advertisers. Now, more than ever, we must be cognizant of the value of our patronage. Organizations such as the NAACP and PUSH have negotiated covenants with powerful corporations. These agreements have usually included a commitment to use black advertising agencies and black media as a demonstration of appreciation for the loyalty of black consumers (p. 9).

### **Corporate America's Future Survival Threatened**

Thus as the population browns, foreign competition increases and African-American groups continue to propose consumer boycotts to facilitate social,

economic and political change, corporate America's future economic survival may be threatened (Dates & Barlow, 1990). Hence, the relationship between the African-American consumer market, civil rights organizations and corporate America should be studied and carefully documented.

Historically this relationship has been more negative than positive. In the past, the NAACP and PUSH have organized, executed and threatened mass boycotts against companies that did not use internal and external public relations campaigns and /or did not sensitively advertise to African-Americans. More specifically, because African-American culture is kinship oriented and African-Americans act with and on behalf of other African-American individuals (Hirschman, 1985), consumer boycotts or threats to boycott were triggered against companies where African-Americans felt racism, against companies that didn't offer any returns (like community programs, jobs, scholarships, funding) to African-American consumers who bought their products, against companies that neglected or took the African-American consumer for granted (Dates & Barlow, 1990), and against companies that disproportionately targeted vices (alcohol and cigarettes) to African-Americans (Djata, 1987).

### **History Between Corporate American and the Market**

African-American use of consumer boycotts first began during the 1950's as leverage against corporate America to secure basic human rights. Before and during this era, a time of legally enforced segregation between African-Americans and whites in the U.S., African-Americans were forced to ride only in the rear of public buses. But in 1963, 90 to 95 percent of Montgomery, Alabama's African-American bus passengers, led by Rev. Dr. Martin Luther King, Jr., organized

themselves, carpooled and walked to destinations instead of financially supporting the public transportation system (Walton, 1956). Soon the transportation system felt a large economic crunch because African-Americans were 70 to 75 percent of its consumer market (Brooks, 1984).

Later the U.S. Supreme Court declared bus segregation laws unconstitutional and the company changed its racist policies, allowing African-Americans to sit in any seat on the buses (Walton, 1956). This first successful boycott used by African-American consumers started a strategy their civil rights organizations would use for years as a tactical plan of insurgency against corporate America (McAdam, 1983).

In the American Sociological Review, Sociologist Aldon D. Morris (1993) followed research and transcripts about the Birmingham Movement in 1963. This was an extension of the African-American anti-segregation movement of demonstrations, sit-ins and economic boycotts led by Rev. Martin Luther King, Jr. and the Southern Christian Leadership Conference (SCLC). Many researchers believe the success of that movement was due to the national and international media coverage of violence used by white segregationists against African-Americans or Negroes (as they were called during that era). These researchers believe the coverage forced federal officials to act and meet agreements with protesters. However, Morris (1993) refutes this thesis which takes credit away from African-Americans and gives it to media and white supremacists. Morris asserts and provides evidence that "the economic boycott was a crucial tactic designed to generate social disorder in Birmingham (Alabama) and to ensure victory" (p. 625). He writes white business elites were the movement's principal targets and an economic breakdown caused by African-American boycotts forced the federal

government to become involved and the local white power structures to meet African-American demands. In fact Martin Luther King, Jr. (1963) wrote about his use of the boycott strategy.

We decided to center the Birmingham struggle on the business community, for we knew that the Negro population had sufficient buying power so that its withdrawal could make the difference between profit and loss for many businesses. (p. 56)

Another such boycott was organized in Port Gibson, Mississippi on July 2, 1982. In this small southern town, African-Americans were kept out of political office by machines blocking the African-American vote, banks would not give loans to African-Americans who wanted to buy land, the court systems prolonged litigation and forced African-Americans off of their land, there were claims that the police force tortured and killed African-American males and there were other incidents against the African-American citizens. The NAACP organized a boycott against local merchants until the town changed its policies and legal systems (Higgins, 1982).

Such boycotts launched against companies to achieve political and economic goals in government are called surrogate boycotts by Friedman (1991). This type of boycott, being used more frequently now, is a "transformational boycott."

Their objective is to transform issues concerned with objectionable practices external to the marketplace (such as a foreign government's oppressive policies) into consumer-accessible marketplace issues. Put somewhat differently, transformational boycotts attempt to change political issues into economic ones so that they can be acted upon by



consumer 'voting behavior,' consisting of decreased dollar expenditures into retail marketplace (p.154).

Other nationally publicized tactical innovations PUSH and/or NAACP organized and executed or threatened were against alcohol companies like Coors, against cigarette companies, cosmetic companies, shoe companies and most recently, Florida's tourism industry.

### **Neglect of the African-American Consumer**

Until recently, African-Americans were consistently neglected as consumers by the majority of corporate America. That was until PUSH and NAACP spoke out against a select few companies. Researchers claim African-American consumers were not recognized in advertising and public relations campaigns because corporate executives ran their organizations based on racist ideologies (Dates et al., 1990), marketers believed "marketing myths," corporations misunderstood African-Americans, advertisers felt advertisements aimed toward white American consumers would also appeal to consumers of other races and cultures, and businesses feared a "white backlash" against their reputations (Dates et al., 1990).

In their advertising chapter, Dates et al. (1990) concluded that corporate decision makers wanted to maintain the status quo of racial inequality in the U.S. rather than target African-American consumers or depict them positively in ads and entertainment programs.

Empowered white male decision makers believed that the social order should remain as they found it, and despite information that could have influenced them to the contrary, they chose to remain disengaged from the African American consumer and practitioner for

many years. Finally, when economic and sociopolitical forces precluded any further delays, the industry acquiesced. In the meantime, well-prepared African American entrepreneurs, poised to push their way into the system with innovative marketing strategies to establish an authentic black presence in advertising, capitalized when the opportunities arose (p. 451).

### **Myths**

One of those businesses wishing to establish an "authentic black presence in advertising" is quoted in the January 20, 1992, issue of Marketing News. The article, by Pepper Miller, president of a research firm in Chicago, discusses myths believed by corporate America and reviews current literature and marketing data collected from academic and commercial studies. Miller writes about four myths. The first myth commonly believed by corporate America is "all African-Americans are poor" (p. 4). However, in reality, although the African-American poor are poorer now than historically, the middle and upper class/income segments have mushroomed during the past ten years. Also the percentage of African-American families earning \$50,000 or more a year is growing and has grown faster than white families that earn the same amount (Miller, 1992).

The second myth is African-Americans and whites can be reached by the same ads. Most ads historically reflected white lifestyles and values (Dates et al., 1990). However, research reports findings to the contrary of assumptions that claim the ads that interest whites also interest African-Americans. After surveying 450 respondents, Soley and Reid (1983) found that African-Americans and whites think differently when processing ad appeals. They found that while African-Americans and whites both prefer magazine ads to television commercials, African-American consumers cared more about the informational content presented in

ads/commercials than whites. Furthermore, African-Americans respond more favorably to ads with African-American models (Pitts, Whalen, O'Keefe & Murray, 1989) and ads that reflect African-American culture (Newcomb, 1961 and Rokeach, 1968-1969). In fact, African-Americans generally respond better to ads than whites overall (Tolley & Goett, 1972).

In 1989, Pitts et al. critically analyzed many of the studies (some discussed above) on the differences in African-American and white responses to commercials. In their article in Psychology Marketing they went a few steps beyond similar studies of the 1960's, 1970's and 1980's by emphasizing and studying responses to culturally targeted commercials. They showed four actual "value" enriched commercials, with African-American cultural cues, that were produced for major national brands (Ford, Crest, McDonald's, and Coca-Cola), to 82 African-Americans and 189 white undergraduate students.

The authors concluded that results reported in previous research was accurate. African-Americans "display a more positive affect towards a commercial featuring black actors than do comparable whites" (p. 322). Also the study revealed that African-Americans saw more (multiple, in depth messages and cultural cues) and whites saw less (only the surface messages) in the commercials. In fact, the authors reported that the three white researchers did not recognize the cultural subtleties while developing the study until they analyzed the African-American respondents' responses.

Thus research does not support the myth that African-Americans and whites view ads the same and thus are interested in the same ads. Researchers Pitts et al. summed up the two markets' differences.

Blacks are not just white people with black faces; they are members of a distinct subculture that possess a complex of behaviors, tradition, language, values, and icons that is unique, profound, and distinct from the white subculture . . . We found that when the marketing communication utilizes a strong cultural orientation significant difference in black versus white responses may be obtained. (p. 322)

### **Stereotypes**

While the African-American consumer market was neglected, advertisers either did not use African-Americans in ads at all (Berry, 1982) or portrayed them in a stereotypical manner (Dates et al., 1990). When African-Americans were used in advertisements and entertainment programs in the early to mid 1900's, they appeared as comical figures to amuse and target the white consumer market (Dates et al., 1990). Studies show African-Americans were depicted in ads as devoted field hands, mammies, singers, needy subordinates, servants, loud mouths, thieves, cowards, lazy loafers, liars, dancing fools and imbeciles (Bogle, 1973). Such depictions left a bitter taste in the mouths of African-Americans. So in the 1930's and 1940's, the NAACP, the African-American press, prominent businesses and celebrities rallied against negative images and stereotypes of African-Americans in media. Following this, stereotypes decreased because African-Americans became less visible in media. These depictions also were reflected in entertainment programs which were sponsored by commercials. Again companies did not care about the negative impact of negative African-American images on their audience but only wished to sell a product. According to the book, Split Images (Dates & Barlow, 1990), whites believed African-Americans were as they were depicted in the ads.

In the 1990's, to show their discontent about stereotypical images of African-Americans used by the company Quaker Oats, African-American activists dumped Quaker oatmeal into Lake Michigan in Chicago and threatened to boycott the company if it did not change its Aunt Jemima pancake brand image (Cosco, 1991). Aunt Jemima was a mammy, a very offensive image of an African-American woman (Kern-Foxworth, 1990). African-Americans represented a large market for Quaker Oats (Dates et al., 1990). The company then hired "some token African-Americans" (p. 19) and more African-Americans appeared in commercials targeted to the white market also (Cosco, 1991). Also, Aunt Jemima's image changed. The red bandanna once tied around her head was removed, she became younger and she lost over 100 pounds (Kern-Foxworth, 1990).

Studies reveal such stereotypical images of African-Americans have not left media but are still perpetuated under new more subtle disguises (Dates & Barlow, 1990 and Cotton, 1989). In fact, Advertising Age conducted a poll of marketing and advertising executives. The respondents felt advertisements and commercials in the 1990's still played a big role in negative race relations between African-Americans and whites in America (Ward, 1992).

### **Why Neglected and Stereotypes?**

Such stereotypes or practices not to use African-American models in ads existed mostly because advertisers/marketers historically felt using positive African-American models in ads would create a white "backlash" against the brand advertised and the company selling the brand (Dates et al., 1990). Dates et al. (1990) says that although there were many laboratory studies in the 1960's, 1970's and 1980's concluding ads with African-American models would appeal to whites

and there would be no backlash against brands and companies, marketers still would not change their practices. They did not trust laboratory studies and wanted field studies to confirm findings (Soley, 1983).

Furthermore this neglectful and stereotypical relationship between African-American consumers and corporate America existed because Corporate America did not value this ethnic consumer market (Dates et al., 1990). Earl G. Graves (1985) of Black Enterprise remembered how African-Americans were treated before some businesses realized their consumer value.

Some of us can recall a time when black models and actors were not to be found in print ads or commercials for even the most widely used products. This omission was a message in itself. The absence of blacks in advertising in the past was a reflection of the larger society's attitude that we were unvalued as consumers. Thirty years ago, when ads targeted to blacks were first introduced, the images they offered were stereotypical, often showing us in the most negative of terms. In time these images gave way to change, and advertisers began to realize that a positive, concerted effort to communicate with black consumers made good business sense (p.9).

### **Changing the Past to Target the Future**

In light of this "good business sense," much of the negative relationship between African-American consumers and corporate America is changing. Although stereotypes in ads and entertainment programs have a long way to go before they are annihilated (Wilson & Gutierrez, 1985), myths believed earlier, fear of a white backlash, and ignoring and neglecting African-American consumer needs in ads and entertainment programs are changing because the American demographics are changing. This is music to civil rights organizations' ears

because they have spent decades trying to convince corporate America that the African-American consumer is valuable and steps should be taken to capture the market (Picard, 1985).

Earlier many companies changed their tunes, practices and policies because they feared that a boycott would negatively impact their public images (McAdam, 1983). Sentry Insurance (1977) sponsored a nationwide survey of senior business managers to explore this point. The survey found that such consumer boycotts were on the tops of the managers' lists about the most effective strategies for the consumer movement to use.

### **Political-economic Theory**

But now, companies are changing not only to project a positive public image, but because there is a new equation to marketing. The equation reads, recent population projections plus African-American spending power reports, equal dollar signs. Along with more African-Americans used as models and spokespersons in ads, and a plethora of prime-time entertainment programs with all African-American casts (Ebony, 1991), corporate America is manufacturing products especially for African-American consumers and is signing covenants with civil rights organizations, promising social responsibility to African-American consumers.

This corporate change and reaction can be explained by the political-economic theory. Quite simply put, according to this theory that evolved from Marxist theory, businesses and organizations cater to the needs and interests of groups that have large or growing capital to reap profits (McQuail, 1987). Furthermore, under this theory, people without capital are kept out of power and

ignored by governmental, corporate and media systems because they are perceived as having no economic value (Murdock & Golding, 1977). This theory also implies the media is a part of the economic system of a country and has close links with the political system.

The predominant character of the knowledge of and for society produced by the media can be largely accounted for by the exchange value of different kinds of content, under conditions of pressure to expand markets, and by the underlying economic interests of owners and decision makers. These interests relate to the need for profit from media operations to the profitability of other branches of commerce. . . (McQuail, 1987, p.64).

Attempts to interest and target the burgeoning African-American consumer market fit this description of the political-economic theory. As discussed in this literature review, African-Americans were considered "have nots" politically, economically and socially in American society. Because of this status, they were depicted negatively, ignored or neglected as human beings and as consumers in advertising and entertainment programs. However, also in line with this theory, the "have nots" are quickly perceived by media, political systems and corporate America as potential "haves." As the above quote says media content is changed when decision makers want to expand markets for commerce and profitability, it easily can be applied to a visual increase of African-Americans in ads programming and in employment as their population and spending grow.

The political economic theory does not stop with more African-American faces and cultural scenes on television and in print media, it also includes the manufacturing of products especially for African-American consumers and using



cultural tradition and positive social messages in ads targeted to African-Americans.

Advertisements and commercials in African-American media feature component of covenants between corporate America and civil rights organizations. In the ads, companies are attempting to target African-American consumers by telling them they are hiring and promoting African-Americans, giving money to scholarship funds, supporting African-American artistic culture, helping African-Americans to achieve success, their hopes and goals, and sponsoring community programs. Examples of ads (in Appendix C) and press releases (in Appendices A and B) sent by companies to African-American media are provided at the end of this study. Such public relations, community relations and marketing campaigns are aligned with the Corporate Intervention Strategy or Tactical Innovation agendas promoted by civil rights organizations on behalf of the African-American community.

In a Mediaweek article, Joseph Cosco (1991) explains such social actions used to target African-American consumers should not be seen as charity but as business.

Activists are pressuring companies to take a keen interest in the target group that's buying the product or service; that means promotions, public relations and economic relationships that funnel some of the money back into the community. It's not a question of charity, but good business they say, a way of saying, 'we value you as a customer (p.20).

Also in line with the political-economic theory, companies are capitalizing on this market by manufacturing products especially for African-American consumers

like African-American films, Afrocentric dolls, cosmetics with different shades for women of color and new fashion lines especially for African-American consumers (Robinson, 1993). KFC, formerly called Kentucky Fried Chicken, uses an African-American male spokesperson to promote its chicken. Also the restaurants' employees dress in uniforms made of African kente cloth and serve corn bread, greens, sweet potato pies and bean pies (African-American cultural cuisine) in the African-American community in Chicago, Illinois and other cities.

### **The Other Side of Corporate Intervention Strategy**

Yet this new interest in the African-American consumer market has its down side as well. Companies are using African-American advertising, public relations and research firms to reach the market. However, African-American firms fear that when companies become more familiar with the market, they will (as some have done in the past) stray away from these African-American businesses and attempt to target the market themselves. This was a major topic of concern at the National Association of Market Developers, Inc. (NAMD) convention in Los Angeles California, held in May, 1993. NAMD is an organization for African-American professionals in advertising, public relations and marketing. Some companies, like Proctor and Gamble and Quaker Oats, that opened ethnic marketing departments in reaction to boycotts, have closed these departments and moved ethnic advertising and marketing to brand departments. Although this may mean companies are seeking the African-American consumer in all marketing, it also means less work is contracted out to African-American media agencies. Thus, the African-American communal economy may lose money.

Also, although many large companies are teaming up with some African-American businesses in attempts to manufacture new products and target the market, many other African-American businesses that depended on this market for decades (before corporate America decided to recognize the market), are afraid that they may lose their market to new wealthier and more powerful competitors. This also was discussed at the NAMD convention.

For example, Spiegel, a department store and Johnson Publishing Co., publisher of Ebony magazine and one of the most profitable African-American companies, recently united to create a new Aforcentric fashion line and catalog. Meanwhile J.C. Penney, another national department store, imports fabrics from Africa for its new fashion line and catalog. Now Essence By Mail, which was the only catalog for African-American women is threatened, according to Alonda Williams (1993), circulation/marketing manager for the publication.

This is a negative side of the Corporate Intervention Strategy that is overlooked by researchers. Earl Picard (1985) offers other criticisms. In a nutshell, he says using the African-American spending power figures is not tangible enough for a fair trade between civil rights organizations and corporate America. He continues that threats against corporate America are no more than "selective bluffs" because African-Americans will not mobilize as a group against companies today as they have in the past. This, he asserts, is because "blacks are aberrant and episodic rather than systematic (p. 19).

The real significance of the transmuted boycott is not to be found in its ability to mobilize mass retaliation or open, direct confrontation, but in its ability to pull off a bluff. The black masses function as passive objects in this strategy. With the possible exception of contentious college students and sectors of the business and administrative

stratum, the Corporate Intervention Strategy does not have a solid constituency. (p. 21)

Furthermore, Picard adds CIS, practiced by civil rights organizations and African-American media, is designed to advance the African-American elite only.

When all is said and done, this is an elite program. In large part the businesses are being promoted-- and it is businesses that are being promoted rather than the black community as an entity--already enjoy some measure of success. Additionally, it is difficult to imagine how those specific businesses will ever generate more than a token number of jobs--even then they will most likely go to college-trained individuals. (p.20)

Lastly, Picard says earlier targets of African-American boycotts were fast food, alcohol and soft drink companies that later changed ads to target African-American consumers. He does not view this progress as success.

This is hardly the foundation of a true development strategy for black Americans because in one case they lose themselves in drink and unhealthy gluttony, and in the other they take flights of fantasy. Any inroads made into those corporations would seem to be marginal utility in serious minded development program. (p. 21)

This study will test if Picard's assertion is correct or if it is wrong. Does Corporate Intervention Strategy reflect the concerns of many individual African-American consumers or just a few? Are civil rights organizations truly representing the needs and concerns of those surveyed in this study?

Therefore, the purpose of this study is to measure individual African-American consumer attitudes toward corporate social responsibility and shopping. The study will determine if civil rights strategies and communication campaigns highlighting companies offering funding, service, jobs and programs to the African-American community are consistent with the values of individual African-American consumers or as Picard says, just an elite few.

### Summary

This chapter has discussed the negative historical relationship between African-American consumers, civil rights organizations and corporate America. It found that African-Americans were neglected as consumers because of the myths that all African-Americans are poor and media appeals to whites would appeal also to African-Americans. Research has supported the contrary. Also African-American consumers were neglected because corporate America feared white consumers would look negatively upon brands advertised to African-Americans and brands that used African-Americans in ads/commercials. When African-American models were used in ads, they were presented stereotypically and negatively. Negative images of African-Americans were perpetuated by media and corporate America because African-Americans were not respected as consumers and therefore were not respected as members of society.

Civil rights organizations and African-American businesses have historically rallied against such images and corporate mistreatment of African-Americans. They have also tried to convince corporate America that African-Americans are a valuable consumer market with a large and growing spending power. Using this strategy, civil rights organizations have organized boycotts against specific

companies that have a negative relationship with the African-American community. Boycotts were used to make companies feel the economic power of the African-American consumer market. This is referred to as the Corporate Intervention Strategy (CIS) by Picard (1985) or Tactical Innovation by McAdam (1983). To avoid boycotts, have a positive relationship with African-American consumers and to target the market, civil rights organizations recommend companies targeting African-American consumer offer jobs, funding, services and support for African-American businesses in return to the community for consumer loyalty and African-American consumer dollars. This study measures if this strategy is linked with the values and concerns of African-American consumers by using the African-American Consumer Experiences and Values Instrument (AACEV).

Lastly, the African-American population is growing fast than the white population and corporate America views this growth as an untapped consumer resource. New products are being manufactured especially for the African-American consumer, and companies are seeking to now change the negative history they have with African-American consumers in attempt to target the market. This gives civil rights organizations more leverage against corporate America and can be explained by political-economic theory.

### CHAPTER III. METHODOLOGY

Chapters I and II have discussed how civil rights organizations use African-American consumer spending as a tactical strategy to gain jobs, programs, service and funding for the African-American community from corporate America. Companies that use such community relations tools to target African-American consumers also publicize their involvement in the African-American community in advertisements. This chapter will discuss the African-American Consumer Experiences and Values Instrument, a new instrument tested to determine if such programs, advertisements and civil rights strategies are aligned with the attitudes and values of individual African-American consumers. This section will also discuss materials needed for the study, how the sample was selected for the study, procedures used for collecting data, and methods used to organize and interpret the data.

#### The Sample

Four African-American churches were randomly selected from the 1994 Interdenominational Alliance of Ministers' Wives of Greater Chicago and Vicinity Year Book. A letter asking permission to survey congregations was sent to each pastor of the four churches. Later a phone call was made as follow up to all pastors. This call established a positive rapport with pastors and made pastors feel more comfortable about the researcher addressing their congregations.

Churches were used as settings to collect data because many African-American consumer and civil rights movements were led by church leaders (Smith,

Rice Jones, 1987). Rev. Dr. Martin Luther King, Jr. who led the first successful African-American consumer boycott, used his church to organize African-Americans and to preach against racial injustice. Also, many African-American leaders like Rev. Willie Barrow president of Operation PUSH and Rev. Jesse Jackson of the Rainbow Coalition are ministers who presently organize African-American consumer boycotts. Also the SCLC (Southern Christian Leadership Conference) is a civil rights organization founded by church leaders.

Also the church was selected to survey because researchers must design new and creative ways to survey African-Americans. This is because researchers cannot locate them and because African-Americans are apprehensive about completing and returning surveys. "Mainstream surveys often cannot account for how and where minorities live" (Riche, 1990, p. 18). African-Americans are difficult to locate for research because they are more likely than whites to have unlisted phone numbers (Hume, 1991). Also some African-Americans live in units others label as vacant. In fact, because of these reasons, African-American males were undercounted by 40 percent by the 1980 U.S. Census (Riche, 1991). Now some researchers are employing anthropologists and sociologists to locate and sensitively survey minorities (Riche, 1991). Executives suggest using non-traditional ways of conducting research such as face to face research in schools and community centers (Hume, 1991).

### **Developing the Instrument**

A questionnaire called the African-American Consumer Experiences and Values Instrument was created by attending to media messages. Later it would be



distributed to participants in the 4 African-American churches. The instrument is provided in Appendix D.

The items included on the instrument and the research questions were developed as the researcher spent several months determining what types of advertising messages targeted to African-American consumers were the most commonly used and by discovering the actual content of covenants companies sign with civil rights organizations. The researcher read numerous advertising messages and business columns in African-American magazines (like Ebony, EM, Essence and Black Enterprise) and African-American newspapers (like the Citizen Newspaper group in Chicago and the Chicago Defender). The researcher also listened to advertising messages on African-American radio stations and watched commercials and consumer business reports on Black Entertainment Television (BET), a national African-American cable station. It most media messages targeted to African-Americans by non-African-American businesses included messages about companies being socially responsible to the African-American community. This is especially true in magazine advertisements.

Later the researcher spoke with a director at PUSH about the confidential content of covenants signed by companies doing business in the African-American community. Dates & Barlow (1990) and Graves (1985) also discuss the overall content of these covenants. Thus, research questions and the questionnaire items on the AACEV Instrument were developed from common messages in advertisements targeted to African-Americans by non-African-American companies and from promises companies make to civil rights organizations through written covenants.

The AACEV Instrument was later given to a professional statistician who edited questions and determined if the instrument was valid; that is, if it would actually measure what the researcher intended to measure. The statistician then helped to make the questionnaire more readable and simple for respondents to understand and answer.

### **Materials**

After consulting with the statistician, the researcher submitted the instrument to the Human Subjects Review Committee at Iowa State University. The committee approved the study and gave consent to survey congregation members.

### **Subjects and Procedures**

A statement insuring confidentiality and explaining that the study was about African-American consumer attitudes and shopping was read aloud in front of the congregations of the four African-American churches before questionnaires were administered. After the statement was read, pastors usually asked parishioners to complete the surveys and to return them. Church ushers and volunteers usually passed out pencils and questionnaires to all members who would take them. A total of 200 questionnaires were administered to the congregations at the four churches. One hundred and sixty surveys were returned out of the 200. Only African-American members, ages 18 and above, from Chicago were considered in the sample. Surveys from subjects who did not fit this description were not used. There were 150 usable surveys. Thus the response rate was 75 percent.

### Data Analysis

A tally of each response from each questionnaire was taken. Even the questions subjects did not answer were tallied to evaluate the success of the Instrument. Then, the Microsoft Student Statview software was used on a Macintosh computer to organize and analyze the data and to make charts. Means were calculated to determine how people answered each question and in which direction they answered.

## CHAPTER IV. RESULTS

The previous chapters discussed how civil rights organizations require companies seeking African-American consumer dollars to give back to the African-American community in the form of scholarships, hiring more African-Americans, promoting African-Americans, supporting African-American businesses and using African-Americans and positive African-American images in advertisements. Companies use such socially responsible messages about how they give back to the African-American community in many of their advertisements targeted to the African-American consumer market.

This chapter will report the results of the research questions listed in the first chapter and below.

### **Research Question 1:**

How do individual African-American consumers rank the importance of companies giving back to their community?

### **Research question 2:**

How knowledgeable are individual African-American consumers about companies that give back to the African-American community?

### **Research Question 3:**

Would individual African-American consumers still buy a product from a company that did not give back to the African-American community?

**Research Question 4:**

Do individual African-American consumers feel companies should give back to other communities of color?

The research questions were operationalized by using The African-American Consumer Experiences and Values Instrument (AACEV), a questionnaire which is being tested in this study. The instrument measures attitudes toward corporate social responsibility and shopping among African-American consumers. Answers to specific questions under the 4 general questions were tallied from each questionnaire and the mean scores were reported. A total of 150 questionnaires, completed by African-American church members in Chicago, were used in the analysis. The next pages of this chapter will give descriptions of respondents. Then, the general research questions and the actual items on the AACEV will be listed and the results will be reported.

**Descriptions of Respondents**

Out of the 150 respondents, 129 lived on the south side of Chicago. Ten lived on the west side, 6 lived on the north side and 5 lived on the east side. Of the respondents, 115 were female and 35 of the respondents were male.

**Ages**

Two of the respondents were born between 1911 and 1916, 5 between 1917 and 1922, 12 between 1923 and 1928, 15 between 1929 and 1934, 17 had birth years between 1935 and 1940, 14 between 1941 and 1946, 22 between 1947 and 1952, 21 between 1953 and 1958, 10 between 1959 and 1964, 10

between 1959 and 1964, 10 between 1965 and 1970 and 18 between 1971 and 1976. Only 4 people did not answer the question. Figure 1 illustrates these birth years.

It should be noted that African-Americans of different age generations have different values, different needs and different views of the progress of civil rights organizations. Some young African-Americans believe civil rights organizations are not meeting their needs and older African-Americans who witnessed and participated in the Civil Rights Movement have a more favorable perspective of civil rights organizations. This is evident by a meeting of African-American leaders which was held during the first week in June, 1993 in Baltimore, Maryland. The NAACP sponsored the meeting to discuss problems and their solutions in the African-American community. Rev. Louis Farrakhan, a controversial leader from the Nation of Islam, a radical African-American organization which stresses African-American self-empowerment, a separation of the races and the Muslim religion, was invited to attend. Older members of civil rights the NAACP and many whites threatened to pull their memberships and funding from the NAACP. Younger African-Americans commended the organization for this non-traditional guest.

### **Education**

In terms of education, 6 of the 150 respondents did not graduate from high school, 31 earned a high school degree, 21 spent one year or more in vocational or business school, 51 attended one year or more of college but did not earn a degree (some are still students), 11 earned a Bachelor's degree, 15 completed some coursework beyond a Bachelor's degree but did not earn a graduate degree,

and 13 earned a graduate degree. Two people did not answer the question. These results are indicated on Figure 2.

Furthermore of those who attended college, 40 of the 150 respondents attended a black college. The other 65 people who attended college did not attend a black college.

### **Income**

Items asking about the respondents' 1993 household income by the thousands were also included in the AACEV. Of the all respondents' households, 31 made under \$10,000, 20 made between \$10,000 and \$19,000, 27 made between \$20,000 and \$29,000, 14 made between \$30,000 and 39,000, 16 made between \$40,000 and \$49,000, 14 made between \$50,000 and \$59,000 and another 14 made \$60,000 or over. Fourteen people did not answer the question. See Figure 3.

Wilson (1980) says African-Americans who do not share the same social class do not have much in common. He suggests if African-Americans do not share the same socio-economic status, then they do not share the same needs, concerns or experiences. For instance, he says that middle class Americans do not experience discrimination while lower class African-Americans do. According to him, this is because discrimination is based on economic level and education, which are related. He continues that the Civil Rights Movement and gains civil rights organizations make today only benefit middle and upper class African-Americans.

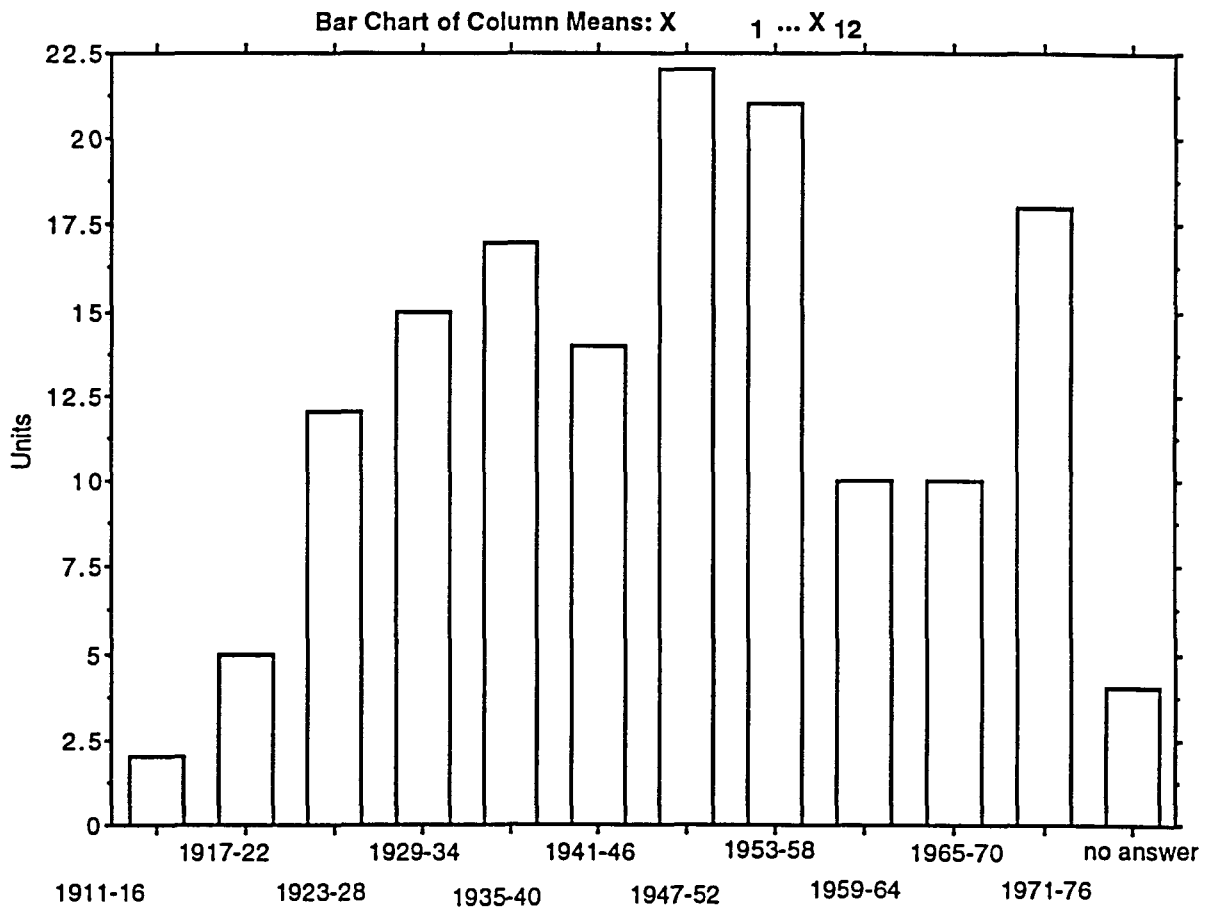


Figure 1: Birth years of The 150 African-American Respondents



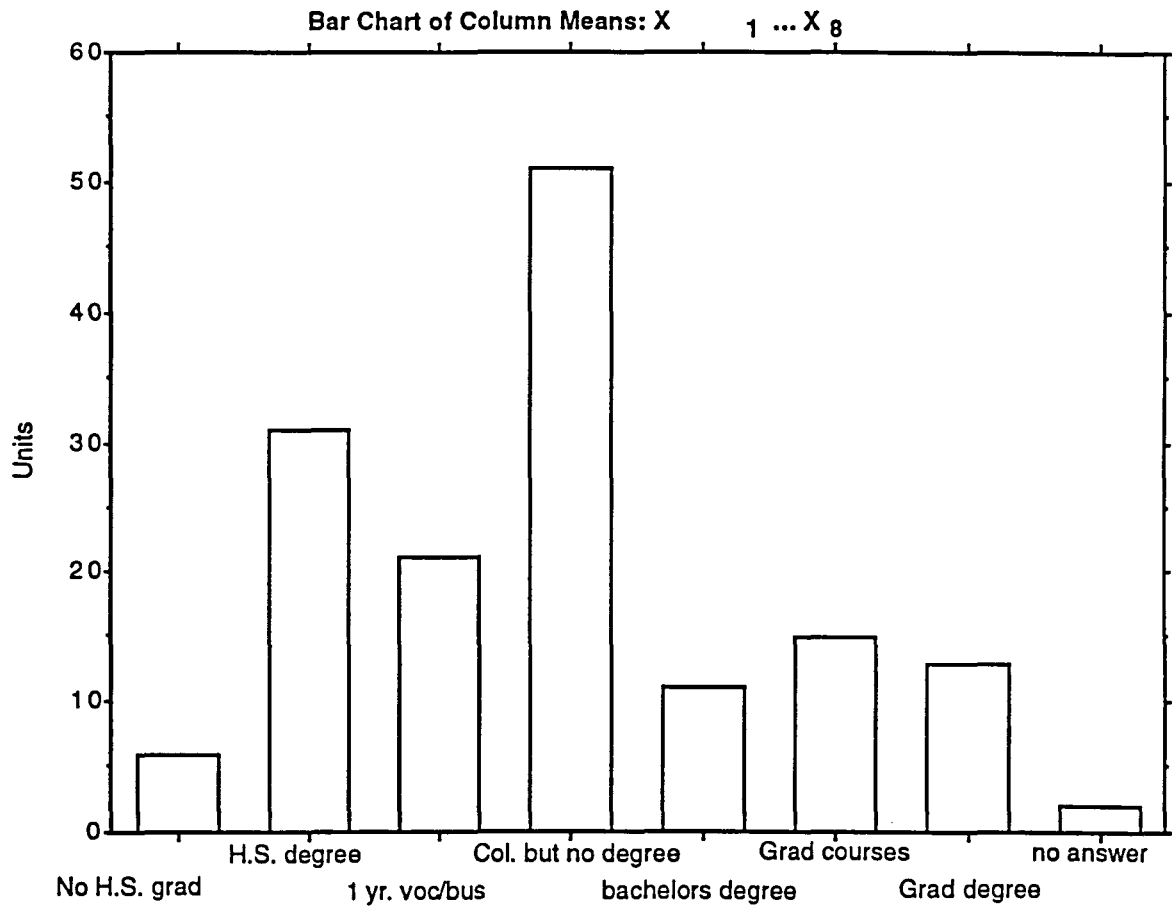
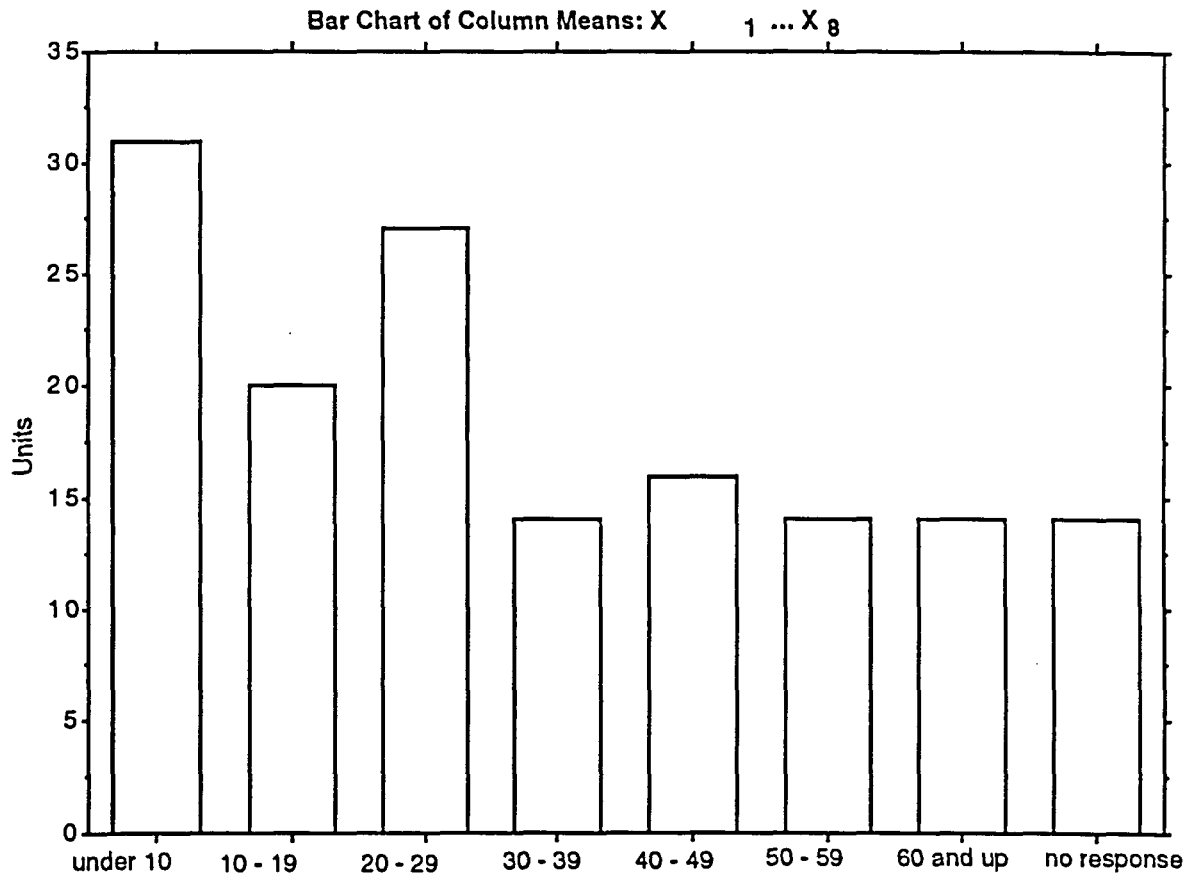


Figure 2: Educational Levels of The 150 Respondents



**Figure 3: The Respondents' 1993 Household Income by The Thousands**

### **Research Questions**

Below, the research questions are listed. Under the research questions, the actual AACEV Instrument items, which are marked "RQ, " are listed along with responses, marked "Results. "

#### **Research Question 1:**

How do individual African-American consumers rank the importance of companies giving back to the African-American community?

##### **R.Q. 1.1**

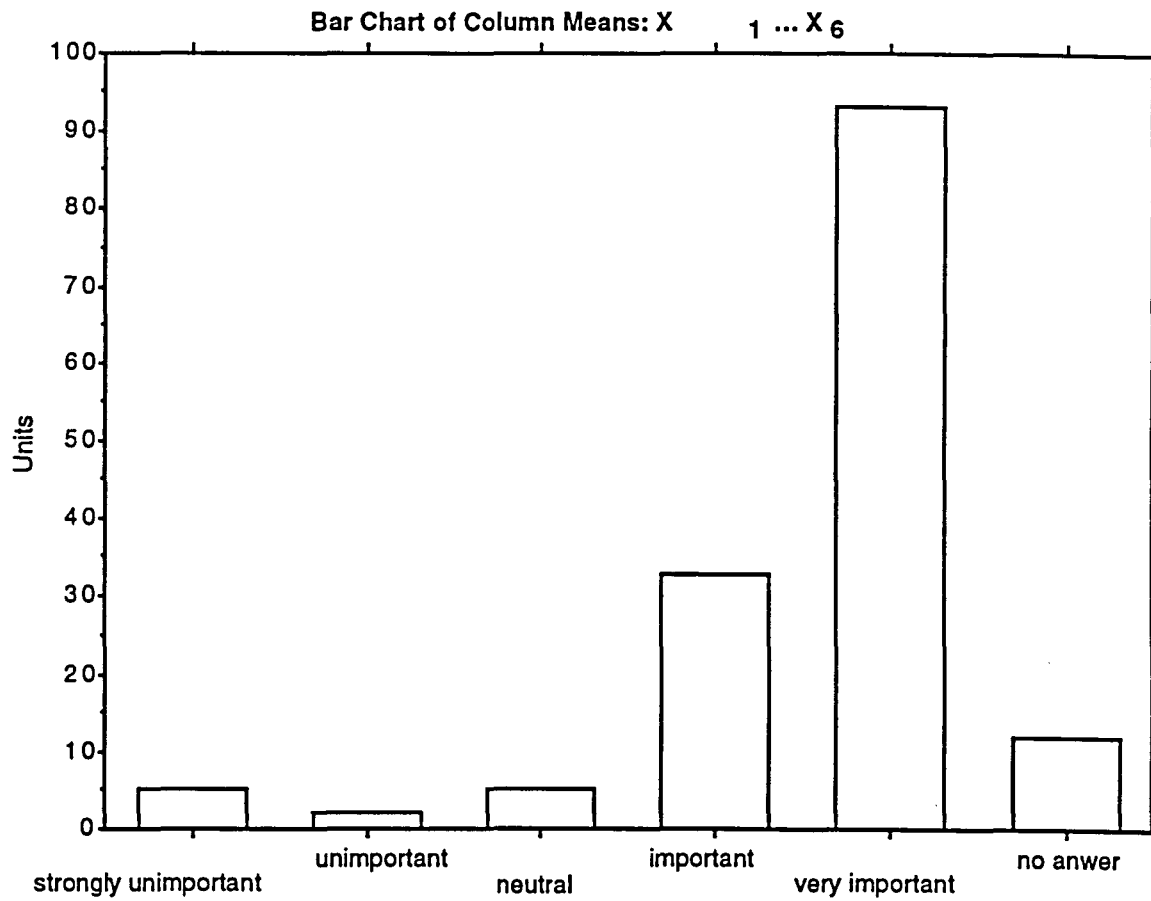
How do individual African-American consumer rank the importance of companies granting scholarships to African-American students?

**Results:** Out of 150 African-American consumers, 5 felt granting scholarships to African-American students was strongly unimportant, 2 consumers felt it was unimportant, 5 felt neutral, 33 felt it was important and 93 felt it was very important. Twelve respondents did not answer the question. Figure 4 illustrates these results.

##### **R.Q. 1.2**

How do individual African-American consumers rank the importance of companies hiring African-Americans?

**Results:** Three of the 150 respondents felt it was strongly unimportant to hire African-Americans, 2 felt it was unimportant, 5 were neutral, 37 felt it was



**Figure 4: Consumer Attitudes on The Importance of Granting Scholarships to African-American Students**

important, 90 indicated it was very important and 13 did not answer the question. Figure 5 illustrates these results.

### **R.Q. 1.3**

How do individual African-American consumers rank the importance of companies having African-Americans in upper management positions?

**Results:** In response to this question, 87 respondents felt it was very important to have African-Americans in upper management positions. Meanwhile, 42 felt it was important, 4 felt neutral, 1 said it was unimportant and 5 thought it was strongly unimportant. Eleven did not answer the question. Figure 6 illustrates this.

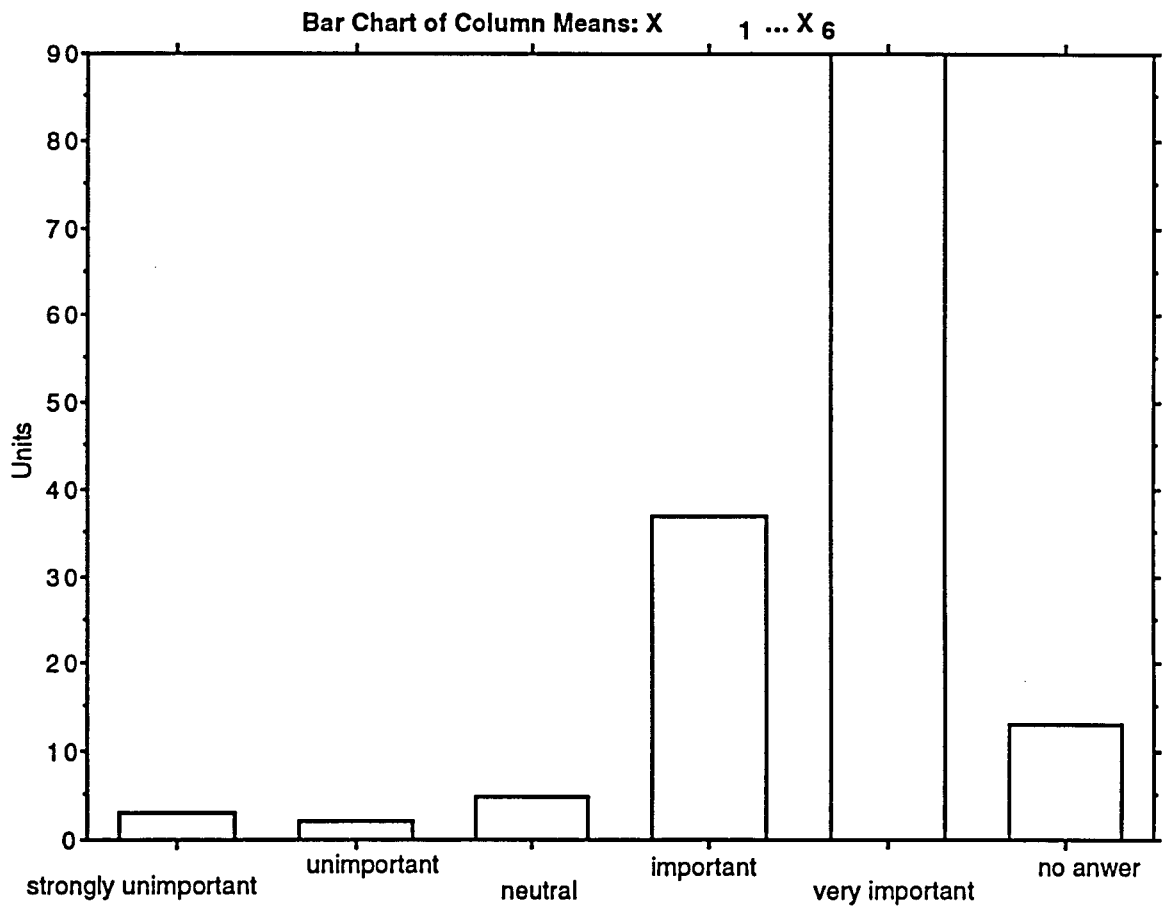
### **R.Q. 1.4**

How do individual African-American consumers rank the importance of companies supporting African-American businesses?

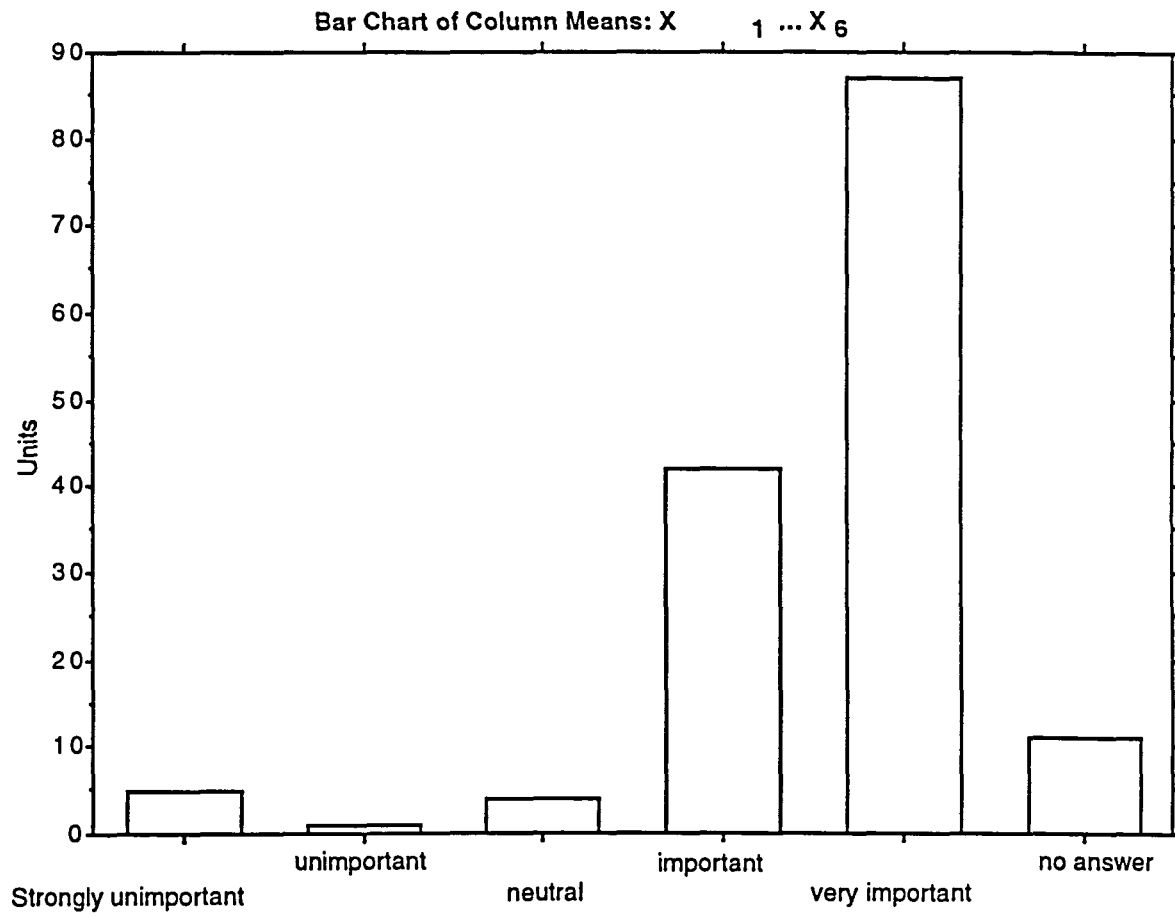
**Results:** Five of the respondents thought it was strongly unimportant for companies to support African-American businesses. Meanwhile, 2 respondents felt it was just unimportant, 2 were neutral, 40 said it was important and 90 said it was very important. Eleven people did not answer the question. Figure 7 displays these results.

### **R.Q. 1.5**

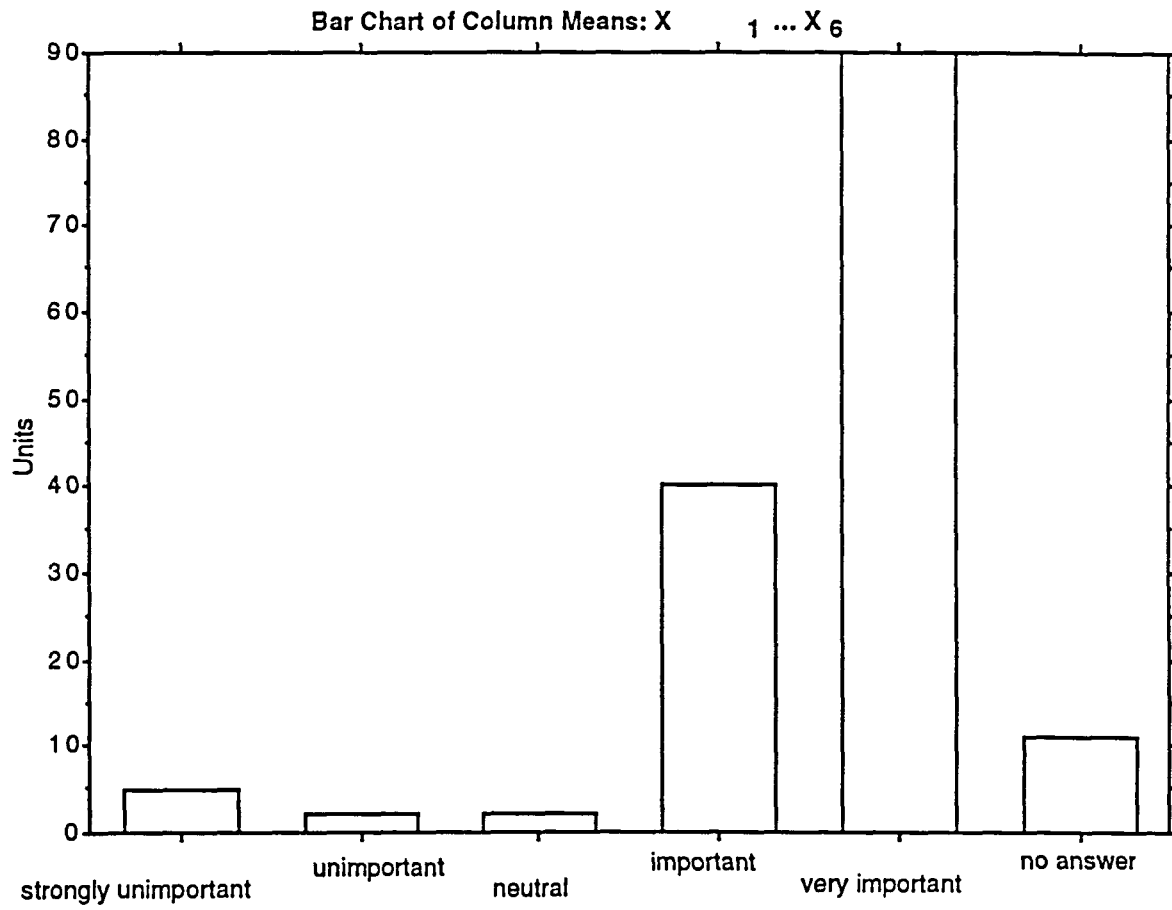
How do individual African-American consumers rank the importance of companies using African-Americans in advertisements?



**Figure 5: Consumer Attitudes on The Importance of Companies Hiring African-Americans**



**Figure 6: Consumer Attitudes on The Importance of Companies Having African-Americans in Upper Management Positions**



**Figure 7: Consumer Attitudes on The Importance of Companies Supporting African-American Businesses**



**Results:** According to the 150 respondents on the AACEV instrument, 5 people indicated it was strongly unimportant to use African-Americans in ads, 2 people said it was unimportant, 6 said they were neutral, 35 said it was important and 89 felt it was very important. Thirteen people did not answer . This is illustrated in Figure 8.

#### **R.Q. 1.6**

How do individual African-American consumers rank the importance of companies giving back to the African-American community?

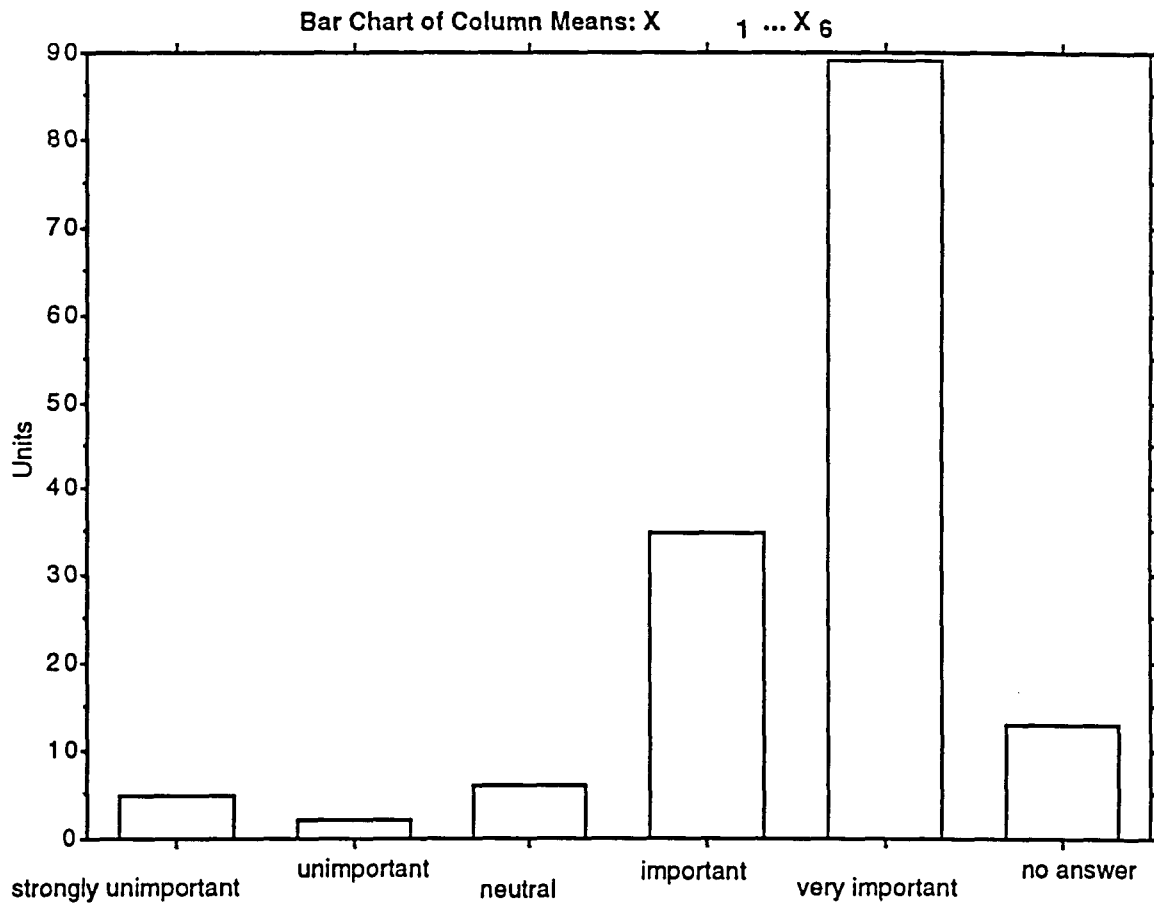
**Results:** In response to this question, the majority, 103 people, felt it was very important for companies to give back to the African-American community. Meanwhile, 26 people said it was important, 2 were neutral, 1 felt it was unimportant and 7 said it was strongly unimportant. Eleven people did not answer that question. Figure 9 reflects these responses.

#### **Research Question 2:**

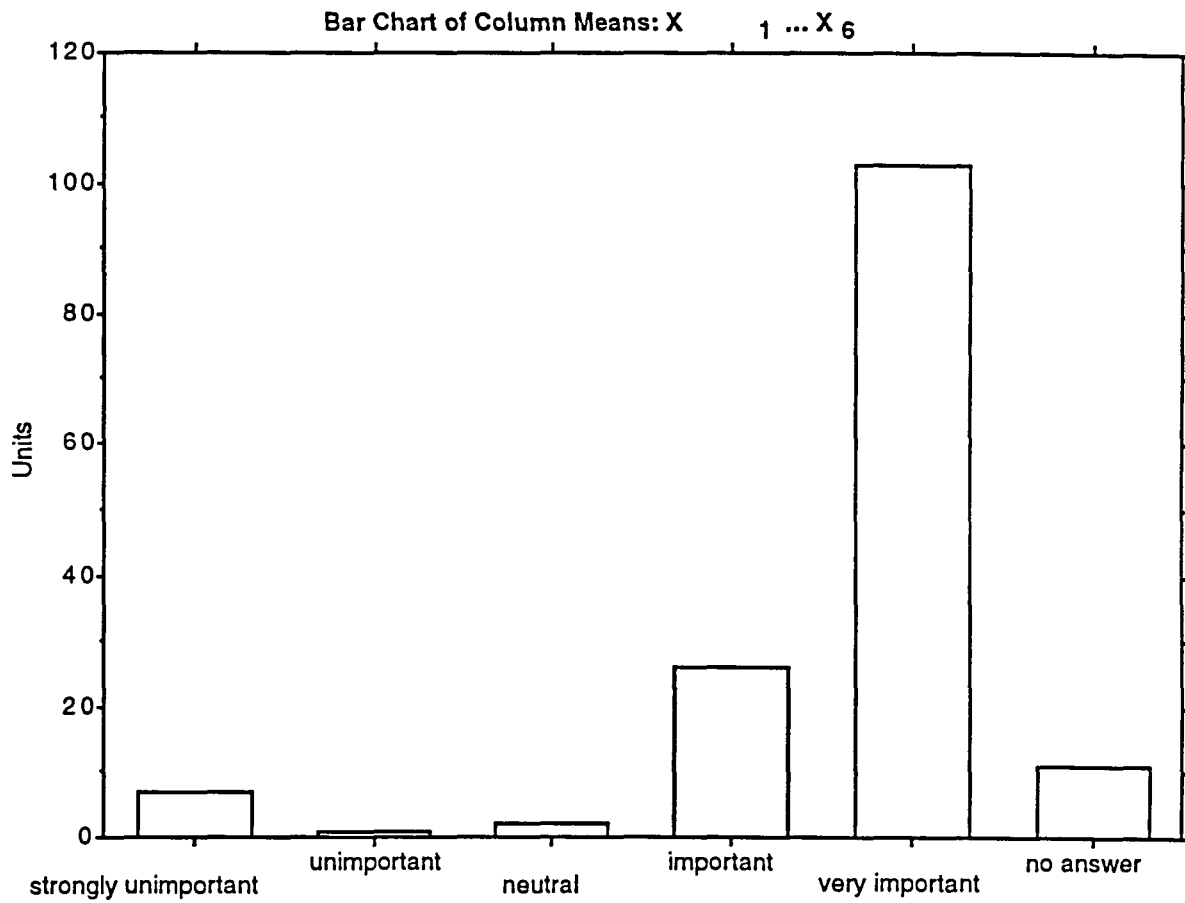
How knowledgeable are individual African-American consumers about companies that give back to their community?

#### **R.Q. 2.1**

How knowledgeable are individual African-American consumers about companies that grant scholarships to African-American students?



**Figure 8: Consumer Attitudes on The Importance of Using African-Americans in Advertisements**



**Figure 9: Consumer Attitudes on The Importance of Companies Giving Back to the African-American Community**

**Results:** The majority of respondents, 53 African-Americans, indicated they had some knowledge about companies that grant scholarships to African-American students. Furthermore, 19 were very knowledgeable, 17 were unsure, 31 did not have much knowledge and 15 indicated they had no knowledge. Fifteen people did not answer the question. Figure 10 provides a visual record.

### **R.Q. 2.2**

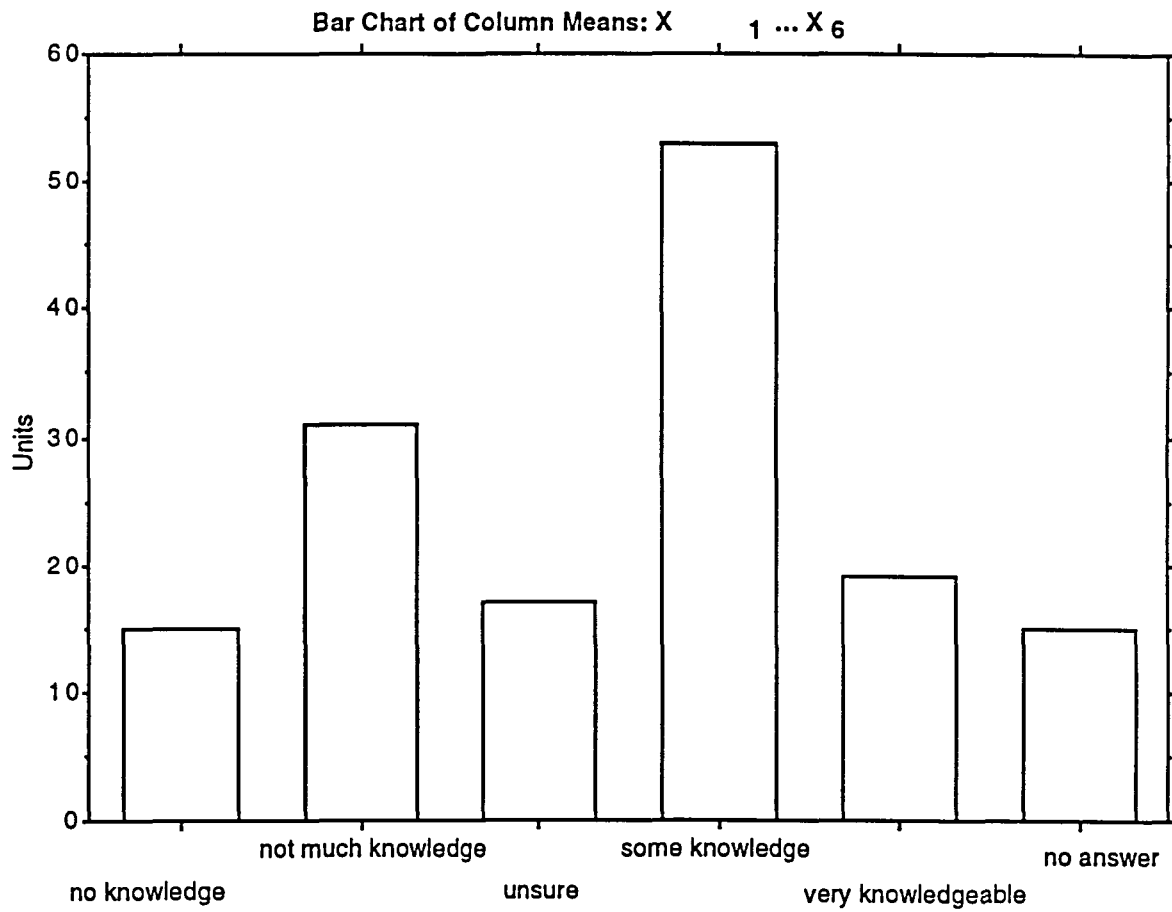
How knowledgeable are individual African-American consumers about companies that hire African-Americans?

**Results:** Most of the 150 respondents, 63, indicated they had some knowledge about companies that hire African-Americans, 21 were very knowledgeable, 20 were unsure, 22 did not have much knowledge, 7 had no knowledge and 17 did not answer. Figure 11 displays these results.

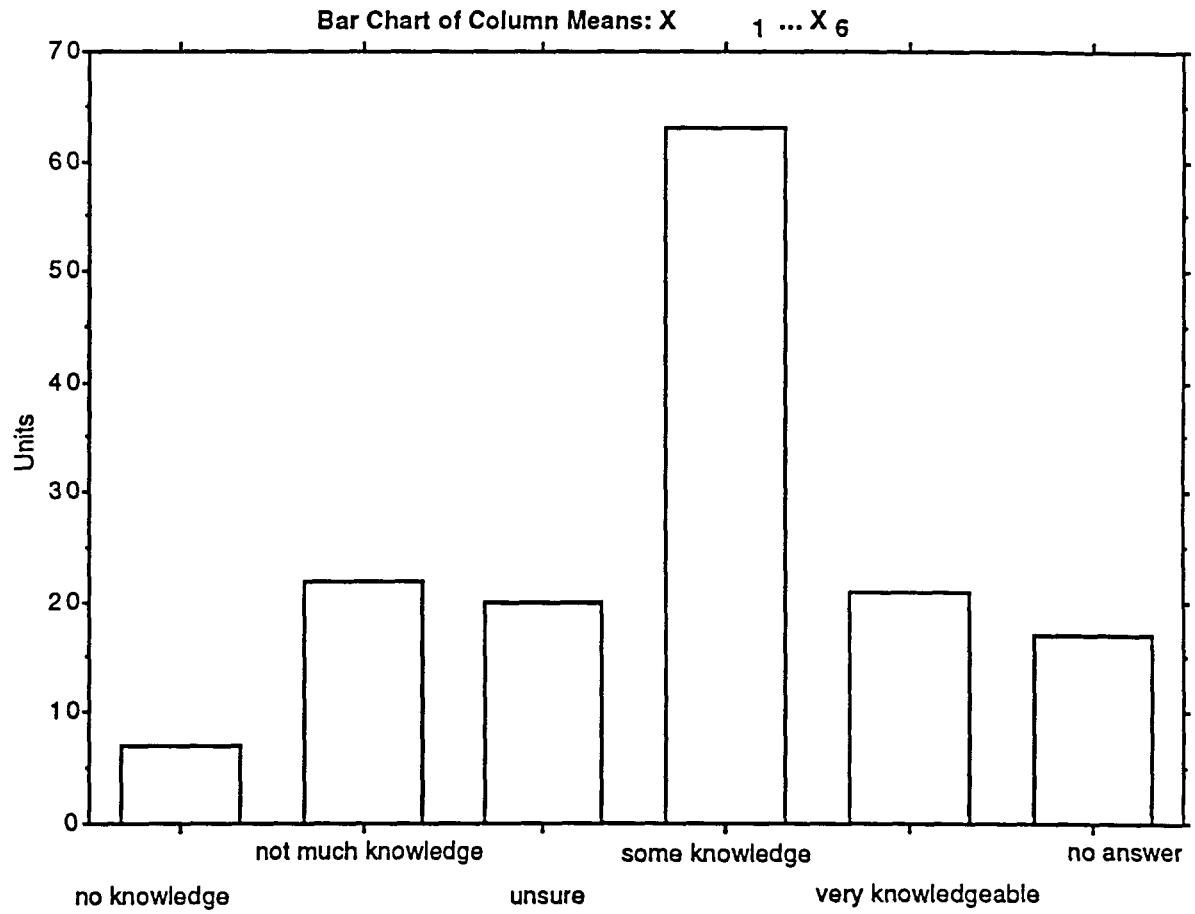
### **R.Q. 2.3**

How knowledgeable are individual African-American consumers about companies that have African-Americans in upper management positions?

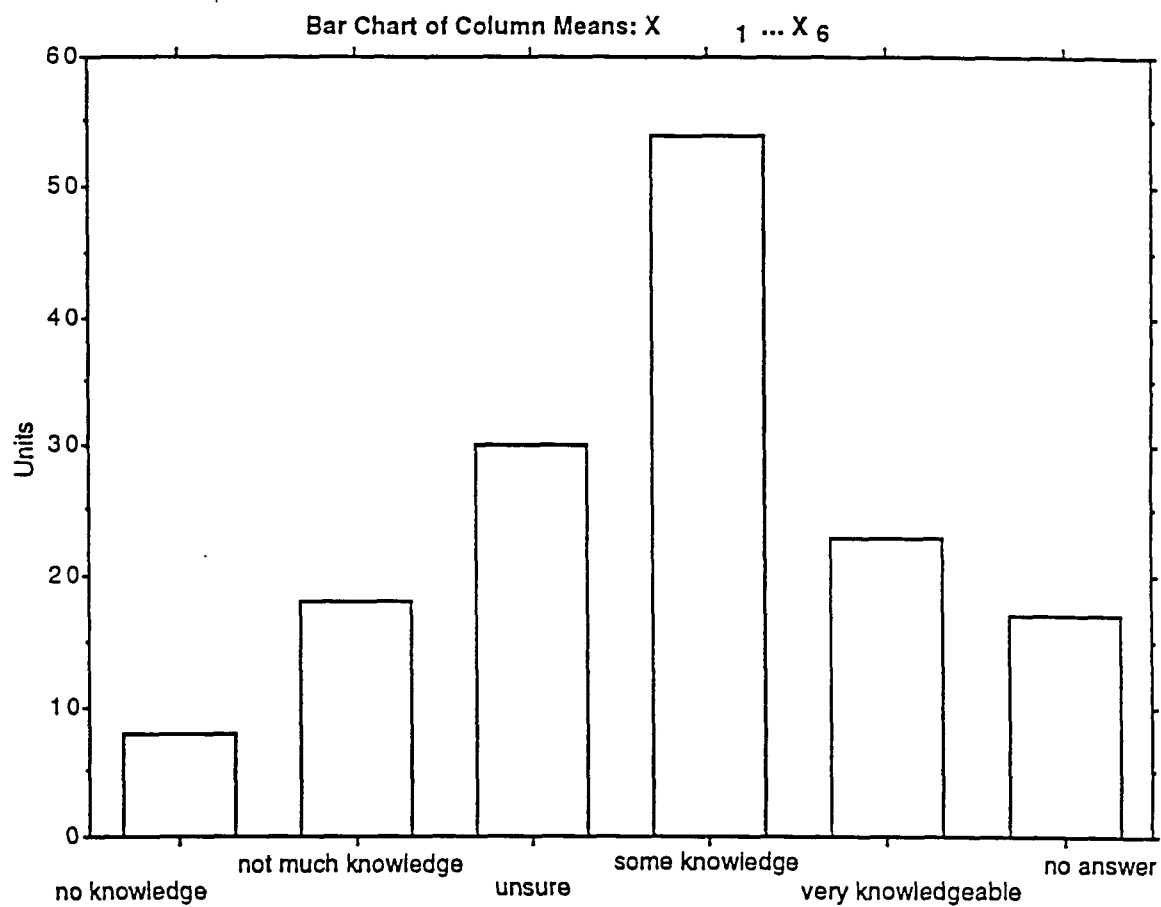
**Results:** Fifty-four had some knowledge, 23 were very knowledgeable, 30 were unsure, 18 did not have much knowledge, 8 had no knowledge about companies that have African-Americans in upper management positions. Seventeen did not answer the question. Results are presented in Figure 12.



**Figure 10: The Degree of African-American Consumer Knowledge on Companies that Grant Scholarships to African-American Students**



**Figure 11: The Degree of African-American Consumer Knowledge on Companies that Hire African-Americans**



**Figure 12: The Degree of African-American Consumer Knowledge on Companies that Have African-Americans in Upper Management Positions**

**R.Q. 2.4**

How knowledgeable are individual African-American consumers about companies that support African-American businesses?

**Results:** Out of 150 respondents, 45 had some knowledge about companies that support African-American businesses, 28 were very knowledgeable, 29 were unsure, did not have much knowledge, 11 had no knowledge at all and 18 did not answer the question. Results are visually reported in Figure 13.

**R.Q. 2.5**

How knowledgeable are individual African-American consumers about companies that use African-Americans in advertisements?

**Results:** Fifty-eight out of 150 respondents had some knowledge about companies that use African-Americans in advertisements, 24 were very knowledgeable, 29 were unsure, 16 did not have much knowledge, 8 had no knowledge at all and 15 did not answer the question. Figure 14 illustrates this.

**R.Q. 2.6**

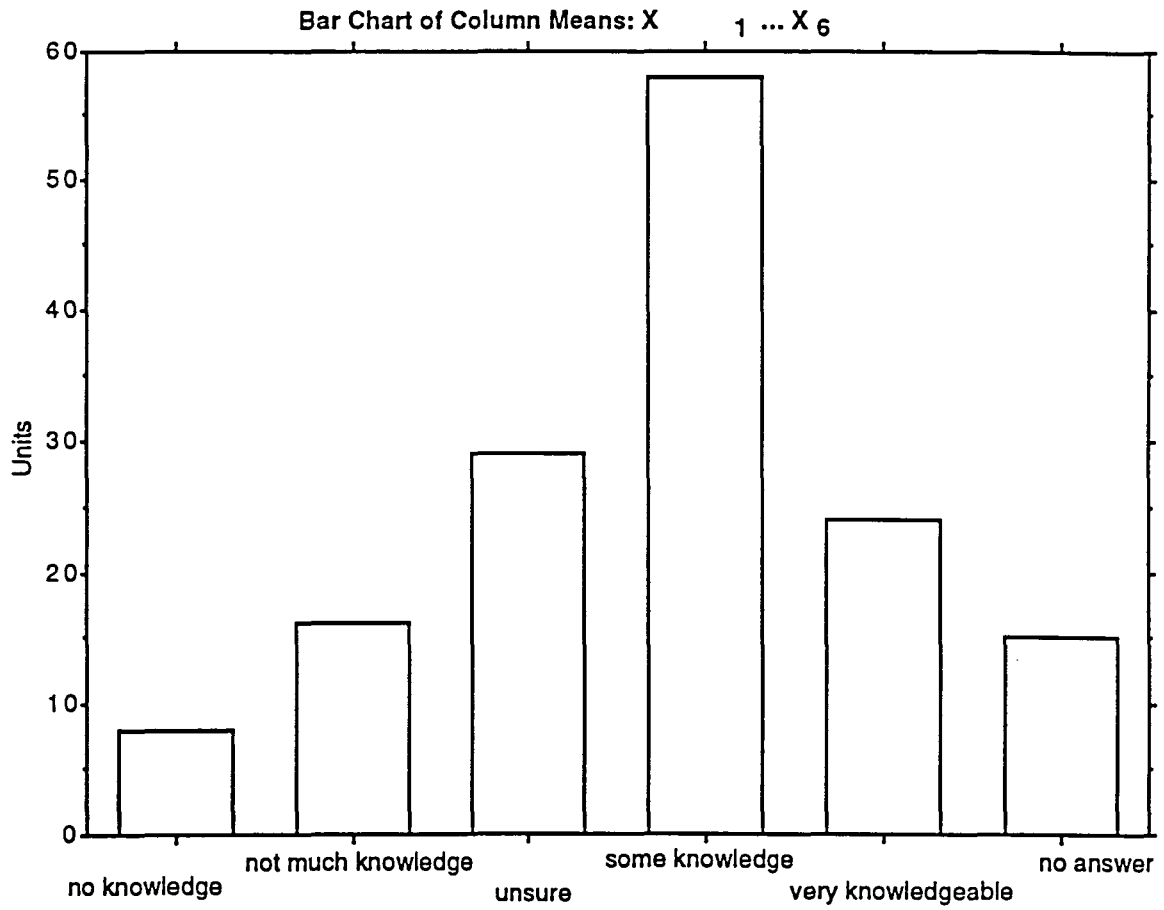
How knowledgeable are individual African-American consumers about companies that give back to the African-American community?

**Results:** Thirty-nine African-Americans indicated that they had some knowledge about what companies give back to the African-American community.





**Figure 13: The Degree of African-American Consumer Knowledge on Companies that Support African-American Businesses**



**Figure 14: The Degree of African-American Consumer Knowledge on Companies that use African-Americans in Advertisements**

Meanwhile, 29 were very knowledgeable, 38 were unsure, 20 did not have much knowledge and 9 had no knowledge at all. Sixteen people did not answer the question. These results are reported in Figure 15.

### **R.Q. 2.7**

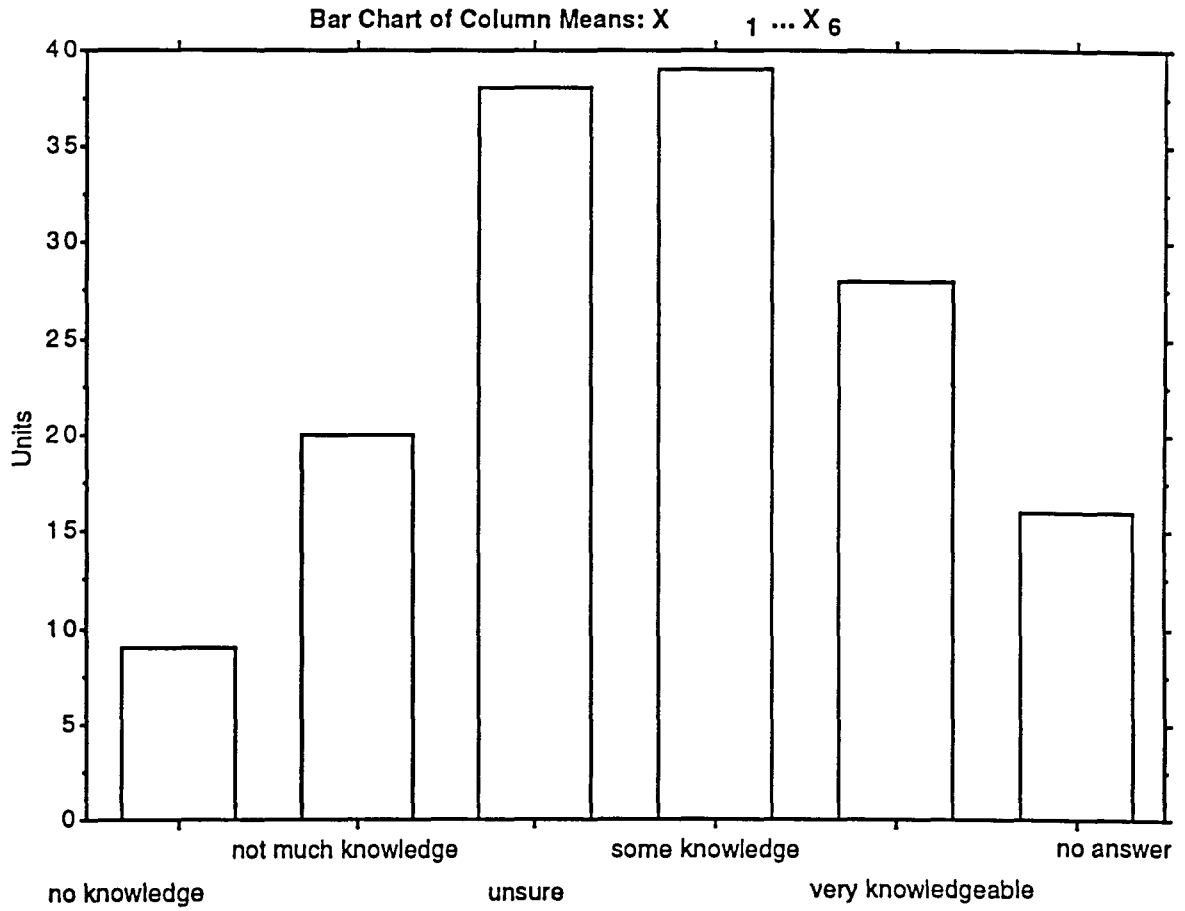
Can African-American consumers name national companies (that are not owned by African-Americans) that have given back to the African-American community?

**Results:** Fifty-nine people left the answer spot blank when asked what companies have given back to their community. This was an opened question with no prescribed answers. The top five companies named that respondents perceive to give back to the African-American community are 1. Johnson Publishing Company (an African-American company that earned 13 votes, 2. Coca-Cola (a beverage company that earned 10 votes, 3. McDonald's (a fast food restaurant that earned 7 votes), 4. Quaker Oats (a packaged foods company that earned 6 votes), and 5. Pepsi Co. (another beverage company that earned 5 votes).

### **R.Q. 2.8**

Can African-American consumers name national companies that have not given back to the African-American community?

**Results:** The majority, 107 respondents, did not name what companies did not give back to the African-American community. In fact six of those people named PUSH and NAACP (civil rights organizations), some wrote, "I do not know," and some drew a question mark. Most others just left the answer spot blank.



**Figure 15: The Degree of African-American Consumer Knowledge on Companies that Give Back to the African-American Community**

The top five companies the respondents perceived did not give back to the African-American community are 1. Nike (a shoe company that earned 6 votes), 2. Proctor and Gamble (a packaged food company that earned 5 votes), 3. Denny's (a restaurant that earned 4 votes) and IBM (an electronics company that also earned 4 votes), 4. all Asian companies (earning 3 votes), and 5. Jewels Food Store (a grocery store chain that earned 2 votes) and General Motors (an automotive company that also earned 2 votes).

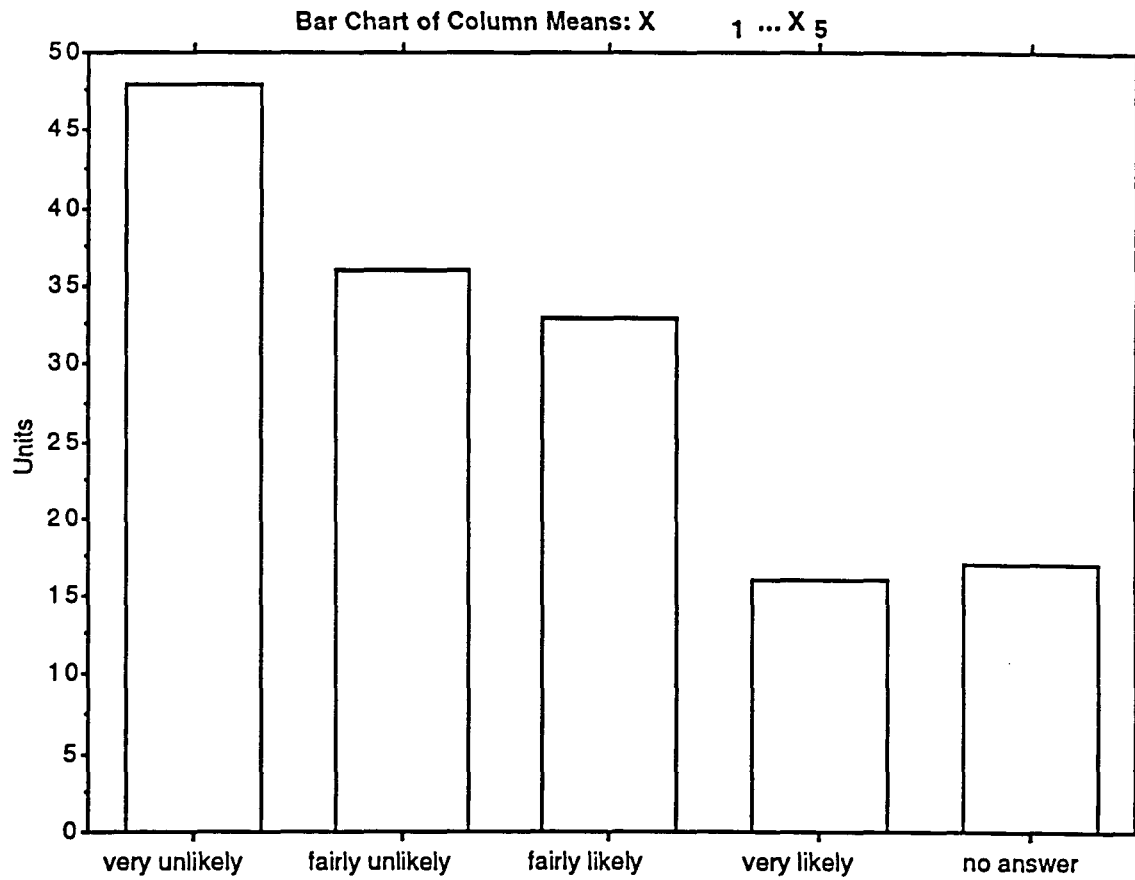
### **Research Question 3:**

Would individual African-American consumers still buy a product from a company that was not socially responsible to their community?

#### **R.Q. 3.1**

Would individual African-American consumers still buy a product from a company that did not grant scholarships to African-American students?

**Results:** Out of 150 participants, 48 indicated it would be very unlikely for them to buy a product from a company that did not grant scholarships to African-American students. Meanwhile, 36 indicated it would be fairly unlikely, 33 indicated it would be fairly likely and 16 indicated it would be very likely that they would buy from a company that did not grant scholarships to African-American students. Seventeen people did not answer the question. Figure 16 illustrates these findings.



**Figure 16: The Likelihood that African-American Consumers Would Buy From Companies that Did Not Grant Scholarships to African-American Students**

**R.Q. 3.2**

Would individual African-American consumers still buy a product from a company that did not hire African-Americans?

**Results:** The majority, 61 respondents, indicated it would be very unlikely that they would buy a product from a company that did not hire African-Americans. Twenty-seven indicated it would be fairly unlikely, 23 indicated it would be fairly likely and 23 indicated it would be very likely that they would buy from companies that did not hire African-Americans. Sixteen people did not answer the question. Figure 17 illustrates these findings.

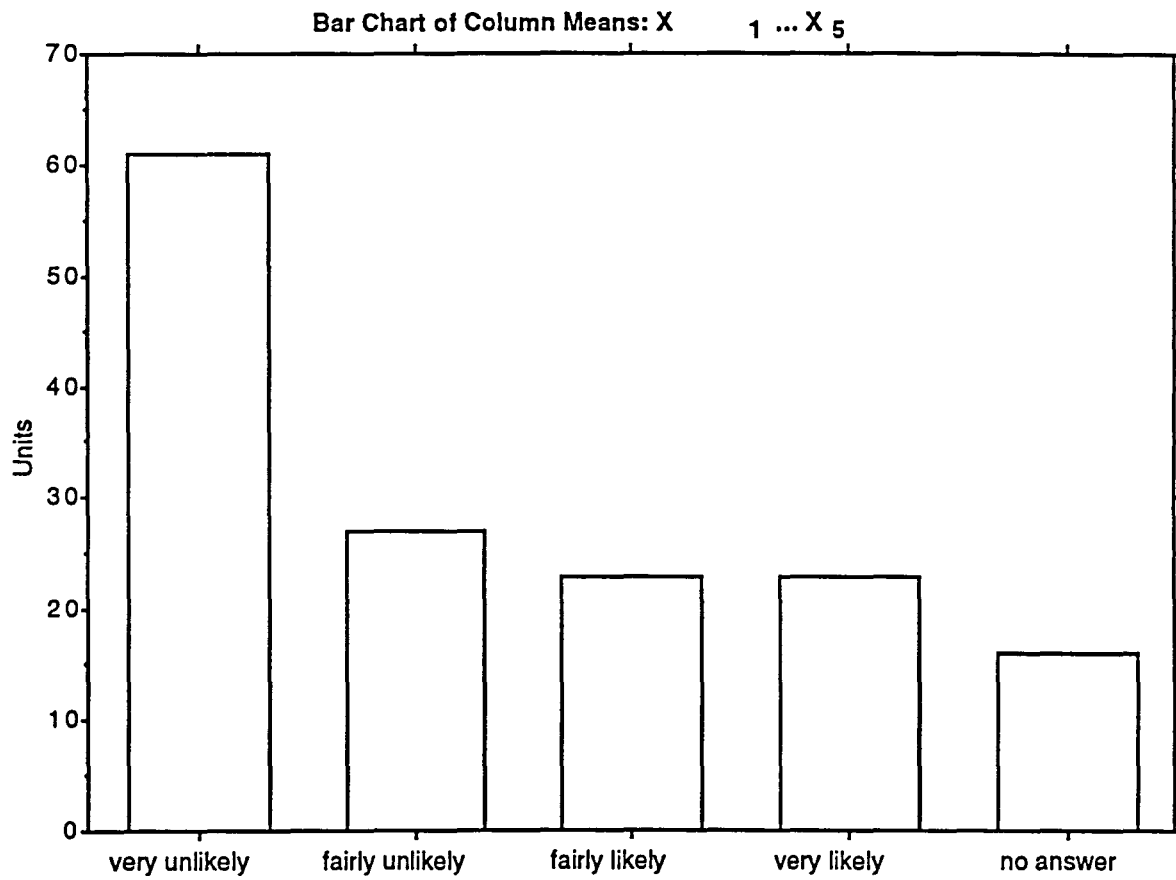
**R.Q. 3.3**

Would individual African-American consumers still buy a product from a company that did not have African-Americans in upper management positions?

**Results:** Forty-seven African-Americans indicated that it would be very unlikely that they would buy from companies that did not have African-Americans in upper management positions, 38 said it would be fairly unlikely, 32 said it would be fairly likely and 17 said it would be very likely. Again, 16 respondents did not answer the question. Figure 18 illustrates these findings.

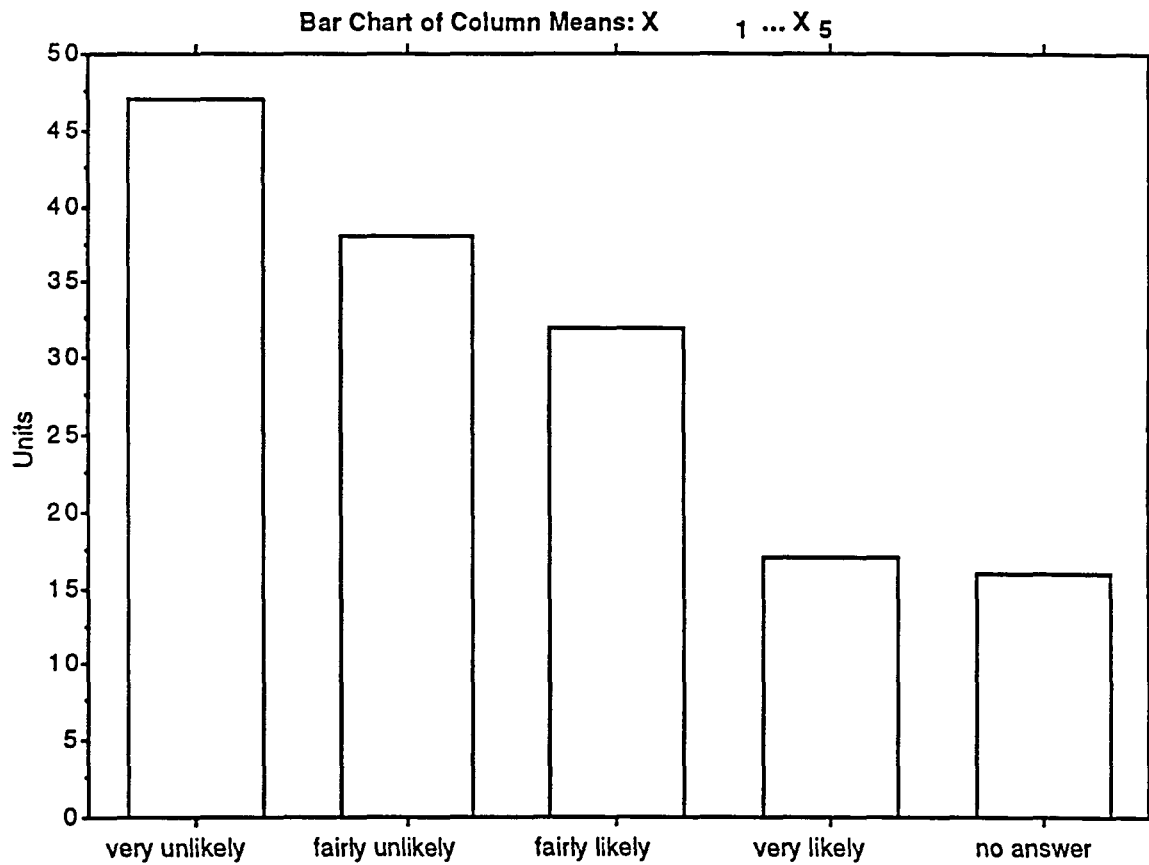
**R.Q. 3.4**

Would individual African-American consumers still buy a product from a company that did not support African-American businesses?



**Figure 17: The Likelihood that African-American Consumers Would Buy From Companies that Did Not Hire African-Americans**





**Figure 18: The Likelihood that African-American Consumers Would Buy From Companies that Did Not Have African-Americans in Upper Management Positions**

**Results:** Again, out of 150 respondents, 50 said it would be very unlikely that they would buy from a company that did not support African-American businesses, 36 said it would be fairly unlikely, 26 said it would be fairly likely and 20 said it would be very likely. Eighteen people did not answer the question. Figure 19 shows this.

### **R.Q. 3.5**

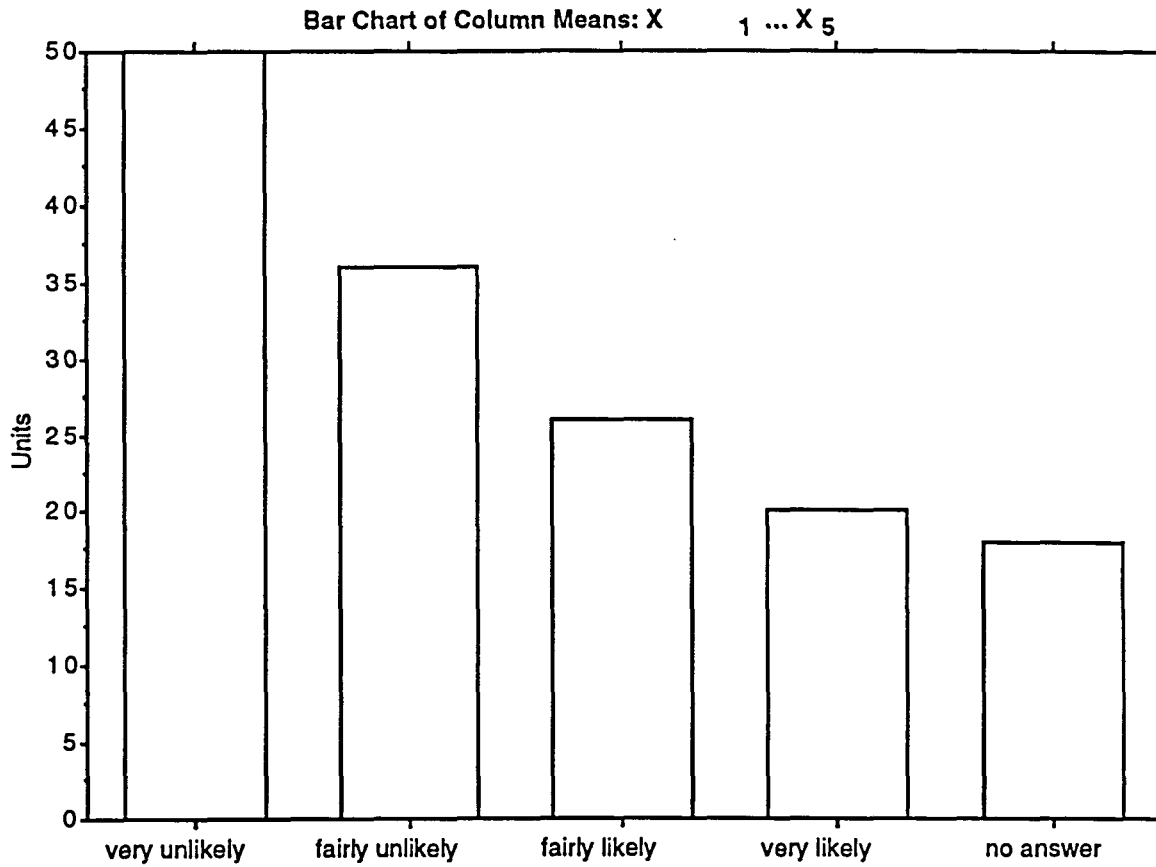
Would individual African-American consumers still buy a product from a company that did not use African-Americans in advertisements?

**Results:** Forty-eight subjects indicated it would be very unlikely for them to buy a product from a company that did not use African-Americans in ads. Thirty-two said it would be fairly unlikely, 32 others said it would be fairly likely and 22 said it would be very likely. Sixteen people did not answer the question. Figure 20 presents these findings.

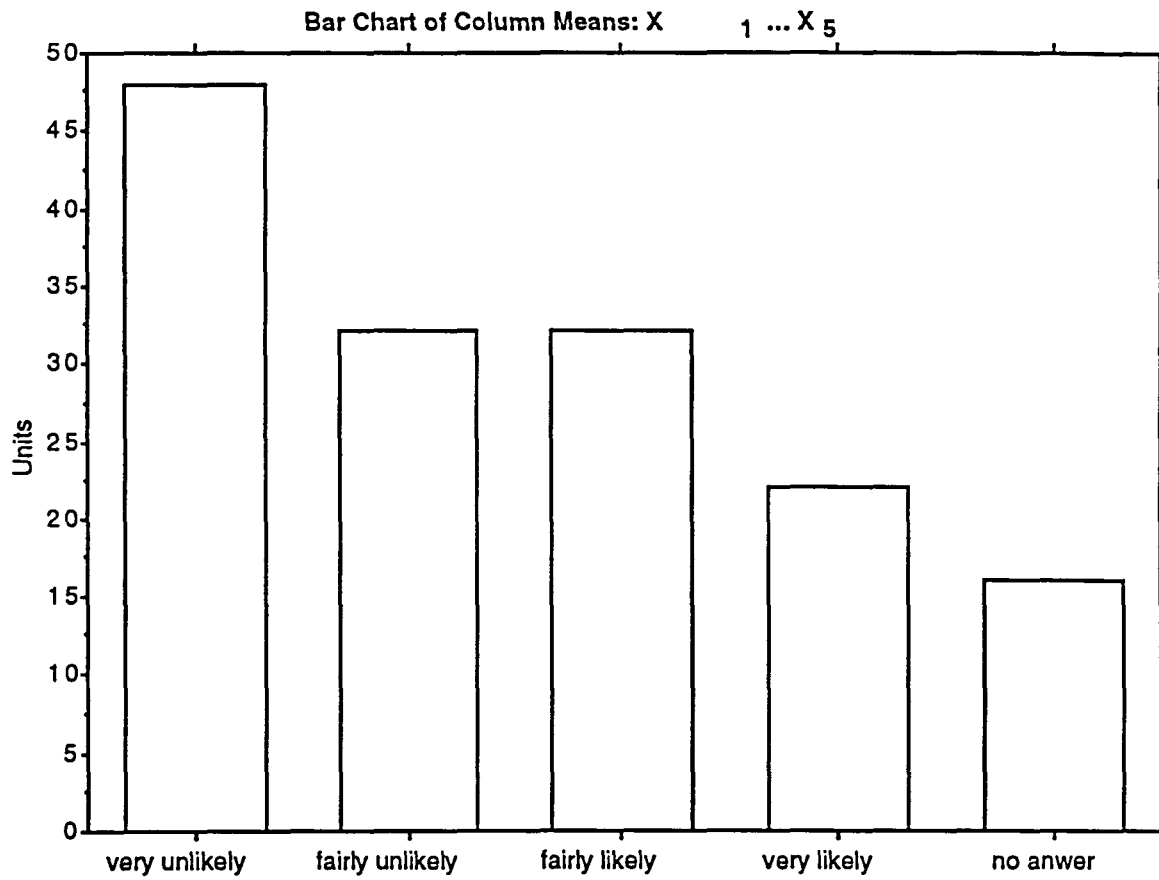
### **R.Q. 3.6**

Would individual African-American consumers still buy a product from a company that did not give back to the African-American community?

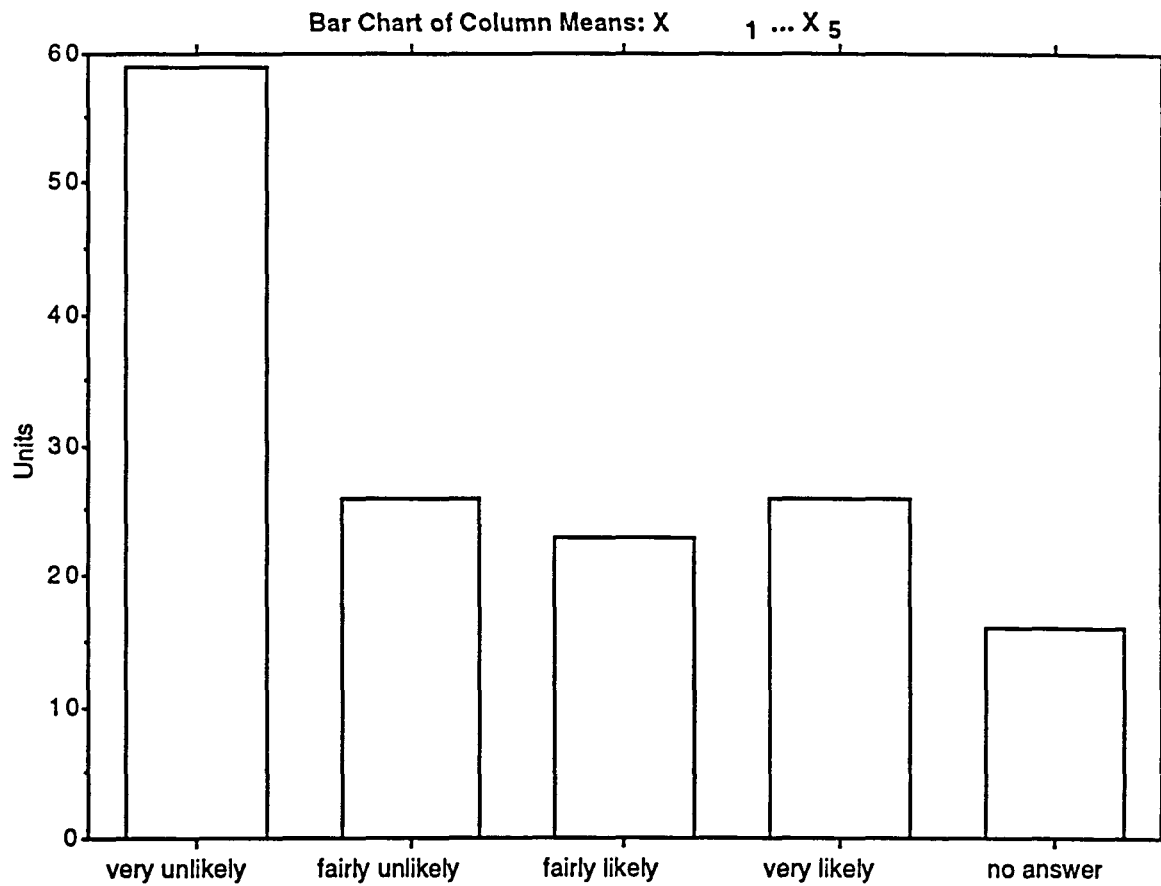
**Results:** The majority, 59 respondents, indicated it would be very unlikely that they would buy from a company that did not give back to the African-American community. Twenty-six others said it would be fairly unlikely, 23 said it would be fairly likely and 26 said it would be very likely. Again, sixteen people did not answer the question. Figure 21 illustrates these figures.



**Figure 19: The Likelihood that African-American Consumers Would Buy From Companies that Did Not Support African-American Businesses**



**Figure 20: The Likelihood that African-American Consumers Would Buy From Companies that Did Not Use African-Americans in Advertisements**



**Figure 21: The Likelihood that African-American Consumers Would Buy From Companies that Did Not Give Back to their Community**

**Research Question 4:**

Do individual African-American consumers feel companies should give back to other communities of color (Asian, Hispanic and Native American communities)?

**R.Q. 4.1**

Do individual African-American consumers feel companies have an obligation to grant scholarships to all students?

**Results:** When asked if companies have an obligation to grant scholarships for all students who want a higher education, 17 of the 150 respondents strongly agreed, 9 disagreed, 12 were unsure, 44 agreed and 63 strongly agreed. Five out of 150 respondents did not answer the question.

**R.Q. 4.2**

Do individual African-American consumers feel companies have an obligation to hire all minorities (Asians, Hispanics, Native Americans and African-Americans)?

**Results:** When asked if companies have an obligation to hire all minorities (Asians, Hispanics, Native Americans and African-Americans), 19 out of 150 respondents strongly disagreed, 19 others just disagreed, 12 respondents were unsure, 38 agreed and 55 strongly agreed. Seven subjects did not answer the question.

**R.Q. 4.3**

Do individual African-American consumers feel companies have an obligation to have minorities in upper management positions?

**Results:** When asked if companies have an obligation to have minorities in upper management positions, 11 out of 150 African-Americans said they strongly disagreed, 10 disagreed, 8 were unsure, 45 agreed and most, 69 people, strongly agreed. Again 7 people did not answer the question.

**R.Q. 4.4**

Do individual African-American consumers feel companies have an obligation to support minority business?

**Results:** When asked if companies have an obligation to support minority businesses. From the sample size of 150, 13 African-Americans strongly disagreed, 4 disagreed, 5 people were unsure, 44 of the subjects agreed and the majority, 79, strongly agreed. Only 5 people neglected to answer the question.

**R.Q. 4.5**

Do individual African-American consumers feel companies have an obligation to use minorities in advertisements?

**Results:** When asked if companies have an obligation to use minorities in advertisements. Eleven out of the 150 respondents indicated they strongly

disagreed, 4 disagreed, 11 people were unsure, 37 agreed and 81 people strongly agreed. Six people did not answer this question.



## CHAPTER V. CONCLUSIONS AND RECOMMENDATIONS

This study has tested the African-American Consumer Experiences and Attitudes Instrument which measured if individual African-American consumers' needs and concerns are consistent with what civil rights organizations say they are. This instrument could reveal if socially responsible ads, telling what a company does for the African-American community, are truly interesting to African-American consumers. Although this research has most likely been completed by private firms, this study has contributed to academic and public literature.

Overall, this study found that the instrument was very effective because of the high return rate, because it adequately measured African-American attitudes, because it was easy for respondents to understand and answer in a short period of time and because it allows researchers to collect data for more complicated statistical analyses.

There was a high, 75 percent, return rate. This rate is unusual compared to other questionnaires distributed to African-Americans. The success of this return rate lies in the researcher establishing a good rapport with the pastors and the researcher being visible before and during the survey. After a positive relationship was established, the pastor made a personal plea to members to complete the surveys and return them right after completion. The researcher did not come to the churches just to pass out the surveys. She attended services at each church. Members spoke with the researcher about aspects of the survey, religion, issues in the African-American community and black colleges after they finished the survey.

The instrument was also successful in measuring the respondents' attitudes toward different aspects of social responsibility. Overall the 150 African-American church members, chosen from churches listed in the 1994 Interdenominational Alliance of Minister's Wives of Greater Chicago and Vicinity Year Book, do subscribe to the same views as civil rights organizations. Yet, most of the respondents were female because more African-American females attend church than African-American males, thus making responses skewed toward female perspectives. Receiving a majority female point of view is the downside of conducting research in African-American churches. However, since African-American females usually are the consumers of groceries and clothes for children, their attitudes are very important to corporate America. Their opinions should be of increasing importance now since a growing number of African-American households are single households run by women.

This study also reveals that the respondents are clearly uninformed consumers who would only buy from companies that are socially responsible. But they admitted they do not know what companies were and what companies were not. Therefore, civil rights organizations and African-American media need to find more progressive ways to inform consumers if the Corporate Intervention Strategy will continue to be used and work. One way may be to publish a list of socially responsible companies each month (much like Good Housekeeping publishes and distributes lists of good quality products). This list should be distributed to African-American churches around the country and to community centers to inform African-Americans.

Yet, it is a shame that these African-American respondents were uninformed consumers. Individual African-American consumers need desperately to become

less passive consumers if they want to improve their condition in the U.S. They must realize that because of sheer numbers, which redefine them as a future part of the majority in the U.S. rather than as minorities, they now have the bargaining power to make companies, that used racist policies and practices in the past, change, apologize and offer tangible returns back to their community. They must realize they now have the power to hurt or completely suffocate companies if businesses are not socially responsible to their community. Because of reproduction, this age sets a golden opportunity for African-Americans to demand more jobs, changes in public policies and laws, changes of their negative images in media supported by companies' ads, changes in educational opportunities, changes in residential areas, changes in their quality of living and more. This new and growing power lives because companies, for the first time in history, are trying to respond to them as a lucrative consumer market rather than what some call "charity cases." Population growth makes African-Americans now viewed as valuable people through the greedy eyes of corporate America and capitalism.

This study also shows that African-American churches, which used to lead the way in informing consumers and organizing African-Americans, are not playing the same role as they did in the 1960s. This may be because there are other critical issues the church is trying to address like drugs, the break down of the African-American family, guns and sex. However, this civil rights strategy, if large numbers of people are mobilized, could be used as a means to get funding and help from corporate America for programs held at churches.

In addition, this study reveals that the respondents were very concerned about companies being socially responsible to other minority communities (although 3 people named Asian companies as not being responsible to African-

Americans). However, these African-American respondents were more concerned about corporate social responsibility for their community than other minority communities. This reaction is logical, however, since ethnic people, primarily African-Americans and Hispanics, are growing faster than whites and corporate America is trying to position itself in a positive light in both communities, closer alliances should be made between the two groups. These alliances would make each group even more powerful when using the Corporate Intervention Strategy. Unfortunately, now many companies are favoring one market over the other, causing animosity between the groups. This will become a larger problem if the groups don't bond now and use their combined numbers to get a full share of what corporate America has to offer, rather than fighting over just pieces of the "American dream" and what companies choose to give.

This study also shows that some companies which were not socially responsible in the past and changed to be more socially responsible now, like Nike which was boycotted for not hiring African-Americans (Durr, 1990) but now offers job training programs in the African-American community (see Appendix B), are still perceived in a negative light by some consumers. This is suggested by 7 votes against Nike on the survey. Although African-Americans still buy products from companies with a past like Nike, these companies should establish a greater presence in the African-American community if they want to completely change their negative image. Like McDonalds in South Central, Los Angeles, all companies should position themselves as community centers which are perceived by African-Americans as an extension of the community. This community center could be like an African-American owned sporting goods store, also in South Central, that has a basketball court in front of it, has no bars on windows and is

seen as a safe place where children can play because it is respected by residents as a neutral territory for gangs and a drug free zone. Public image will be of increasing importance as more competing companies target the growing African-American consumer market.

This instrument also has capabilities to determine specifically which respondents answered a certain way and to correlate those responses with others. Although it was not done during this descriptive pilot study, the instrument makes it possible for researchers to group respondents according to independent or demographic variables, such as income, gender, education level, age and where they reside in Chicago. That is, provided a more statistically significant data base is used to analyze data.

Also in future statistical studies, responses from items on the instrument that ask about companies being socially responsible to all students and minorities could be used as control questions to compare with responses from questions specially about companies giving back to only the African-American community. The statistical significance levels of means can be used as predictors. Since this is a descriptive study (not a statistical one) which tested The African-American Consumer Experiences and Values Instrument, such a statistical analysis was not completed.

### **Recommendations for Future Study**

This instrument should be given to civil rights organizations to test if their strategies are consistent with the needs of those individuals they represent or if they are as Picard (1985) and Wilson (1980) say, representing an elite few. In light of the small sample used in this study, their assertions are incorrect. For the majority of respondents, the annual household income earned during 1993 was under \$10,000 to \$29,000. Most of those people made under \$10,000 and were very concerned with corporate social responsibility.

This instrument could serve as a means of collecting data, a vehicle toward education and a start toward consumer mobilization. Many respondents commented they learned they should become more of informed consumers after they completed the questionnaire. They wanted information about socially responsible companies. Several months after the data was collected, four of the respondents said they paid more attention to advertisements and consumer information concerning companies doing business in the African-American community.

In the future, this instrument should be given to executives of major companies to understand their attitudes toward social responsibility to African-American consumers, to other ethnic groups to see if they subscribe to the same attitudes as African-Americans and to a larger group of African-Americans throughout the country. Also a qualitative study on what would make African-American consumers buy or not buy a product from a particular company will also be interesting.

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**APPENDIX A. COCA-COLA**



FOR IMMEDIATE RELEASE

Contact: Ron Coleman  
404/676-2793

THE COCA-COLA FOUNDATION ANNOUNCES

\$100,000 GRANT TO MOREHOUSE COLLEGE

ATLANTA, Feb. 26, 1993 -- The Coca-Cola Foundation has announced a \$100,000 grant to Atlanta's Morehouse College for the renovation of Hope Hall, the biological research building. The announcement was made at the Morehouse 126th Founders Day Anniversary celebration.

The \$100,000 qualifies Morehouse for additional support from a challenge grant from the National Science Foundation.

"Education continues to be one of the most important investments we can make in our community," said M. Douglas Ivester, president, Coca-Cola USA and member, Board of Trustees, Morehouse College. "We want to help provide the resources students need as they prepare to meet the growing challenges of the 21st century."

In 1989, The Coca-Cola Company announced a \$50 million commitment over a 10 year period to support educational institutions and programs. Five million dollars of that commitment was earmarked specifically for historically black colleges and universities in Atlanta.

# # #



**APPENDIX B. NIKE PRESS RELEASE**



NIKE, Inc.  
9000 S. W. Nimbus  
Beaverton, Oregon 97005  
Telephone 503-644-9000

Contact: Liz Dolan  
7/31-8/1  
NSGA Show  
(312) 791-7850  
after 8/1  
(503)644-9000

FOR IMMEDIATE RELEASE

NIKE PRESENTS MINORITY PROGRAMS TO PUSH

CHICAGO, July 31, 1990 -- Nike President Richard K. Donahue will meet today with Reverend Jesse Jackson of Operation PUSH to share with Jackson information about Nike's minority hiring, philanthropy and business development programs.

"We welcome this opportunity to show PUSH some of the very aggressive affirmative action programs and development programs Nike is involved with and extremely proud of. PUSH and Nike obviously have similar goals when it comes to generating equal opportunity for all citizens," said Donahue.

"Nike is proud of our association with such great black role models as Michael Jordan, David Robinson, Bo Jackson, Spike Lee and John Thompson, all of whom have been featured in our advertising," Donahue said. "This is an outward indication of our inner commitment to the minority community. When PUSH looks beyond the surface at the way Nike conducts business, they will see how deep our commitment goes."

"We also agree wholeheartedly with Reverend Jackson's statement last week that bullets, not shoes, kill kids, and that books, not sneakers, provide opportunity. That is why we are currently running a \$5 million Equal Opportunity advertising campaign urging kids to stay in school and stay off drugs. We are certain PUSH can help us make that campaign even more meaningful to the minority community."

Donahue also noted that Nike would use the meeting to correct some popular misapprehensions about the athletic shoe business. Nike has an extremely diverse business selling athletic shoes, clothes and accessories in 17 different sports categories with equal distribution across the U.S. Contrary to statements which attribute large percentages of Nike's sales of higher priced shoes to urban minority youth, the correct figures are:

-13.6% of Nike's business is to non-white consumers, not 30-40% as previously cited.

-Only 20% of Nike's business is in cities with populations exceeding 2.5 million.

-According to industry research, blacks aged 13-24 are no more likely to buy or own athletic shoes than 13-24 year olds in general. They own an average of 3.1 pairs of athletic shoes out of 9.8 total pairs of shoes.

-15% of Nike's basketball shoe sales are to minority consumers.

-The average price of a pair of Nike athletic shoes is \$60.

-The two best selling shoes at Nike are the Quantum Force basketball shoe at \$58 and the Air Cross Trainer at \$62.

"The fact that only 13% of our business is with the minority community does not decrease our commitment to that community. That is why 14.4% of our workforce is minority, and 75% of our philanthropic dollars are directed to minority programs. We welcome PUSH's help in making those programs as meaningful as possible."

Those programs for employment, philanthropy and business development, include:

#### Minority Recruitment

\*Nike recruits with minority organizations around the country such as the Urban League, black sorority and fraternity conventions and black colleges. Nike is the only athletic footwear company represented at these conventions for recruiting.

\*Nike advertises job openings in black and hispanic newspapers in regions where they have facilities and sends weekly listings of available jobs to minority recruiting agencies.

\*Nike holds minority open houses at facilities for black community organizations.



NIKE/PAGE 3

### Minority Employment

\*Nike's workforce in the U.S. is 3,500. Of that total, 14.5% are minority.

\*Nike is in a rapid growth phase and has hired 1,039 new employees since January of this year. Of that total, 21% are minority.

\*Nike's workforce is 51% female.

### Minority Training

\*Nike holds English as a Second Language programs at its manufacturing facility in Beaverton, Oregon.

\*Nike has a Supervisor-In-Training program at one facility in Beaverton. Half of the employees involved are minorities. Management and supervisor training programs are also offered to employees at Nike's Memphis facility.

\*Nike has held Equal Employment Opportunity and Affirmative Action Program Training for most of its department managers in the past year.

### Minority Philanthropy

\*Nike has in the last year supported with cash or product contributions the following minority-oriented charitable organizations:

- \*United Negro College Fund
- \*New York Alliance for Public Schools
- \*House of Umoja anti-gang program, Portland
- \*Chicago Youth Centers (Cabrini Green)
- \*White Buffalo House (Indian Youth Shelter), Portland
- \*NW Portland Area Indian Health Board
- \*Self-Enhancement, Inc., Portland
- \*Head Start
- \*Black Colleges Conference
- \*NAACP
- \*Oregon Council for Hispanic Advancement

**APPENDIX C. SOCIALLY RESPONSIBLE ADVERTISEMENTS**

# And so should our customers.



Anheuser-Busch has been deeply involved in helping to improve the quality of life in African-American communities. Our commitment includes many programs that address a variety of needs. They range from corporate contributions and job opportunities to community service and cultural enrichment. All of these activities have a similar goal: to help build a strong community for all.



**ANHEUSER-BUSCH COMPANIES**

### Parade of Stars

Anheuser-Busch is the founder and national sponsor of the Lou Rawls Parade of Stars telethon. In 11 years, we've helped raise over \$88 million for the United Negro College Fund. Thousands of individuals and organizations work to make this event a perennial success. Because we all believe that "A mind is a terrible thing to waste."



### Opportunity Line

The Opportunity Line is a new and unique, personalized service sponsored by Anheuser-Busch and operated by the National Urban League Information Center to help students and young people find a job or get money to continue their education. A single phone call can get a student's resume to the right people in Corporate America or help individuals gain access to over \$24 billion in scholarships and financial aid.



### Partners in Economic Progress

Partners in Economic Progress is our minority business purchasing program which helps minority firms grow and develop. It's designed to expand our company's relationships with minority suppliers who can provide products and services required for our operations across the country and that help all of us.



### Civil Rights Organizations

Anheuser-Busch actively supports the efforts of traditional African-American civil rights organizations like the NAACP (National Association for the Advancement of Colored People), NAACP—Legal Defense Fund, CORE (Congress of Racial Equality), and SCLC (Southern Christian Leadership Conference), OIC (Opportunities Industrialization Centers of America), National Urban League, National Coalition of Negro Women and NUC (National Urban Coalition).

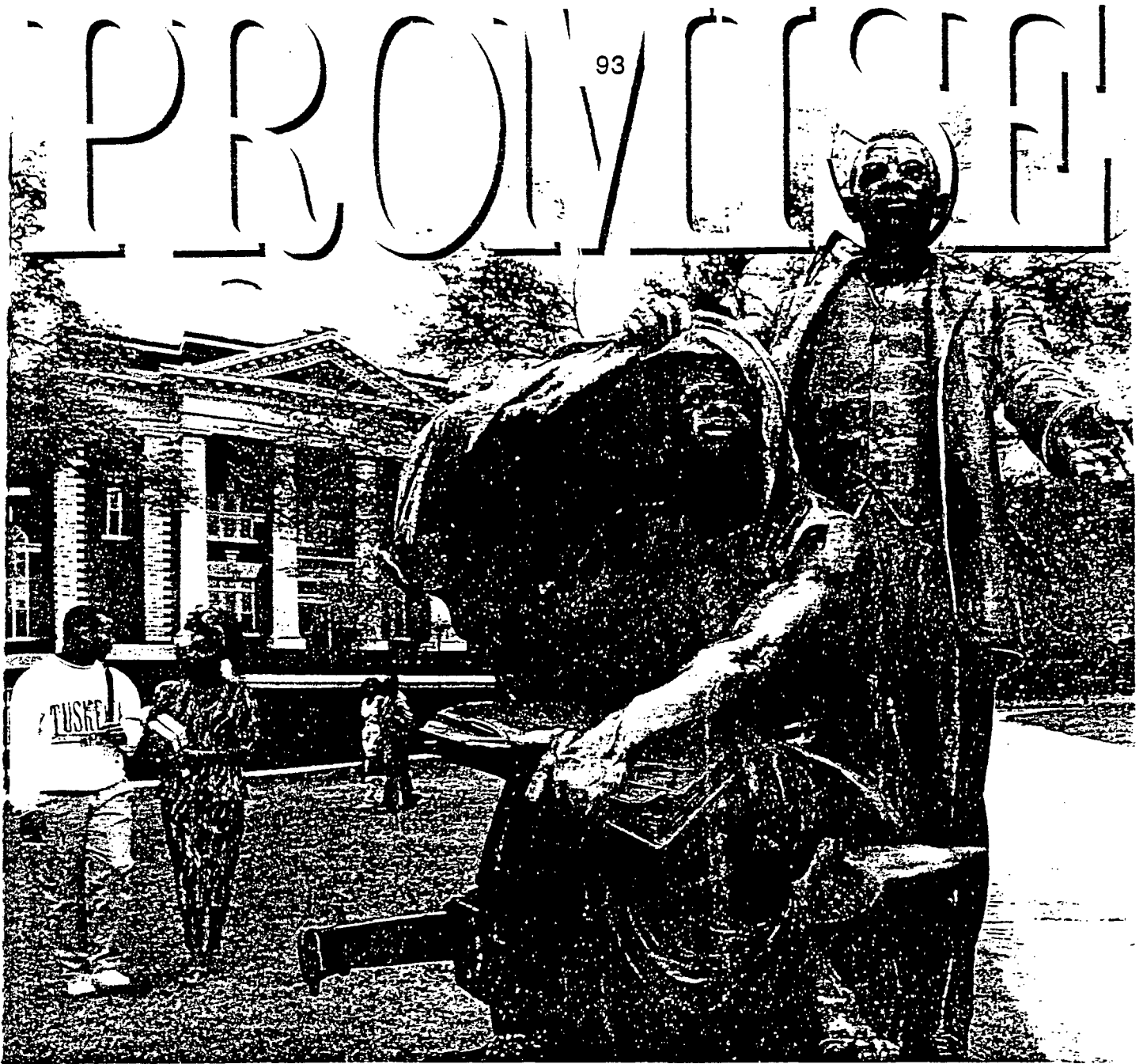
### Great Kings and Queens of Africa

Since 1975, Anheuser-Busch has commissioned 25 paintings of the Great Kings and Queens of Africa, each the proud work of an accomplished African-American artist. The series has been featured in major Black magazines, and the paintings have traveled to nearly every major American city, attracting and enlightening millions. It is an exhibition that always inspires its viewers.



### African-American Heroes and Heroines

Anheuser-Busch salutes outstanding African-Americans who have made significant contributions to American history by honoring heroes and heroines like Dr. Martin Luther King, Jr., Rosa Parks, Mary McLeod Bethune and Jackie Robinson. We hope to enrich and perpetuate African-American pride.



A promise made is a promise worth keeping. America's historically Black colleges and universities offer worlds of promise to the thinkers and leaders of the future. They provide an environment steeped in a heritage of accomplishment and success. The kind of environment that produces more than 56% of Black college graduates.

We at General Foods USA also have promises to keep. To continue to support America's

outstanding Black educational institutions with scholarships and Black college fairs. To support you in achieving your goals. And, of course, to keep bringing you the quality products you've come to expect from us.

General Foods. We've always been there for you...and we're still with you. All the way.

Write for a free copy of "Choosing to Succeed", a guide to America's historically Black colleges and universities. Send to: "Choosing to Succeed", P.O. Box 23376, Kankakee, IL 60902. Allow 6-8 weeks for processing.



**APPENDIX D. AFRICAN-AMERICAN CONSUMER EXPERIENCES AND  
VALUES INSTRUMENT**

## I. EXAMPLE QUESTION

This season is:

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- ① = Winter
- 2 = Summer
- 3 = Spring

## II. QUESTIONS ABOUT YOU AND YOUR BACKGROUND

1. Are you:

- 1 = African-American
- 2 = Caucasian
- 3 = some other race

2.a. Do you live in the Chicago area?

- 1 = Yes [please go on to b.]
- 2 = No [please wait or go on to question 3.]

2.b. On which side of Chicago do you live?

- 1 = North side
- 2 = South side
- 3 = East side
- 4 = West side

3. Are you a:

- 1 = Female or
- 2 = Male

4. In what year were you born?

19 \_\_\_\_

5.a. How many years of education have you completed? Please include college, vocational or technical training of one year or more.

- 1 = Less than high school graduate
- 2 = High school degree or the equivalent
- 3 = One year or more of vocational or business school
- 4 = Attended one year or more of college but no degree
- 5 = Received a bachelor's degree
- 6 = Some coursework beyond a bachelors but no advance degree
- 7 = Received a graduate degree (MS., Ph.D., MD. etc.)

- 5.b. Did you attend a black college?  
 1 = Yes  
 2 = No

6. In 1993, what was the approximate net income earned in your household. This means the take home pay after taxes were taken out. Please include social security, retirement income, ADC, alimony or child support as well as wages, salaries or business income for all people living in your household. Was it...

- 1 = under \$10,000  
 2 = \$10,000 to \$19,999  
 3 = \$20,000 to \$29,999  
 4 = \$30,000 to \$39,999  
 5 = \$40,000 to \$49,999  
 6 = \$50,000 to \$59,999  
 7 = \$60,000 or over

7. How many people lived in your household in 1993? Include anyone living there who has no other home.

— —

III. DISCRIMINATION

8. Have you ever felt mistreated because of your race?

- 1 = Yes  
 2 = No [please wait or go on to question 10.]

9. If you have ever felt mistreated by store employees because of your race, what have you done?

	Yes	No
Nothing.	1	2
Complained to a salesperson.	1	2
Complained to management.	1	2

	Yes	No
97		
Refused to purchase the product and left the store immediately.	1	2
Never shopped at that particular store again.	1	2
Shopped at that store again but only because you had no other place to shop.	1	2

10. If a local newspaper reported that many employees of color at a certain company felt discrimination in their workplace, would you buy a product from that company?

- 1 = Yes definitely
- 2 = Yes probably
- 3 = Probably not
- 4 = Definitely not

#### IV. CORPORATE OBLIGATION

How much do you agree or disagree with each of the following? Please indicate the strength of your opinion on the scale below. The number 1 means you strongly disagree with the item and 5 means you strongly agree with the item.

Companies have an obligation to...

	<i>Strongly disagree</i>	<i>Disagree</i>	<i>Unsure</i>	<i>Agree</i>	<i>Strongly Agree</i>
	1	2	3	4	5
11. Grant scholarships for <u>all students</u> who want a higher education.	1	2	3	4	5
12. Hire all minorities (Asians, Hispanics, Native Americans and African-Americans).	1	2	3	4	5
13. Have more minorities in upper management positions.	1	2	3	4	5
14. Support minority businesses.	1	2	3	4	5
15. Use minorities in their advertisements	1	2	3	4	5

Please indicate the strength of your opinion on the scale below. The number 1



means the item is unimportant and 5 means the item is very important to you.

How important is it for companies to...

	1	2	3	4	5
	<i>Strongly unimportant</i>	<i>Unimportant</i>	<i>Neutral</i>	<i>Important</i>	<i>Very Important</i>
17. Grant scholarships to African-American students?	1	2	3	4	5
18. Hire African-Americans?	1	2	3	4	5
19. Have African-Americans in upper management positions?	1	2	3	4	5
20. Support African-American businesses?	1	2	3	4	5
21. Use African-Americans in advertisements?	1	2	3	4	5
22. Give back to the African-American community?	1	2	3	4	5

Please indicate the strength of your knowledge on the scale below. The number 1 means you do not know anything about the item and 5 means you are very knowledgeable about the item.

How knowledgeable would you say you were about companies that...

	1	2	3	4	5
	<i>No knowledge</i>	<i>Not much knowledge</i>	<i>Unsure</i>	<i>Some knowledge</i>	<i>Very knowledgeable</i>
23. Grant scholarships to African-American students?	1	2	3	4	5
24. Hire African-Americans?	1	2	3	4	5
25. Have African-Americans in upper management positions?	1	2	3	4	5
26. Support African-American businesses?	1	2	3	4	5
27. Use African-Americans in advertisements?	1	2	3	4	5
28. Give back to the African-American community?	1	2	3	4	5

29. Name one national company that has given back to the African-American community.

\_\_\_\_\_

30. Name one national company that has not given back to the African-American community.

\_\_\_\_\_

V. SHOPPING DECISIONS

Please indicate the strength of your opinion on the scale below. The number 1 means the item is very unlikely and 4 means the item is very likely.

31. How likely is it that you would buy a product from a company that did not...

	1	2	3	4
	<i>Very unlikely</i>	<i>Fairly unlikely</i>	<i>Fairly likely</i>	<i>Very likely</i>
32. Grant scholarships to African-American students?	1	2	3	4
33. Hire African-Americans?	1	2	3	4
34. Have African-Americans in upper management positions?	1	2	3	4
35. Support African-American businesses?	1	2	3	4
36. Use African-Americans in advertisements?	1	2	3	4
37. Give back to the African-American community?	1	2	3	4

Comments: