

2. Glittering Generalities

Glittering generalities are really name-calling in reverse. Name-calling uses words with bad connotations; glittering generalities are words with good connotations—"virtue words," as the Institute for Propaganda Analysis has called them. The institute explains that while name-calling tries to get us to reject and condemn someone or something without examining the evidence, glittering generalities try to get us to accept and agree without examining the evidence.

We believe in, fight for, live by "virtue words" which we feel deeply about: "justice," "motherhood," "the American way," "our Constitutional rights," "our Christian heritage." These sound good, but when we examine them closely, they turn out to have no specific, definable meaning. They just make us feel good. Senator Yakalot uses glittering generalities when he says, "I stand for all that is good in America, for our American way and our American birthright." But what exactly is "good for America"? How can we define our "American birthright"? Just what part of the American society and culture does "our American way" refer to?

We often make the mistake of assuming we are personally unaffected by glittering generalities. The next time you find yourself assuming that, listen to a political candidate's speech on TV and see how often the use of glittering generalities elicits cheers and applause. That's the danger of propaganda; it works. Once again, our defense against it is to ask questions: Forgetting the virtue words attached to it, what are the merits of the idea itself? What does "Americanism" (or "freedom" or "truth") really mean here?...

Both name-calling and glittering generalities work by stirring our emotions in the hope that this will cloud our thinking. Another approach that propaganda uses is to create a distraction, a "red herring," that will make people forget or ignore the real issues. There are several kinds of "red herrings" that can be used to distract attention.

3. Plain Folks Appeal

"Plain folks" is the device by which a speaker tries to win our confidence and support by appearing to be a person like ourselves—"just one of the plain folks." The plain-folks appeal is at work when candidates go around shaking hands with factory workers, kissing babies in supermarkets, and sampling pasta with Italians, fried chicken with Southerners, bagels and blintzes with Jews. "Now I'm a businessman like yourselves" is a plain-folks appeal, as is, "I've been a farm boy all my life." Senator Yakalot tries the plain-folks appeal when he says, "I'm just a small-town boy like you fine people." The use of such expressions once prompted Lyndon Johnson to quip, "Whenever I hear someone say, 'I'm just an old country lawyer,' the first thing I reach for is my wallet to make sure it's still there."

The irrelevancy of the plain-folks appeal is obvious: even if the man is "one of us" (which may not be true at all), that doesn't mean that his ideas and programs are sound—or even that he honestly has our best interests at heart. As with glittering generalities, the danger here is that we may mistakenly assume we are immune to this appeal. But propagandists wouldn't use it unless it had been proven to work. You can protect yourself by asking, "Aside from his 'nice guy next door' image, what does this man stand for? Are his ideas and his past record really supportive of my best interests?"

Propaganda How Not To Be Bamboozled By Donna Woolfolk Cross

Kim Hui Lim, Wai Mun Har

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