

Indian Institute of Technology Guwahati

NPTEL

NPTEL ONLINE CERTIFICATION COURSE

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Gender and Literature

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So hello and welcome the lecture of the last component of this course gender and literature. So as you know by now the last component will actually be focusing we are already focusing on advertisements and representations of gender, differences in gender problematization Indian culture, in popular media. So we looked at certain advertisements already in the last couple of classes and will carry on that study today in this lecture.

So as you know about now as we have been discussing in last couple lectures and advertisements are very interesting representation, a very interesting reflection of the kind of consumer culture we inhabit and internalize in a world we live and obviously, like many things, many inanimate things consumerism or consumption or the politics of consumption to is deeply gendered as you know by now.

And I am sure so that you are thinking in more examples of seeing the last couple of lectures, we probably going back to TV and watching the television, the other things on television and so thinking about how? You know there a deeply gendered politics and the kind of representations in television advertisements. So the point the important thing for us remember in this segment of this goes is advertisements obviously they want to sell you something right, sustainability is very important factor of an advertisement. So the way a particular product is branded a way of the way in which a particular product is presented or represented is something that you know really is a decisive factor in advertisements right.

So we had already talked about commodification, so commodification is a process to which a human being or a living being or an entity, it does not have to be human being all the time an entity becomes the commodity, in other words an entity becomes something with a price

something which can be purchased, something which can be sold and consumed in different kinds of economic systems, so co modification is very key term break who shall term in advertisements as you and obviously would agree, because if you do not if you cannot commodify something you cannot advertise something and if you cannot advertise something and obviously the politics of consumption will become problematize.

So if you are producing something the advertisement becomes a promotion of that kind of production and obviously it is triggered, it is designed, with a very per formative perspective with a very per formative component you know in order to evoke in you certain emotions that an effect, which you sort of push you to a spring up being a consumer of that particular product. So the thing that you know I hope to have established we are now in the last couple lectures they are all the critical terms we have been talking about in this course performativity identity co modification, agency etc.

These plays very crucial roles in the indie culture in the world of advertisements, especially because advertisements to rely quite heavily on all these aspects and perhaps even more but for the purpose of our course we saw narrow down a little bit in terms of looking at the gender politics of advertisement, to what extent our products gendered to what exchanger products re gendered, de gendered and re gendered and you know the case gender as we have I hope to have established but now, because gender is a text as a construct anything which is a constructor texts can be deconstructed and reconstructed with different kinds of rituals. So there is a very strong coded quality about gender as a nova nom very strong ritualistic quality about gender as you know.

But now the gender entangles and apparatus the ritual through which a certain identity is established, articulated protected circulated etc. I mean if we can think of all the texts we have studied in this particular course from shop ton circular II the shooting elephant Joseph Conrad's Heart of Darkness write down that you look back in anger and also Catamounts was flying in each of the text we find there is a certain degree of gender construction and you know and in some of the text there is an attempt to preserve that construction and almost all the texts and they also rely, a little bit on the politics of preservation, so how do you preserve our some kind of gender construct? What happens if that particular gender construct the Gin's would give way to another construct, coming in as the classic case in point would be obviously shut ancillary.

Where a certain kind of gender identity is some kind of gender system begins to give way to another kind of gendered system because of the political and economic changes in that particular space. So obviously all these things are related political situation racial situations economic situations, all these things are related in terms of looking at gender as the performative playful construct which can be deconstructed and reconstructed through various processes material processes as well as abstract processes okay.

So these factors are very important when we look at advertisements and gender because then all these things come to claim very heavily in advertisements in the culture, in a world of advertisements. So in the last couple lectures in this segment we looked at for instance remember, the advertisement with the first one which we played which was an advertisement for a beer company.

Which obviously made a very blunt binary between you know two kinds of commodities feminine acquire commodities and masculine commodities, so the assumption was very blunt or even restrict but also the important thing was, which we discuss in that particular segment and I repeated but just so you can get a clarity in terms of what we are about to do now, every advertisement, every advertisement film it is a very conscious of his consumer.

If you are not conscious if a consumer if, you are not conscious of the location of a consumer, then obviously as an advertisement, as a commodity you are not going to sell. So in a particular consumer is culture which is Western white wealthy, such an advertisement would work and the Heineken beer advertising which we saw yesterday that would work.

But that would not work in another some kind of a demography system, another kind of cultural system, where the codes are different. Likewise the fair and hand some advertising which you saw yesterday starring Shah Rukh Khan, the Indian actor and that too would just work only work in a certain kind of a cultural social system, with a certain kind of cultural and social moral values but it would not work in a westernized world, you know it is not work in a White Western world, where people do not have to become fair.

But so all these little things really add up all these little things have really become important in advertisements, because at the end of the day advertisements they appeal to the contemporary

society, they are they are produced out of the contemporary society, they appeal to the content of society.

So you cannot look at advertisement as something which is divorced, from what is really happening around it okay, so each of the arts which you will see and of course we would also play a little section from a film, all these need to be really located and contextualized and put in perspective in a context of the broader cultural condition of the time. So it is absolutely imperative that we look at these advertisements, where in some details.

So for instance just go back on the fair and handsome advertisement, so as I mentioned when I was discussing this yesterday or in the last class, that you know till the 1990s from the mid 1990s we had a proliferation in the market about fair and lovely creams. An entire idea of the entire objective was to make fairness a commodity to be consumed by woman.

Because I am a fairness beauty femininity these are all very easily equated with each other, it was unthinkable till midnight late 90s mid 90s you know or the early 2000s actually that men would require any fairness cream of any sort because it would be unmanly to put on powder to look fair it will be unmanly, it would be unbounded we consider unmanly to put on any kind of makeup in a public space.

People will be laughed at, if people did, it right, so it would be a bit of a dressing-down man and down kind of a thing, it will not be an act of manning up it would be an act of almost emasculation right. But what happened in the early 2000s was obviously the economy became more liberal, it was it opened up too many products.

So the entire era of liberalization happened in the early 2000s, as a result of which the companies began to spread the wings the companies began to sort of expand the clientele. So no longer would it was sufficient to sell fairness cream only to woman, so there was a temptation an attempt subsequently to make fairness a commodity in men as well right, but obviously if that would entail breaking away from a certain value system.

So you can understand how things like economy, morality, ideology, commodity they are all linked to each other and drain absorb it is not just discuss but also in very superficial ways because what I am saying to you, it is so very superficial equation which is true.

So the superficiality of the connection is something that is also interesting, it does not have to be embedded, it does not have to be deep and embedded and profound, it is right there on the surface okay. So economy the change in economy, the change in commodity politics, the change in consumer is politics, the change in ideology, the change in the market, the change in you know everything political situation etc.

It is all these things become important and connected to each other are some deep discursive as well as superficial levels okay. So as I mentioned then the idea of fairness became masculinized, so it was important to masculine fairness in order to do so it was important to break away from the Earth is wild idea of fairness, which was limited only to a feminine understanding of fairness.

So at that particular avatars in which we played yesterday if remember would start in the after he would it was reprimanding, the wrestler for using the female fairness cream which was an act of you know, he was mocked at it was laughter, for using a female face cream and obviously it remember the advertisement, there is a lampooning of his masculine team where he is portrayed wearing a frock in arresting rain a is portrayed using lipstick and a nail polish, it is almost like a penalty and a parody and a penalty for using the female cream and obviously the panacea for that, the solution for that is used the male fairness cream right.

So fairness which used to be female is now being rebranded as male and obviously, the entire thing has been done at one economy process to a market process to a discursive process, the narrative changes, the narrative behind fairness as a commodity changes. The narrative which informs the co modification of fairness changes, the case becomes fair and handsome rather than fair and lovely.

So again the objectives change as I mentioned yesterday and the entire commodity changes and it becomes okay for many to use fairness creams but obviously with the caveat, that it should be used they should just consume not the female fairness cream but a new male fairness cream, so obviously but no one knows what is the essential and chemical difference between the two, we are not interested to know, but you know we are just interested to understand the rebranding and that is enough for us to consume it unquestionably okay.

So again the point is the politics of consumption the act of consumption, itself becomes very gendered. The fact that I am walking to store and buying a certain product, that do becomes a

gendered form of embodiment right, so again an embodiment as you know is there a crucial term something which have been talking about, since the very inception of this goes so embodiment is something which is dependent not just on the noodle behavior of a linguistic mechanism of you, on your consciousness but also on your immediate environment, which includes economy which includes the society, which includes the discursive structure etc. Right so embodiment is a two way moves is a two way process is not from internal to the external and vice versa okay.

So in the entire embodiment of around fairness changes it becomes masculinized etc, now with that in mind, so this is one example of a particular commodity which essentially rebrands itself, so you know a cream the fairness cream which used to be very feminine and very female is now being rebranded as a male product and it is now consumed as a male product, you know obviously with an eye to expanding its clientele its expanding, its consumer space right, so it is good for the economy is good for that market and it is also good for the model system which is sort of been consolidated through the difference between none of the fairness cream for men, and the fairness cream for women okay. So that is something which we saw yesterday, now the advertisement which will see you today and this is one of the texts in the from which you will get examination questions.

You will find again we take a commodity which, is which used to be considered typically and it is really female, which is chocolate right. So a chocolate when I use the word chocolate to you know the obvious assumption is that it is a female commodity, it is a female product which is something which is loved by woman only and it is sort of quote and unquote unmanly to love chocolates and that used to be the dominant model do not know apropos of this particular commodities, again look at the way in which how a model tone is constructed and circulated and consumed around certain commodities.

So chocolate which is a commodity which is obviously made of different elements, which would nothing to do with a woman or men but the assumption is the taste of chocolate, the sweetness or the little burning smell of cocoa, everything put inside and it appeals to females more than to men.

So that was the assumption that was a very sexist understanding of that particular commodity and norm and that that was the assumption which was consumed in social circles, which consumed in economic circles, it was consumed in normal everyday circles the circles which we

inhabit on a daily basis. Now the particular add which I will show you in a moment it is sort of inverts entire logic, it uses chocolate, it takes up chocolate, chocolate biscuit and makes it manly right, so and not just that it makes it extremely manly it makes it, so ultra manly so it goes the other end of the spectrum as well. Because you know what it does at this particular company this particular commodity is it sort of a it departs from the usual stereotypical sexist notion that chocolates and femininity are equated and equable with each other.

They go together very well that completely, compatible with each other but also it breaks that but also it establishes a new equation, it establishes a new kind of any correspondence, that this is a chocolate this is this masculine chunk of chocolate which can only be consumed by men are not just consumed it takes a step further, we have to earn this chocolate right you have to earn this chocolate by passing a masculine test right.

Now this is a bit bizarre as you know because you know normally you would associate chocolate with woman, normally uses a chocolate with femininity, the female form of consumption whatever that means I mean there is no such thing obviously empirically speaking but that is the typical understanding of a certain kind of consumption that in a woman love shoes, women love chocolates, teddy bears etc.

And men love machine guns and alcoholic beverages and you know good-looking motorbikes etc. So that seems very typical dualistic understanding of forms of co modification in terms of gender, however this particular advertisement because it seems to have an anxiety that you know it needs to overdo it and it is really break away in say hammer home the point, that this is not really a female chocolate because you know it is aware of the fact perhaps that you know it is dealing with the commodity which is you know all symptoms in the female right. So now this rebrand and re articulate itself re inscribe it as a very alpha male commodity and as alpha maintenance is important to be right.

It is not just male it is not just masculine, it has to be absolutely alpha male, so I play the video in a minute but I will just tell you the story a little bit, so this is you know this is a grocery store where they have this chocolate, the name of the chocolate is your key and the advertisement so the film shows that a girl dresses up as a boy but not just as a boy, as any boy she dresses up as a minor boy.

So someone is wearing a man's helmet and honestly that entails that you know establishes very kind of embodiment a certain kind of masculine embodiment, this one it is not just simply saying, that she is you know becoming or you know performing the role of a man, it is even more complicated than that. It is so saying and suggesting machine is performing the role of manly man.

Someone who walks in her mind someone is minor, now so working class manly very physical masculinity, she was in helmet puts on a fake moustache walks into a store and asks for your key ring. Now the shopkeeper and it is in that particular grocery store becomes a little suspicious of the fact, that may be she thinks, he thinks that maybe perhaps this is this is a girl and he asks her, in a grave vulgar term he is not a bird are you bird obviously, suggests him that you know it is great to vulgar term for a woman especially, a young woman it is very vulgar masculine term, masculine metaphor for a woman. So ask you are bird, are you and then you know he subjects her to a series of guess, which includes aim in our knowledge of football, b in knowledge of expressions, c fearlessness and portly physical strength.

And then she passes all those tests she is hopefully able to answer them the offside rule in football, she is not she is absolutely unperturbed when he springs a placid spider on her you know, she manages to open a red tight lid of a particular job and she manages the response rate spontaneously, quote-unquote spontaneously to a very vulgar metaphor for a woman right.

So she passes all the tests which is to suggest, that she is she knows the codes of manliness right, so the shopkeeper pretty reluctantly gives her the bar of chocolate yucky and then this is about she is up, she is about to open the chocolate about to consume it, he gets kills the Troy puts this he takes his face closer to hers and so whispers a to her ears saying, you know that blue wrapper that wrapper the chocolate brings out the beautiful blue of your eyes.

To which she says in gray quote unquote quots female tone really which, so obviously reveals that she is a woman immediately and the chocolate is snatched back from her. So you know this is a very regressive a very blunt, a very you know obviously sexist advertisement which in which this is full of pre suppositions which is full of all kinds of automatic assumptions, the assumption is men know all above, all men normal football, all men are very strong, all men are unafraid of spiders, all men used very vulgar expressions were talking about woman and a converse is true as well that no woman loves football, no woman is unafraid spider, no woman would participate

in a vulgar, in your language game and no woman has physical strength and the final pre supposition is equally problematic.

It suggests that you know the assumption is that all woman you know susceptible or vulnerable to flattery right, so all women no matter how hard it tried to break away from being a woman you were always susceptible to flattery you are always susceptible you are always vulnerable to flattery, at a physical level, so you know you just which is to say that you know you are saying you know you susceptible you cannot say no to flattery you give in to flattery, especially if someone in a describes you as a beautiful person and describes a beautiful view of your eyes.

Now there verse is also true the pre supposition in, if you reverse that that would say that was suggestive no men are actually susceptible or vulnerable to flattery the men are absolutely indifferent to flattery which is what this particular advertisement you know tries to suggest right. So and so it is full of these pre suppositions it is full of these assumptions and really deep hardcore levels a great superficial as well as embedded levels which makes this advertising very problematic at different levels okay.

So now I am about to play this particular video is like I said it is about this you know chocolate biscuit called yoky and I have told you the story it is about trying to pass off as a man in order to earn new yoky in other words it is not a commodity which can be purchased it is a commodity which campus should be earned and it can only be earned through a series of tests towards, the result in sort of exams in which you have to pass, if you cannot pass it if you cannot pass those tests then, obviously you do not deserve, we do not get yolky at all. So this is the long and short of the advertisement which I play now.

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So this is on your screen now the yorkie advertisement yorkie please Mike you are not a bad guy you know explain, the offside rule this being in an advanced position of the opponent is last defender when the ball display, opener stalking you know that rapper really brings out the beautiful blue your eye creamy yorkie provide big masculine chance of chocolate, it is not for girls right.

So as you just saw I mean this is a deeply sexist problematic offensive advertisement but the strange thing is it makes a chocolate manly and that is something really bizarre right because they do not expect that if it was a Kawasaki motorcycle, if it was a pulsar motorbike if it was some kind of be up you do not understand okay.

This is a very sexist but see the typical and expected kind of branding kind of a co modification but this is problematic because it is looking at the chocolate which you know is a reverse kind of a thing because the chocolate we normally equate with femininity, a softness you know love romance, sentiment, is not really quote-unquote manly in common parlance but this particular advertisement it, so breaks the stereotype but of course it does not break it and becomes radical it does not do that at all it breaks it and creates reverse serotype right. So you know it you always essentialism in this particular advertisement, so in fine when you play the ad that it is the woman the girl walks into this store you know dressed up as a miner and even notice satirically in a sartorial embodiment in this particular advertisement and I play it again in a minute but just this will give you an idea.

As I said so she is not just becoming a man she is becoming the the perfect manly man right, so that which is suggested by when the fact that she is wearing this minor helmet and putting on a fake mustache and speaking with a very manly accent working class manly accent a Yaqui mate or which obviously is something which will be told by a working class man not a genteel man, so a genteel man would not be manly enough but this is obviously someone was absolutely Monday in every sense of the term.

Now what is interesting obviously is she goes in to buy this chunk of chocolate and a shopkeeper was suspicious as a man and he subjects her through a series of tests he subjects some to this off side rule of football, the assumption again being that all men know about football but obviously. This you know the problematic assumption begin to happen from this point that the fact that he assumed, I suppose she it was really a man who walks him too strong and you know once a Yaqui but he does not know he does not really care about football.

So the assumption is he would not get it right, so the term that I want to give you at this point it is metonymic marker right. So what does metonymy? So metonymy as in orders of you mostly I am assuming come from English Studies background it would be in English, so metonymy is a figure of speech which uses a particular part to suggest a whole. I mean a very common example would be supposed use the word spectra out right aspect it would suggest royalty right.

So if I say give us if you say there are saying the New Testament prayer and Bible so give us this day our daily bread, now what has been ask was not really the literal bread but in our food, so bread becomes you know metaphor as a metonymy for food, you know it is a little part which suggests a bigger hole okay. So you know likewise so all these tests that his God has been subjected to become metallic markers for masculinity.

So the helmet she is wearing which is a minors helmet that becomes a mark of a masculinity, the mustache she has on that becomes mark of a masculinity, you know the accent she has is a marker for masculinity, so all of that and the other thing is also seen that the knowledge of sports, knowledge of football.

Which is an absent mark of a masculine if we do not know football if you do not know the offside rule in football and not really a man, the problem is the interesting thing is and this is something I want to arrive that the reason why I have spent some time with it, that if we notice

so embodiment, so if I am to say that I know I am really a man, how I am really a woman but I am insufficiently masculine, I am insufficiently feminine.

So what I am saying essentially is it is not just about the biological manual it is not just about the physical organic feminine or masculine etc, it is also it also includes things like knowledge, it also includes things like expressions and language, it also includes things like you know, a little bit simply a little course of social behavior little, course of political behavior, little codes of emotional behavior.

So it is a very intricate thing and all these things add up all the students will come together and construct an embodiment of masculinity or femininity. So embodiment has a very loaded term as in all embodiment entails embodiment includes knowledge it includes expressions and includes use a metaphor, includes use certain kind of language, it includes obviously address and includes physical markers like monsters etc.

Now the girl in this particular advertisement when she wants you appropriate always metonymic markers, so she passes all the tests she puts on a minors helmet which suggests she is a working class lad to a certain extent as she is speaking in a particular working class accent, which again is her attempt to appear manly.

She has a fake moustache which is a physical marker for masculine and she is wearing this great typically and a check shirt worn by you know casual acts, which who are more masculine than a genteel ads, so all of that but she has completely covered right. So she passes a day as she passes the you know the physical strength test, she passes in on the fear test, she passes the football knowledge test, she passes a vulgar knowledge test and the test that she does not pass in the end which he fails in the end is the flattery days.

So when the shop keeper asked um so in a tell some and then very whispered flirtatious kind of away that rapper brings out the beautiful blue of your eyes, that is what he says job. Now this she cannot resist so she breaks down she gives in rather she does not write down she gives and she reveals herself, she is exposed that she is a woman and obviously the Yaqui is smashed away from her.

Now the last line the last did the thing that appears on a screen it says it is not for girls the rightness thoughtful goes it is a manly chunk of chocolate, so I will just play it one more time

another of explained it and we take a look and you will find this is deeply interesting, so this is the yorkie advertisement again on your screen. Yorkie please mate you are not a bird guy you know explain the offside rule, a player cannot be in an advanced position of the opponents last defender when the ball is flying, open up, stalking your thighs, stalking how bigger spider, you know that rapper really brings out the beautiful blue of your eyes, really look your cream jockey goodbye big masculine chance of chocolate it is not for girls.

So now that you have seen it again and obviously you can play it one more time and endlessly and listen to what I have been saying and it also fits in, so you know this is a really interesting advertisement paradoxically because it was offensive nature because it was really regressive offensive nature, so it is radical as well as offensive sometimes which is something that cannot say too often right.

Now in something which breaks away from certain paradigm as we expect okay this is a deconstruction of the chocolate still type of woman, that is so saying that chocolates a men love chocolates as well but the point is it pushes it to the other extreme, it says only men love this kind of chocolate. So this chocolate is something which can only be acquired by men and it can be purchased now this is important bit this is what I am coming at now what this particular chocolate does.

It appears not just as a simple commodity, so a simple commodity is something you can walk in and buy so anyone who has money anyone wants access to capital can walk into a store and purchase, it but you know interestingly this particular advertisement it is not about purchasing at all it is about acquiring it it is about deserving it so that becomes more problematic.

So you need to deserve a Yorkie you cannot buy a Yorkie it is like the things to say in martial arts you cannot you know you cannot purchase a particular sword you cannot purchase a certain kind of belt, you have to acquire it to training through you know different kinds of exercises and in to pass certain tests in order to go from one belt to another belt etc. So again it is very hierarchical it is something which depends or requires performativity it requires physical ability and you cannot just purchase it right.

You need to acquire it okay a similar kind of logic of acquisition a similar logic or possession is so operated OAL, so it is not about getting at the store and buying a yorkie I mean it is not so

simple as that it is not a simple commodity, so in other words this becomes something like a super commodity. So a super commodity is something which you know it is herbs it appears to transcend, it appears to go beyond just see simple monetary exchange right.

It is not just about getting in and buying a particular thing it is more than that, you need to come in where Jones is not just a financial capital but also some kind of a physical capital or embodiment capital right, that embodiment capital is important here. So the girl of a young she is obviously coming into the store with the money to buy a Yaqui but she is aware, that you know she is of quote-unquote inadequately or not appropriately embodied in order to get this particular manly chunk of chocolate interestingly right.

So again man the chunk of chocolate is something of an oxymoron he would not normally expect it but so but she is aware that she is inappropriately embodied to acquire it, so what does she do? she puts on the markers and masculinity the metonymic markers, the masculinity in order to be fully embodied in order to get it, in order to acquire it, right so but obviously the process of it acquiring the chocolate requires a or entails that she passed a certain test which, she is subjected to but the last test is the most important test, so the only other test she can sort of the assumption of areas that she can train herself to know about football, she can read up about football and know the offside rule in football, she can train herself to be physically strong, she can train herself to be unaffected by spiders, as she can train yourself in the valgus lines you know used by men and all.

That but she cannot train yourself to do away with flattery, so flattery the assumption we are fluttery or responding to flattery or men are being susceptible to flattery is, so embedded in the feminine self that no amount of training can get rid of it and the reverse sexism is also true right and which is that men are completely unaffected by flattery, so if you praise the man for his good looks if a brazen mentor man for his handsomeness.

You know he would be completely unaffected by it because you know men do not need to look beautiful, men do not need to look handsome and it does not matter if you call your man handsome or not if you call you, if it is telling a man that you know that rapper brings out the blue of your eyes and no man would be affected by it that is the assumption that this particular advertisement ends with.

So all in all you find this is a very interesting advertisement this is something which you know no I find deeply interesting especially if you are looking at the entanglement between commodity formation co modification, commodity consumption and gender right. So an gendering of commodities of course and by this time I am sure you know that gendering is a term which you do not use it and we do not it is not really limited to organic human dimension.

It is sort of it goes beyond the dimension, it goes through the inorganic dimension it goes to the non-human dimension and goes through something has inanimate as eschews as inanimate as a chocolate, as inanimate as a cream. So all these things there is nothing human about a cream right it does not live there is nothing human about a chocolate, is not a walking animal.

But it is deeply gendered white because the affect around, it the desire around it, the entire design of desire around the particular commodity that is a bit which is gendered right, so the way you are looking at it the way you want to consume it then, type of politics of consumption around it so these are the gendered things right.

So they hence they are humanized and more mobilized right so the entire you know the astral dimension that comes in the human dimension that comes in the anthropomorphic dimension that comes in, so that is very important because that is related to the effect right. So then anti effective apparatus affective, then effective apparatus in this advertisement is what we are looking at from a gender studies perspective okay.

So this particular advertisement and I insist you know, I so I suggested he played again and again and listen to this and think about and more perhaps you can bring your perhaps, when we think of what unpack even more complex things than what I have said so far but the point is I hope that I have delivered to you by now that you know this is an advertisement which breaks away from a certain kind of sexist stereotype, a certain kind of gender stereotype whether an ends up being the reverse to a and something, the reverse kind of agenda ring where I buy you know a chocolate becomes manly but only manly is exclusively available to men right.

I am not just men and this is the complex bit it is not just men a man who walks into the store where there is an football a man who walks into a store who cannot open that bottle of jar you know or whatever the man who walks into a storm and it is afraid of the spider you know would probably fail in the test as well right, so it appeals to certain kind of manliness it appeals to

certain kind of masculinity, which is sports-loving voila a physical restroom and three lumberjack kind of a masculinity right, very much or lumberjack masculinity which is so deeply physical and you know not really sensitive, that is a brand of masculinity which is being suggested which is being portrayed and dramatized spectacularly in this particular advertisement right.

So this is a Yaqui ad for you and I will just play a couple of more ads just to sort of tie it together, so the next heart I am going to play is an advertisement by Pepsi advertisement Pepsi Max and again what it shows is deeply gendered, what it shows us I know it is only woman who cried and Men never cried right and no matter how much pain you would sprain and so much no matter how hurt you are at a physical level you do not cry because unmanly to cry right, and of course this very stupid assumption is a completely unscientific and non carry there is no empirical evidence behind it at all.

But it is a it is a complete social structure it is a complete social design, which makes this moral system so some time morality of crying and non crying or men not crying, a woman crying there is obviously a manufactured morality like all forms of morality but this is more authenticity manufactures because it is a very much on the surface level and of course these is the kind of morality this is a kind of value system which would be picked up by certain kinds of commodities.

Certain kinds of products and brands which wants to sell themselves, to promote themselves are portray, of project themselves in terms of certain gendered identification right. So this particular advertisement about Pepsi Max again and I am playing this in relation to the yak advertisement because this do it constructs and portrays and delivers a certain kind of masculinity, so itself says that you know if you are a real man you never cried, you know no matter how much pain you go through but the good thing about this particular ad is its it is sort of parodies that masculinity.

It mocks other masculinity, it is not really reverential to assert masculinity, it mocks at it and it is very clear to us that a whole thing is meant to be received as a parody. So this is the advertisement by Pepsi Max says men do not cry this is coming up in the screen now.

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I am good ready no man can take anything; I am good except the taste of diet cola until now FC max the first diet cola for men okay. So this is again a deeply sexist thing you know it is so funny it is mocking as a be kind of masculine etc, but do we hear the last bit of the advertisement it says men can take anything, you know any amount of physical pain any modern inconvenience any amount of hurt they can be tolerated can be dealt with but men accept the taste of the tastes of diet cola. So again the assumption is diet cola is sort of a feminine thing diet cola is an unmanly thing right.

So now it is a bit like the fair and handsome thing which we saw yesterday, so when the actor Shah Rukh Khan comes and tells the rest love if you want to be fair do it in a manly way right, so do not do not consume the female fairness cream because it will take you to a different direction and even lampooned even mocked to be parodied which he saw in the advertisement when the wrestler was a frock and it is made to dance in a really good test way you know.

And obviously it is not really feminine, it is a very grotesque parody of that masculinity, which is being portrayed, sympathy happens here as well, so it says that men can take anything and

obviously that then it shows a series of stupid men macho idiots, who you know they say I am good every time you know they get hurt.

So they never cry they never break down it is they receive blows very manly you know, so it is very manly a reception of blows which is being, so told to you on the screen but that is meant to be stupid that is meant to be ridiculous but the point is at the end of the advertisement the voice over says and men can take everything except, the taste of diet cola, so diet cola is unmanly that Cola is you know something which is you know consumed by women.

That colors not the real color except etc and then the voice of a continuity says except until this point, so this is the equation this is the analogy the one can make with the fairness cream sayings became a men never used fairness cream, until this point because now we have a cream which says fair and handsome it does not have to be fair and lovely any more.

So you can be fair and handsome together of course handsome is a lovely man with him to be like wise away it says you know men can take anything, so it takes a diet cola which is terrible which is supposed to be unmanly but now we have a new kind of diet cola Pepsi max which would still give you the manly fits by the same time it will keep you sort of saved at a calorific level in terms of the calorie consumption, you are okay because not consuming lots of calories but I know you are still being manly right. So you know it gives you the best abode in certain sense so you know you consume the diet cola by the same time you have this manly experience because you know you do not have the you know non fizzy other diet cokes right.

So Pepsi Max away it brands himself as a manly diet drink and again so dieting and this is the point, that I was trying to arrive at away dieting is not supposed to be quote unquote a manly thing dieting is done by women dieting is done by lesser men, that is the assumption away yeah. So again look at the very sexist binary that is operative, that is rampant I mean we are not talking about we are not digging up some obscure letter from somewhere not digging up some obscure propaganda from somewhere, this is very much about a mainstream consumers culture we are talking about Pepsi.

We are talking about Yorkie chocolate, we are talking about you know accident, we talked about a brand of a particular you know you know a garment brand H&M, certain all these very brave

available visible accessible brands but notice the way and we do not have to look for, look a far do not have to look really at obscure regions notice, the way in which mainstream media.

Mainstream media of consumption which is consumed in television in all kinds of forms that do you know it is, so embedded with sexism that is too is so embedded with gender binaries right, so the entire assumption away is that you know it is only woman who loved diet cola a woman do not like the real Cola and so it takes you back to the Heineken and shoes advertisement right because Heineken is beer and the assumption is men only men love beer.

And woman love fancy shoes no he cannot mix up the two the same kind of politics of consumption is operated here when it says, when it is supposed to seem to say that you know this is something which only men enjoy right. So men real men do not like that Cola real men hate, that Cola real men can take anything they can take any kind of law no matter, how physically painful that is say I am good obviously.

That is you know this is a mockery of a macho stupidity but you know they can take anything but know the smell of Diet Coke, but now we have a new kind of diet cola which is Pepsi Max, so Pepsi Max has a manly diet cola just like fair and handsome there is a manly fairness cream, so you get the point so it is color pop deep branding as wells as the rebranding, so it is branding away from a certain kind of our consumers culture up.

So say in their own this is a you know unguent drink of that kind of a brand so this is no longer a feminine thing we are giving you a manly diet Coke there is a manly way to do dieting there is a manly way to look after your calories, you know you can still be this much of idiot you can still be this manly guy.

Who is very gruffly will say I am good and drink that Cola it will still be okay, just like you can still be a very manly wrestler and in a whether fair and handsome cream and still be okay right. So this is the point this is the entire assumption around this particular advertisement, so I played one more time and it just take a look after I have said this to you but just take a look again and you know what I am saying right.

So this is the Pepsi Max commercial on your screen, I am good no man can take anything I am good except the taste of diet cola, until now Pepsi Max the first diet cola for men right. So as you can see I mean these are very stupid men, so we talk about really stupid from some masculinity,

so we it is really addressing the several lowest common denominator of masculinity that is very evident to here but it is saying that you know if you know come in, so even those men who come who do not care about calories, these are men who were so stupid they probably do not know what calories is.

They could not care less bought healthy food they could not care less the bottom you know healthy diet etc, so bringing those men into the force and saying then you can come in you can still be stupid and manly and have this diet thing it will still be okay right so we have put in something in the start cola which should still make you experience manliness, you know at your level of masculinity, by the same time this will also look after your calories. So you know then diet package away as you can see is a very complex package and also the important thing is women are absolutely excluded from this, so both the add which we saw now the yorkie had and this one away up it both those are premise on exclusion of the female presence.

There is no female at all in the whole advertisement, so female are not allowed in a certain sense to consume this products, so this is what I meant mean when I say that these are not these are not trying to brand themselves as simple commodities, these are complex super commodities which the simple say that if you want to acquire this you have to deserve, this you have to you know embody yourself in a certain kind of a way right, you know to come up with some kind of embodiment you cannot just walk in and purchase, this I mean the yorkie ad was very clear about it sort of says that you know you cannot walk in the store give, some money to the till person the tool and say your key made I do not get the your key you not you not get it that way.

You have to pass the test you have to pass the metallic markers the masculinity right, you have to sort of come up with the right form of embodiment, to the right diagram of embodiment, with the right knowledge of embodiment. So you know we have been perfectly embodied in order to get that particular product, so likewise the Pepsi Max advertising which he saw away on that tube is a very good example of a certain kind of masculinity, some kind of gendered behavior which corresponds to a particular commodity okay. So you know so both these ads as you can see and I am planning, so I am winding up now both these ads are very clearly suggesting then and of course as I just mentioned a while ago that these are ads which is very much a part of mainstream media culture.

We are not talking about some obscure ad in some corner of the world, but this is very much mainstream media you know globally televised everyone can watch, it everyone can access it so you know this is part of the liberal world, it is part of the Western liberal world, from which it emanate. So you know it is very much part of the dominant rhetoric the dominant discourse of gendered behavior of gender forms of consumption right.

But you know the offensive thing about this had obviously I mean how the surface level it is the exclusion of woman the discrimination against, you know that the female gender that woman are not allowed to have yorlie unless they really passed all the tests, you know men are the only ones to enjoy and the real color and a woman enjoyed that color, but you know now we have a different kind of diet cola which is meant for men especially men who do not cry.

And men who say I am good every time they hurt etc, so in its complete premise on exclusion it appeals to certain kind of an audience, that appeals a certain kind of a consumer certain culture of consumer by the same time it draws itself away it moves away acquired, clearly from some other kinds of consumers.

So in an even if we are looking inside masculinity a person with no knowledge of football a person but not a great amount of physical strength a person who is sensitive to vulgar jokes, a person who is afraid of spiders would probably also fail the yorlie test right, would probably also be denied the yorlie just like the woman who wanted to have the yorlie the woman aspired for that embodiment failed eventually as well.

So even within masculinity is appealing to a certain kind of masculine, likewise the Pepsi commercial away up it appeals to a certain kind of masculinity is it appeals a certain kind of male behavior which includes stupidity men or insensitivity, you know denial of pain denial of being hurt etc, so these are the men were appealing the men who addressed his men who brought him to the default and you know they are so told essentially into this advertisement that we have a cola of why you just diet.

So it is okay at a calorific level by the same time it is extremely manly, you can still be manly and consume this diet cola right. So this is the entire, this is the entire politics of consumption around these two particular advertisements right. So all the advertisements which have played, so far you know the yorlie, commercial if you remember the acts commercial yesterday, where we

have different kinds of embodiments at play with each other the wealthy white desirable form an embodiment which is interrupted in the end by someone and uses the commodity.

So another the commodity will make it super embodied at a metaphorical level, which is what happens in the acts advertisement but you know it all requires different forms of embodiment they do not requires different forms of performativity, so again all these terms which have been you know and I have been I have been talking about these terms I have been trying at this term City since the inception of the scores embodiment performativity identity agency.

So all these mimicry all these terms which have been discussing extensively, from the beginning of the score so I will come together as you can see and they are very important crucial terms especially, when it comes to advertisements because advertisement is all about embodiment advertisements is almost entirely about performativity, right is how you perform how you achieve certain spectacle, I acquire a certain design of desire, right through strategic excess choose strategic.

You know forms of excessiveness in a larger-than-life a stylized excessive effective, you know I trying to achieve an effect, of all reference non larger-than-liveness etc. You know and how did bring all these things together in order to sort of portray and depict a commodity which is in every sense of the term hyper real.

So you know if you look at the if you replay the David Beckham advertisement yesterday at the H&M advertisement yesterday, and he walks into this oval male space, where only men played in a billiard a snooker up and around the table there is no female around the table, you know and the two men compete with each other, so this example of internal hegemony.

So who is going to be the dominant gendered identity in that room and obviously Beckham wins it in that particular advertisement because when the superior brand, he already has better form of embodiment the already has a better order of embodiment right and that makes him the winner in the end, but interestingly I remember the operator just go back to the previous lecture and played again you will find that you know the reason why he wins it? Is because he does something super per formative right.

So he manages to hit a particular building partner in a manner, which is logically unthinkable which is logically almost impossible but he achieves that in the process of achieving it, he

acquires super embodied status right. So receive what super embodies traitors he has in the end is based on the performativity that he displays with a particular billiard shot right. so just to conclude this lecture so all these terms which have been talking about performativity identity agents seen in a faked embodiment.

So all this comes a very crucial term especially we look at advertisements, because advertisements you know they entail a combination a very symmetric combination of all these different forms of apparatus and they want to brand the particular commodity sell it and make it hyper real make a per formative for the consumption of the people.

And obviously as I mentioned in the last couple lectures and repeat and continued with this the location of the consumer is absolutely important it is very important, because if you are appealing to a certain race you are appealing to a certain class of people be appealing to a certain value system, we are appealing to a certain kind of a demography and, if we insensitive to the demography.

Then obviously as a commodity the entire the politic of co modification will fail right, so all these things are very important and it is absolutely imperative for us who are interested in gender and advertisements to be aware of the process of in the context around the commodity in order to study how the co modification happens.

So this is so I will conclude the lecture today and in the coming to that in the last two lectures of this course we will move on and look at one more advertisement maybe a few more advertisement and one particular scene, who is very famous film and look at how space and gender identity are correlate with each other are a very complex combinations to thank you for attention and I will see you in the next lecture thank you.

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