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**Neo-Consumerist Fallacy in Popular -Culture: Visual Advertisements of Food and
Beverage**

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Abstract

This research paper examines visual advertisements of Coca-Cola, Dabur Chyawanprash, Thums Up, Mountain Dew, Lays, and Nescafe for the analysis of fallacies apparent in the advertisements. In the modern world advertisements have entrenched in the lives of people residing in the world. It also shows how advertisements are becoming the guiding factors to the common people for what to eat, wear, behave and so on through the use of public figures, language etc. Thus, these advertisements are no longer the motivational or guiding factors in the world. For the analysis, the research uses different types of fallacies defined by Irving M. Copi, Carl Cohen and Andrea A. Lunsford and John J. Ruszkiewicz. In this way, this paper helps the readers understand the fallacy constructed and also the politics and ideologies shaped by the advertising companies to lull the mass consumers.

Keywords: advertisements, consumer culture, fallacies, capitalist, consumer

Neo-Consumerist Fallacy in Popular -Culture: Visual Advertisements of Food and Beverage

This research paper analyzes the underlying realities and fallacies in visual advertisements designed for the marketing purpose of industrial products. I have taken some of the advertisements of Coca-Cola, Dabur Chyawanprash, Thums Up, Mountain Dew, Lays, and Nescafe for case studies. In the capitalist modernity, the capitalists use hoarding boards and graffities in public places, such as bridges, street walls and plain grounds in order to advertise their business products. Businessmen, including industrialists and entrepreneurs impose multiple ideologies in order to attract the consumers and reinforce them to consume the market products whether they may need or not. Copi and Cohen, in *Introduction to Logic* state that "when it is argued that a proposition is true simply on the basis that it has not been proved false, or that it is false because it has not been proved true" (139). In this way, through advertisements capitalists make constant efforts to define the meaning of perfection intervening our normal life through various forms of advertisements. Besides, they shape our mindset, guiding us for what to eat, what to wear, where to go and what to do. By using heroes and celebrities, the business companies not only promote their market products but also disrupt individuals in the public life. By using those images, business houses promote their products as quality items and useful to individuals at reasonable rates, which are, indeed, fallacious.

In contemporary time, advertisements are not only promoting the qualities of the goods in the screen rather they are reinforcing the consumers towards the consumption. Using the sophisticated advertising techniques and technology by enticing, shaping, and influencing consumerism beyond their needs. Advertisers are representing the products as if they are the essential ones for their day to day

activities. Indirectly along with the product consumption it is alluring to adopt new cultures too beyond their own local cultures and traditions. In this connection, Philip Kotler and Gary Armstrong conceptualize, an advertisement as "any paid form of non-personal presentation and promotion of ideas, goods or services by an identified sponsor" (436). So, advertisement is also a way of communication imparts the same message about the product to a large community.

In a commercial advertisement, Dabur Company uses Rajesh Hamal, the Nepali Super Star, to advertise Chyawanprash in Nepal, which is the consumerist ideology or fallacy of the producer company that if Super Star narrates about the product then the common people will be easily allured and consume the product. The reality behind Rajesh Hamal is that he is not the person related with that company or product rather he is a film actor. In that sense, there are certain fallacies in the advertisements of the industrial products through the movie star.

Similarly, a beverage company uses Indian actress, Deepika Padukone to advertise its product Coca Cola. In that advertisement Deepika, at first mistakenly with her brother goes to Mehra ji's house, but next time again she is there knocking the door and she presents a Coca Cola bottle to the woman there in the house and wishes 'Happy Diwali'. In order to make the advertisement more plausible the company through the mouth piece of the actress is convincing the consumers to use / serve the Coca Cola to welcome guests and celebrate festive moments. This is how, it seems to be shaping an ideology among the mass consumers to use this product by abandoning their own cultural practices. Otherwise, it will not be like festive moment. These apparent loopholes, without presenting the concrete fact for its consumption prove it as a fallacious way of appealing to the consumers. Similarly, as it is a multinational company and it sells its product worldwide and it has made different

ideological sets to allure the consumers and has used the signs and symbols accordingly to impress the public and generate consumerism.

In the same way, in an advertisement of Thums Up charged, Ranveer Singh the Indian film star is participating in car race competition and during the race his car gets collided and almost damaged then the rescue team calls him to stop but he denies, "I have my freshness" and charges him with Thums Up Charger and finally wins the race by driving backward though the gear box has been damaged. This is how *Thums Up* is presented as a best charger which has helped Ranveer Singh to win the almost lost race. Isn't it the fallacy that capitalist is using to win over the consumer consent?

Likewise, Hritik Roshan, the Indian actor, in an advertisement of a beverage "Mountain Dew Risk Utha Naam Bana", he is climbing the steepy snowy mountain which is adventurous journey and finally achieves his goal but the only thing that made him able to attempt that risk and being courageous is Mountain Dew. In this way, the producer company through the medium of a film star's narration is alluring the mass consumer that, in order to achieve the goals, the only way out is taking Mountain Dew which is the fallacy used by the advertisers in advertisements.

Likely, in an advertisement of snacks, a teenage girl is buying Lay's (snacks) with a smile printed on its packet and with that "smile" the producer is throwing an ideology, "Let's start to pass a smile to each other and celebrate as one smiling nation" by using the people of different background in order to win the public consent and sell the product (Lay's). Though, junk foods are not so good for health it is trying to sway the public consent with the symbol 'smile' on its packet.

Meanwhile, it is obvious that using pathos, the tricky way of advertisers plays a crucial role to make emotional appeals; a cheesy and feel-good experience is screened through the mouthpiece of renowned celebrities. In this context Adorno and

Horkheimer write in their essay "Culture Industry: Enlightenment as Mass Deception" that "... the culture industry remains the entertainment business. Its influence over the consumers is established by entertainment ..." (239). Consumers associate it with themselves then compare with their own culture and adopt the same, this not only makes them to consume the product rather they hybridize their culture. Such techniques are used to allure the consumers. By using such types of stars or celebrities and different symbols in the commercial advertisements the producer companies are shaping some ideological concept in the public mindset and selling their products on the basis of those mythical or fallacious appeals. So, what appears in the advertisements cannot hold the reality, reality lies in the deeper level and this paper attempts to unveil the fallacy constructed by the capitalists and industrialists behind the promotion of their products by using different signs, symbols, and languages.

To critically analyze and unveil the fallacies persisting in the advertisements created by the capitalists to prove false as the truth with emotional appeals using different techniques, as a primary tool this research uses different types of fallacies defined by Irving M. Copi, Carl Cohen and Andrea A. Lunsford and John J. Ruszkiewicz they are the fallacy of appeal to populace, fallacy of appeal to emotion, fallacy of false casualty, fallacy of hasty generalization etc.

Theodor Adorno and Horkheimer while talking about *Culture Industry* to describe the products and the processes of Mass Culture say "the cultural commodities produced by the culture industry, they claim, are marked by homogeneity: film, radio and magazines make up a system which is uniform as a whole and in every part... all mass culture is identical" (qtd. in Storey 27). It shapes an ideology among the mass that the people consuming the displayed products on the screen will be like the people seen in the advertisements. It homogenizes the cultural

practices. Whether we want or not in this present time, no one can escape the hegemony created through the advertisements in the global world because it is irresistible and manifested phenomenon. Almost everyone gets influenced by the whim of popular culture knowingly or unknowingly. On the other hand, due to globalization we all are surviving under the domination of information and technology at any place any time we stay in touch with these things so, any of the events that happen at any part of the globe makes direct impact in our daily life. These tools become the platform for the capitalists where they take the advantages like advertising their products in an attractive way to sway the public consent. Thus, the advertisements and the signs and symbols used play much influencing role in shaping up the demands and choices of the mass population.

General trend in pop-culture is the things presented through advertisements, magazines, wall paintings, photography and like other mediums are blindly accepted by the common people and they take that the given information as the first-hand value or as granted. By taking some visual commercial advertisements of food and beverages used in different parts of the world even to sell the same product using different political ideologies as per the geographical location to show them as the essential ones to support their daily life the producers try to impress the people in different geographical locations, it attempts to point out those fallacies. So, the problem lies here and for which, it probes over some issues, as Common people hardly try to question the underlying reality lurking behind those advertisements. How the use of renowned celebrities and stars bridges to appeal the emotions of the customers? Why the celebrity figures are preferred over the producer? Does the appearance of celebrities authenticate the quality of the product? Why do the advertisers use such political ideas? What is the motto of using different signs and

symbols?

John Storey explores underlying connections between capitalist project and people's psyche. "By supplying the means for the satisfaction of certain needs, capitalism is able to prevent the formation of more fundamental desires" (29). So, it is clear that the capitalists always try to allure the consumers to use the products at first by using different signs and symbols to aestheticize the products and lull the consumers and later they make the consumers used to with the goods then slowly and gradually they can't run their life without those goods. This contributes in the rise of consumerism, as Lois Tyson in his text *Critical Theory Today* defines "Consumerism is an ideology that says I am only as good as what I buy" (60). It shapes an illusion in the consumer psyche and they think buying the goods advertised in the screen is like being civilized and standard. Not only this, a kind of blind faith towards the product seems to be risen among the consumers and it also creates competition among the consumers to buy the goods in high amount and create excessive demands in the market which promotes the producer's income and denounce the consumer status. Another thing for its increase is their easy access at local level, time saving, and the outcome of rooted mentality to rank them as of so-called higher standard in the society. This is how consumerism is rising with the mythical facts designed by the capitalists. Furthermore, through this way they not only advertise their products and brands, they also advertise the celebrities, the dresses worn by them and the setting as well. With their mind-blowing appearance the common minds are swayed.

After the World War II (1939-1945) globalization was in practice and the powerful nations started colonizing the world through cultural aspects and they started to design the advertisements by assimilating them with the cultural values of a particular place or nation and used mass media as a tool to transfer their ideas to the

world. This made the people to adopt others culture by ignoring their own. According to Rantenen, "The field of international communication within Media and Communication Schools among the first to pick up the debate, developing three theoretical models: communication and development, cultural pluralism and cultural imperialism" (74). This helps to understand how advertisements help to transfer different ideologies along with cultural values to create cultural imperialism.

Moreover, the culture has become hybrid now, where mass media mediate to transmit cultural practices to the public of any community at any part of the world. As the whole world has been changed into a 'global village' and the capitalists can sell their products at any part of the globe with in short time. Marshall McLuhan quotes "Time has ceased, Space has vanished. We now live in a Global Village" (164). The geographical boundaries and the space among the nations are no more the obstacles because we are connected through different mediums like television, radio, internet and the like. The depletion of these boundaries has made the platform for cultural hybridization. Due to which multinational brands are selling their products in all sphere of the world by creating different ideologies in the advertisements. Dhruva Karki, in his journal *An Iconic Pop Culture Hero in the Marketplace* states "Images of the heroes and icons in billboards and television commercials pass through cities and buildings, and the public cannot remain unnoticed" (5-6). They use the popular icons and expose the sophisticated life of people who consume their products to influence the people. Then, by watching the screened images people become convinced to their appealing and think that using the advertised products is the only means to be ranked as of higher standard in the society. On the other hand, the figures acting in the advertisements are the role model of the public and they through different mediums attempt to be like them and they use the same language, tone and style buying the

same product. Due to which we can see the mixed cultural practices in the society. Thus, the physical barriers are no more obstacles and anything that is in practice in any part of the world is not limited in that part only.

In the same context, let's take an example of the advertisement, Mountain Dew. We can see that how the producer company has designed the advertisement to win over the consumer psyche. In addition, through the same advertisement with same setting, character and description it tries to sell its product in two countries namely; Nepal and India, by just changing the language to create impression [consumerism] at certain territory. Where it seems to teach the people that the drink can be taken at any situations and even to solve any hardships or obstacles. It shapes an ideological belief among the consumers that it is the ultimate one to make us daring to take the risks and at any difficulties we can take it. As the person in the advertisement says, 'Last time I became unable to reach the peak because my body was paralyzed... this time too there are hundreds of reasons to go back so the one and only option available is to take effort, dare, drink (Mountain Dew) and take risk', then drinks the Mountain Dew and finally reaches to the peak. This advertiser has created a discourse to promote the consumer culture. It has given ambitious impression to its audience to influence the consumers to consume the product. Stuart Hall in his text *Representation* says, "Advertising as an imaginary way of relating to the real world" (240). This highlights the use of public figures, background scenes and the language. Furthermore, the use of the setting, snowy high altitude and the actor Hritik Roshan taking Mountain Dew's sips by saying 'Risk Utha Naam Bana,' tries to convey the meaning that it is the product that can be drunk even at the mountainous region and even during the snowy situations or in the winter season too. And it also tries to convince the consumers that it is the product that can be consumed in any seasons. It manipulates

the common minds and make them believe as if it is the real one. In this way, the advertisers try to dominate the local cultures and impose their products as a part of their culture. The advertisers try to make them (the mass consumers) feel that their cultural practices or the products are inferior to the advertised ones. As it can be analyzed in the Mountain Dew's advertisement why the figure has used the particular product by saying 'Risk Utha Naam Bana' instead of water at the time of being thirsty. Advertising the products with certain codes and appeals pave a path to construct a social myth and motivate the consumers to buy the goods. Again, Hall says, "The production of commodities became linked to Empire- the search for markets and raw materials abroad supplanting other motives for imperial expansion". (240) It indicates the colonial way of selling the products and imposing the cultures. Which can be seen in the advertisement of 'Mountain Dew' which is the Indian advertisement shown in Nepali media by just changing the Hindi language into Nepali. They generalize the audiences and their rationality and make such fallacious appeals without any reasonable claims. As Andrea A. Lunsford and John J. Ruszkiewicz in their text *Everything's an Argument* say hasty generalization as "an inference drawn from insufficient evidence" (505). While presenting the advertisements the producer company scarcely put the facts rather, they focus upon the cosmetic aspect so that the people will be impressed to use the product.

As the motto of advertising agency is to allure the consumers to consume the product and gain the profit for which they manipulate the mass culture. American Trotskyite Dwight Macdonald in his essay *A Theory of Mass Culture* claims that:

Mass culture is imposed from above. It is fabricated by technicians hired by businessmen; its audience are passive consumers, their participation limited to the choice between buying and not buying. The lords of kitsch, in short exploit

the cultural needs of the masses in order to make a profit and/ or to maintain their class rule. (qtd. in Storey 29)

The mass culture does not know what is better to do and what is not and all these things or their choices are fixed by the capitalists. Every time they produce the product of same category that is available in the market and with some addition, they bring the new one and assimilate them with their cultural practices. For which they use the targeted area as the setting. Where the kitsch used plays a major role to influence the mass and to adopt the same practices in their daily lives. Even they do not want to put a question for the appealing. They just take what has been presented in the screen as the granted one. By understanding these realities or the consumer sentiments the capitalists invest a large amount in designing advertisements. With the flowery sentiments spread in the advertisements the mass people get attracted towards the product and buy them.

In order to get further economic prosperity, the capitalists seek for the opportunities to gain profit by selling their products and they try to win consumer psyche through advertisements where they exaggerate the simple thing and create the desires. Adorno and Horkheimer describe advertising and culture industry as:

Advertising and culture industry merge technically as well as economically. In both cases the same things can be seen in innumerable places, and the mechanical repetition of the same culture product has come to be the same so that of the propaganda slogan. In both cases, insistent demand for effectiveness makes technology in psycho-technology into a procedure for manipulating men. In both cases the standards are the striking yet familiar, the easy yet catchy, the skillful yet simple; the object is to overpower the customers, who is conceived as absent – minded or resistant. (245)

The capitalists' purpose is to manipulate the people in social and economical way through the means of pathos in the advertisements where they use different slogans to sell the products. They use both technical and economic power to exploit the consumers that induces a kind of whim to raise consumerism; as like a trained one, the consumers too, think of buying the advertised products because they are influenced with the dialogues, words, repeated appeal, lifestyle, cost and the like. Where the advertisers' technique to influence the people is highly used and as a consequence the mass consumers were made like 'absent-minded' or they do not have any creative power to rethink over the issue as it is shown like a way out for the standard life. By using such witty ideas advertisements are designed and the advancement of technology along with the easy access has become a great gift for the capitalists. Then, the consumers also demand for the same product without thinking for the alternatives to fulfill their daily needs and buy the advertised products. Similarly, another advertisement of 'Coca-Cola' also uses different ideological beliefs and different techniques in different societies and locations to impress the mass consumers to consume the product. To advertise the same product, the producer has designed the advertisement with sentiments that the consumer will attach themselves with the product and consume it. Moreover, the producer seems to be shaping the psyche of the consumers that, what they are using since the past are like the outdated and makes them like the barbaric ones. The stress for the consumption of advertised products over the local cultural products, through which the consumers can live sophisticated life, get freedom, such kinds of ideologies are spread in the society in order to sell the product. While observing different types of advertisements of 'Coca-Cola' in different geographical parts of the world, the company has tried to sell its product creating different impressions among the people. While exporting the product

to the different parts of the world, it is not only the product but also the cultural practices, values, norms and ideologies are transmitted. This plays a crucial role to shape some cultural beliefs by undermining the local ones. The following Indian advertisement of Coca-Cola helps to analyze it in a clear way:

Fig. 1. *Coca-Cola* Advertisement

This advertisement shows the festive moment of Diwali in India where the guests are served with Coca Cola instead of serving local and cultural cuisine. This shows the influence of western culture in the eastern society. The effect of western food culture can be seen even in the festivals and cultures of the easterners. This advertisement shows that one cannot enjoy the festival to the fullest until having Coca Cola. While borrowing Timothy Bernnan's term "single social space" (Timothy Bernnan 878), all the people are practicing the same thing throughout the world and creating uniformity in every cultural practices. In addition, "what Immanuel Kant means is a single world government under universal law is perhaps realizable" (qtd. Bernnan 88). This means making the whole world into only one (single) nation with all the singular and uniform practices is possible by making impressions through such advertisements. Now, in the global world the way of welcoming the guests has been changed and most of the common people are brain washed in a way, as if it is the best

way of welcoming the guests at home.

Fig. 2. Coca-Cola Advertisement

As it is the western product and been widely consumed in eastern countries too in recent days. Moreover, there isn't any public place where we can't get this beverage so, drinking Coca-Cola has now become the global culture of the people. In this advertisement, the use of celebrity figures, Deepika Padukone and her brother further contributes to influence the consumers to drink Coca-Cola. Another element used to remind the people about the product is, when they start to drink Coca-Cola it shows its brand logo highlighted with red color and its appealing phrase; '*TASTE THE FEELING*' as shown in fig. 2. Producers seem to apply different propagandas while designing the advertisement. In the same context, Ann McClintock in her article *Propaganda techniques in Today's Advertising* states;

We read advertisers' propaganda messages in newspapers and magazines; we watch their alluring images on television. We absorb their messages and images into our subconscious. We all do it- even those of us who claim to see through advertisers' trick and therefore feel immune to advertising's charm.

(158)

Thus, the used terms and terminologies in the advertisements through the mouthpiece of the renowned figures support quite a lot to sway the public minds easily. As Dhruva Karki in his journal article "*An Iconic Pop Culture Hero in the Marketplace*" opines:

Popular culture icons, including athletes and movie stars appeal to children and women, and youngsters and the elderly, irrespective of their geographic locations. They consider these icons their heroes, and they turn them into gods. Once the hero becomes a sign with specific cultural values even after changes in styles in space-time continuum, he or she becomes an icon influencing people in diverse cultures over the years. (3)

So, the iconic figures used in such advertisements have great impact upon the psyche of the audiences. The narrated words from those icons work as the command of the god like figure and consumers are lulled by the appeals made. These things induce the people to buy the product to show themselves as like the one in the advertisement, for example the appealing phrase '*TASTE THE FEELING*' makes the audience have it as if it gives a new kind of feeling after drinking it. The used phrase, on the other hand, seems to be fallacious as Andrea A. Lunsford and John J. Ruszkiewicz say "Equivocation, an argument that gives a lie an honest appearance; it's a half truth" (509). What's more is, it seems to cultivate somehow new trend like offering such kinds of beverages for welcoming the guests. To create consumerism such kinds mind blowing tricky performances are made by using celebrity figures although they are not relevant and well informed about the product what is being advertised there.

Likewise, while looking at another advertisement of the same product Coca-Cola used in a Muslim country; apparently, there is a father who is guiding to drive a car to his daughter and there is a bottle of a beverage, 'Coca-Cola' and they are

sharing it. While looking it's sharing of cold- drink in the desert area where is quite hot climate, but when we analyze the images, we can know how these companies are intervening the daily lives of people and how they are associating each and everything better or the best experience of life is associated with the consumption of the advertised product. Moreover, it is the western (American) product and how it tries to entrench in the Muslim society; at its core its sole objective is profit gaining. As Ann McClintock coins the term *Glittering Generalities*:

Advertisers surround their products with attractive- and slippery – words and phrases. They use vague terms that are difficult to define and that may have different meanings to different people: freedom, democratic, all-American, and progressive ... Many such words have strong affirmative overtones. This kind of language stirs positive feelings in people, feelings that may spill over to the product. (161)

Thus, making such appealing the advertisers encroach the public lives, as they define the meaning of life and also show the way for freedom, democratic life just by using the advertised product. Even in this advertisement too, we can see that how it has tried to wash the brain of the female by associating the consumption of product in the Muslim society. The following figures give us some traces:





Fig: 3 Coca-Cola Advertisement

While looking at these images the girl who is learning driving seems to be nervous and scared to look at her father's face in the first picture and in the second one, she seems to be sweating and seems as if she does not have any confidence to drive. After drinking Coca-Cola, she is quite happy and is driving in full confidence. As Michael Ryan says:

The ads promote images of abundance made possible by the new consumer economy, and as with such ads in Western capitalist countries the images are of happy families made happy by consumer goods. The new reality of economic class difference disappears and shifts to the unacknowledged background of ongoing life in such advertising culture. (101)

In this way, it can be concluded that the advertisers are colonizing the consumers as the Coca-Cola has done its best by encroaching in the Muslim society which is rigid, where women are not supposed to get freedom and to drive but here in this advertisement the father is giving car's key happily to his daughter. They both are happy there, which is the symbol of freedom for the women in the Middle-East. So, with its appealing statement '*Coca-Cola Change Has a Taste*' with this exaggerated phenomenon it brings psychological changes in customer's psyche and gets triumph

over the mass consumers. In this way, such appealing manipulates the preferences of consumers through advertising and create false needs. Not only this, it further deconstructs the Cultural identity of the consumers. Finally, it contributes in the rise of consumerism and gains of the company.

Thus, if any of the points were proved as truth it would use the same appealing point to sell its product worldwide. So, due to the lack of truth it has been using different illusive propaganda techniques to sway the public minds and has induced the consumerism.

Similarly, the advertisement of Dabur Chyawanprash, in which the properties of the product are described by the renowned persons by relating with their daily lives and regular use, has also been taken for the analysis of the language and instructions given by the public figures. The appeal to the mass goes like “Hello! My all day remains busy on shooting and dubbing and it is challenging to maintain healthy body so, I always have Dabur Chyawanprash because my mother used to feed me since my childhood and still, I am consuming it to keep myself healthy.” Furthermore, he is recommending its usage at any season and people of any age group, along with the use of the example relating with his early childhood. Although it is the product with medicinal qualities but it is recommended by the film star. Is it reliable? How to believe upon their narratives? These things prepare the ground for us to think over the credibility of what is being narrated and displayed. In this sense, Ryan says, “Celebrity may increasingly be a business in a hyper-capitalized world, but, however much ‘stars’ may be produced or manufactured in the contemporary era to sell the products...” (152). the celebrity figures are the agents and the mouth piece of the capitalists through these agents the capitalistic ideology is set and the public are reinforced to consume.

Like, Richard Pollay, published in journal *The Distorted Mirror: Reflections on the Unintended Consequences of Advertising* states in “Advertisements are designed to attract attention, change attitudes, and to command our behavior,” (qtd. in Goldie 79). This clarifies that how advertisements manipulate and idealize the circumstances, as if they are real like and they can be easily attained. In order to get the public attention, the producer has used the ideal figure of Nepali film industry who is highly honored and liked by the people. He is convincing by telling his own story. In this regard, Pollay uses a metaphor “brain surgery” where he says “Advertising pops up everywhere, on the street, in our communication and even in the most intimate of spaces our home. There is no doubt that advertising influences our culture, which in turn influences us” (qtd. in Goldie 79). Hence, of course there is the intervention of advertisements in the common living of people. Because capitalists’ sole objective is to influence the people and make them to act as per their [capitalists’] wishes.

As, in this advertisement the renowned celebrity figure Rajesh Hamal the great actor of Nepali film industry has been used. It is just because every people [child to old] of Nepal know him, and his appearance could grab their attention then the advertiser company could get profit. In the same context, Mwendwa Milderd Zipporah and Dr. Helen K. Mberia in a journal article state that celebrity endorsement in advertisement is “to garner faster brand recognition, association, and emotional unity with the target audience. Celebrity endorsement if used effectively makes the brand stand out” (10). The actor in the advertisement gives credit to Dabur Chyawanprash for his healthy being and when he is having Chyawanprash, he makes a confirmation question to the audiences just to create their interest towards the product. Due to which, the common people are lulled and have desire to live the life as the narrator mentions. With all

these evidences it is obvious that the brand is highlighted better in the market through the explanation of the celebrities used there and this hides the quality and standard of the product. So that, it can be called as the fallacy of “Faulty Causality”, “the fallacious assumption that because one action or event follows another, the first necessarily causes the second” (Lunsford and Ruskiewicz 506). While listening the narrative in the advertisement the narrator says taking Chyawanprash on regular basis keeps one healthy it sounds very attractive and convincing to all but the product which is advertised and the person by whom it is narrated are not relevant there seems gap. The product is with medicinal qualities and the person who is telling about it is a film actor then how is it relevant. Thus, it is fallacious.

Similarly, the advertisement of Thums Up is another commercial advertisement taken for analysis. The designer has glorified the image of the product where we can see the car, dress and helmet used by Ranveer Singh with the imprint of Thums Up which is highlighted by using extreme close-up camera angle to gain the concentration of the consumers. Although all the competitors’ cars are of different colors but the only one is painted of Thums Up which is highlighted time and again, the designer highlights by making the Thums Up image printed on the car, closer in the screen which can be seen in the pictures below.





Fig: 4 Thums Up Advertisement

In every image the brand name Thums Up which is shown in the images above is highlighted and made close in the screen. The advertiser has introduced the ideological discourse of truth of the commercial goods and services through the advertisements for economic success of their company by inducing consumerism. The best presentation of the ideological discourse of truth which can be seen in this advertisement is the use of the celebrity figure ‘Indian Film actor’ Ranveer Singh and his determination to win the race even with the collided car and avoiding the supporter’s suggestion to give up, which becomes possible just after having the drinks Thums Up which he calls as ‘charger’. The advertisement focuses on the unbelievable and unethical truth about the result of the product.

The political use of the images and words, in the advertisement impart a cultural discourse in the mindset of the consumers which finally induces consumerism. To influence the consumers the advertiser company has designed it in such a way, that he wins the race by driving backward when his car’s gear fails. Is it possible in real life? As the critics Jess Benhabib and Alberto Basins argue that “Firms have monopoly power: they set prices of consumption goods and extract rents from leisure activities. They also advertise in order to change the demand of consumers for the commodities that they produce and the leisure activities they sell” (30). This statement states that the capitalists accumulate the power of the object and

technology and use their monopoly to influence the consumers' choice. Through such mind-blowing performances, they make appeals and influences to create more demands in the market beyond the products' quality.

Furthermore, while borrowing Copi and Cohen's idea to define fallacies, they define fallacy of False Cause as "any reasoning that relies on treating as the cause of some thing or event what is not really its cause must be seriously mistaken" (158). In this regard it is obvious that in this advertisement Ranveer Singh is driving the collided car and even not in proper condition and is almost losing the race, finally when he takes the sips of Thums Up then we can see that his car gives better performance where the man drinks the drink but the effect is seen in the vehicle through these obvious clues and the way this advertisement is trying to win the consumer consent is fallacious.

Likewise, another advertisement of Lay's, in which the producer company has tried to create an ideology that consuming the Lay's means passing a smile throughout the country which seems unreal in practical life and utterly fallacious. Through such advertisements the capitalists try to set a new culture relating the essence of the product with their daily needs beyond the quality of the product. What is there in the advertisement is; it does not highlight the nutritious fact rather it makes emotional appeal i.e., to pass a 'smile' all over Pakistan. In the same context Adorno and Horkheimer state that, "the truth...just business is made into an ideology in order to justify the rubbish they deliberately produce" (230). So, that such advertisements are just the mediums to influence the people and raise consumerism by covering the weak aspects and the lower quality of the product. As the product 'Lays' has been advertised that it can be consumed by the people of any age group and people struggling in any condition of life even it shows an injured man in the hospital too is

holding the packet of the product.



Fig: 5 Lay's Advertisement

With some emotional words '*Pass A Smile*' this advertiser has tried to captivate the audiences. As the information about the product is delivered through the advertisements but along with that, they widespread ideology. In the same context Kam-Hon Lee in his article claims "The advertisement of a bad product cannot be good and the advertisement of a good product is not necessarily good" (55). So that an advertisement is not reliable enough to depend upon what is narrated or expressed there and the way of using different tricky ways to impart the information is just to influence the people and create consumerism. The way the producer of Lay's has used the people of different background is to associate the product with different people and the phrase '*Pass A Smile*' to evoke them to consume.

While borrowing Michael Ryan's idea "Cultural ideas are not clearly just

ideas. They have force, and they change how we think about the world. Our ideas are not all our own” (42). Ryan’s idea states that the capitalists set different cultures and make control over our daily activities. They tend to guide and intervene the publics for what to do and what not to do. Such producers’ hegemonies the societies and impose ideologies. As a result, the company brainwashes and reinforces to create the false desires to create consumerism.

Regarding the techniques, applied in the advertisement to appeal people’s emotion with an emotional phrase is just fallacious one. As Copi and Cohen in their text *Introduction to Logic* define fallacy of hasty generalization; “Hasty generalization is the fallacy we commit when we draw conclusions about all the persons or things in a given class on the basis of our knowledge about only one (or only a very few) members of that class”. (136) So, if a claim is made without adequate information then it is fallacious, in this advertisement too, through some of the representative people of different cultural and professional background it generalizes the whole consumers and appeals to consume the product. It shapes an impression, people from any age group, profession, level can consume it. With a tag ‘Pass a Smile’ on its packet it generalizes the way of passing smile. With an emotional tag it tries to get the attachment of the consumers towards the product and induce consumerism in all over the country. Therefore, through this advertisement rather than passing a smile the advertiser’s main concern is to sell its product and gain profit with the generalized appeal. It is therefore, claims made on such issues are not reliable to depend upon. “The circumstances of one who makes some claim have no bearing on the truth of that claim” (Copi and Cohen, 144). So that languages, words, or dialogues are used just to influence the people rather than presenting the details of the product. The highlighted words, languages, and the practices in the advertisements seem to be

informative and logical but in contrast the advertisers' do it for commercial purpose only. While doing so, they just focus up on the catchiness of the advertisements rather than the quality and effectiveness. In this way, the producer always stresses upon increasing the demand and creating consumerism.

Similarly, the advertisement of Nescafe is another one taken for the analysis, which is designed to grab the attention of youths. Which is shown as the best one for triggering the mind towards study. In this way, the commercially designed advertisements hit into the mind of common people and make them to practice the impractical things which is just to boost up consumerism and hegemony. Which can be illustrated through the images taken from the advertisement below.





Fig 6: Nescafe Advertisement

In the pictures above taken from the advertisement there is a young school girl who can't concentrate herself towards study. Her exam is also approaching near and all her friends are cheering up but she seems to be troubled. She moves towards the beach sits alone and takes some sips of Nescafe there, and just after a while she is smiling, it shows that as if Nescafe has given her some insights. While borrowing Köksal's idea that "Visual designs illustrate imagery with passion, giving products, service, place, idea, etc. spiritual essence. Images used in advertising express the nature or the implication of the product or service, as well as differentiating it from competitors" (qtd. in Negm and Tantawai 2). So, the advertisers' major concern while designing advertisements is to persuade the consumers towards their appeals with the use of different images. Furthermore, in this advertisement the girl does not utter any word, she just acts there and at last it is shown that *'It all starts with Nescafe.'* In such a way does it authenticate what it shows? The designer has developed the discourse that the product Nescafe is the best option to those students who cannot concentrate themselves towards their study. The advertiser has imparted a kind of ambitious impression to the consumers. However, it doesn't say anything and just shows the video, here lies the loopholes of this advertisement. The way it has used to win the consumer consent is the capitalistic ideology i.e., it has taken the consumers as petty and thought that anything shown or represented by them is the best and the persuasive

one.

Through visual advertisements the capitalists bring out an impression to set out new consumer culture. They make the audiences spellbound with the series of changing images in the screen due to which the audiences do not give a second thought to what is narrated and they take that as the granted. In the same regard Köksal states “Effective visual advertisement tells a simple story quickly; asks consumers for certain responses; easily understandable; and appeals to the consumer’s emotions using pictures, slogans, and symbols” (qtd. in Negm and Tantawai 2-3). Thus, the idea is obvious that the major concern of the capitalists while designing advertisements is to make appeals for the consumption of the product, whether it may be of need or not. The advertisers make use of different strategies to make the advertisement truthful. For which, they at first identify the target group and apply the diplomatic tact to associate the essence of the product in their day-to-day activities. The same thing can be analyzed in the advertisement of *Nescafe* which has been shown as the best thing for the students who cannot concentrate themselves in their study without any factual proof. Hence, it is fallacious. Here Copi and Cohen define Fallacies of Relevance as “when an argument relies on premises that are not relevant to its conclusion and that therefore cannot possibly establish its truth, the fallacy committed is one of relevance” (139). It is therefore, the message the advertiser in *Nescafe*’s advertisement tries to convey is without resembling any facts. Through this advertisement, the advertiser targets to influence the youths with the representative figure [student] just to create consumerism with certain illusions or myths rather than the information. In this sense capitalists [advertisers] are creating myths as Roland Barthes states “myth today encompasses the speech, photography, films, reporting, reality shows and publicity; which presents an ideology or set of values as if it were

natural conditions of the world” (39). So, such companies along with the appeals for the consumption of the product in a natural look just contribute for the rise in consumer culture. Not only this, it has also represented its product as it has to be assimilated with their daily practices.

Thus, the advertisers, through the advertisements, fascinate the mass consumers towards the sophisticated, romantic and luxurious life style shown in the advertisements. Due to which the consumers are allured and consume the products by relying up on the appeals. It has swayed everyone in the world and has blurred the gap between the real world and the reel world. To impose certain consumerist ideologies, they use their monopolistic view towards the consumers. They use different strategies and persuasive techniques like celebrity figures, language, costumes, comparison and contrast about the products etc. are highlighted in the advertisements to influence the consumers, and however, they do not present the factual data. Capitalists, in this way, just create consumerism by creating needs or turning the consumption of those goods into necessities. With the series of tempting images accompanied with appealing story or narrative they convince the audiences [consumers] that the only way for pleasure, happiness and sophistication is to consume their goods. They just read the consumer psyche and design the advertisements relating the essence of the product in everyone’s daily life. They [consumers] just rely upon the appeals or the narratives of the celebrity figures who sometimes are their role models, at times, they do not become rational, this just promotes consumerism. It is therefore, whatever is presented or narrated in the advertisements are not the factual ones rather they are exaggerated and false ones. The producers’ or the consumers’ authentic views and the drawbacks of the products are never revealed they are either hidden or skipped. So, the advertisements are fallacious and they just manipulate consumer sentiments.

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