

The Use of Language for Creating Gendered Advertisements

ენის გამოყენება გენდერული რეკლამების შესაქმნელად

მარიამი იორამიშვილი

თბილისის სახელმწიფო უნივერსიტეტი

Mariami Ioramishvili

Tbilisi State University

ანოტაცია

მოცემული კვლევა წარმოადგენს სიღრმისეულ ანალიზს იმის, თუ როგორ ქმნიან კონკრეტული საზოგადოებები გენდერული ნიშნის შემცველ რეკლამებს, რომელიც პირდაპირ თანხვედრაშია თუ რა სახის დამოკიდებულება აქვს კონკრეტულ საზოგადოებას გენდერული თანასწორობის/უთანასწორობის მიმართ. იმისათვის, რომ კვლევამ გამოკვეთოს ენის როლი გენდერული ნიშნის შემცველი რეკლამის შექმნის პროცესში, წინამდებარე ნაშრომი განიხილავს როგორც კულტურისა და ენის, ასევე გენდერული კულტურებისა და გენდერული ენის კავშირს ადამიანის მსოფლმხედველობის ჩამოყალიბებაში. კულტურისა და ენის კონსეფციების გამოკვეთის შემდეგ, ნაშრომი განიხილავს კონკრეტულ მაგალითებს, სადაც გენდერული კულტურები იყენებენ ენას თავიანთი მარკეტინგული კამპანიისთვის, რათა შექმნან მათი საზოგადოებისთვის მისაღები, გენდერული რეკლამები, რომლებიც სრულ თანხვედრაში იქნება მათ სოციალურ არსებულ ნორმებსა და წესებთან.

კულტურისა და ენის კონსეფციების გამოკვეთის შემდეგ, ნაშრომი განიხილავს კონკრეტულ მაგალითებს, სადაც გენდერული კულტურები იყენებენ ენას თავიანთი მარკეტინგული კამპანიისთვის, რათა შექმნან თავიანთი საზოგადოებისთვის მისაღები გენდერული რეკლამები. ნაშრომი გვიჩვენებს, თუ როგორ შეიძლება ენის, მისი პირველადი ფუნქციისგან, რომელიც კომუნიკაციურია, განცალკევება, და მისი გამოყენება ისეთ სახის რეკლამის შესაქმნელად, რომელიც მიზანმიმართულად ემსახურება ენობრივი მახასიათებლების საშუალებით ერთი სქესის მეორე სქესზე უპირატესობის ტოქსიკურ დემონსტრირებას.

მოცემულ სტატიაში გამოკვეთილია მამაკაცებისა და ქალების სეგრეგაცია როგორც განსხვავებული ხედვებისა და შესაძლებლობების მქონე ინდივიდების, რაც პირდაპირი ასახვაა იმ კონკრეტული კულტურული ინდეტობის მქონე სოციუმის აზროვნების სადაც ქალი და კაცი აღიქმება, როგორც ფუნდამენტური განსხვავებების მქონე სოციუმის სრულუფლებიანი და უუფლებო წევრები. კვლევა ნათელს ჰფენს სარეკლამო კამპანიების მიერ ვერბალური სტერეოტიპების პრაქტიკულ გამოყენებას. კვლევაში განზოგადებული და გაანალიზებული ვერბალური და არავერბალური მინიშნებები კიდევ ერთხელ მკაფიოდ წარმოაჩენს თუ როგორ ხდება კონკრეტული ტერმინებისა და ფიზიკური ქცევის სეგრეგირება როგორც „მხოლოდ ქალისთვის შესაფერისი“ ან „მხოლოდ მამაკაცისათვის შესაფერისი“, რაც პირდაპირ თანხვედრაშია გენდერული რეკლამის მიზანთან, რომელიც ერთი სქესის წარმომადგენლებს ყოველთვის პრივილეგირებულად მიიჩნევს, მეორე სქესის წარმომადგენლების მიმართ დამამცირებელი და შეურაცხყოფელი დამოკიდებულების დემონსტრირების ფონზე.

საკვანძო სიტყვები: კულტურა, გენდერული კულტურები, გენდერული ენები, რეკლამირება, გენდერული სტერეოტიპები, სარკის და ყალიბის თეორია.

Keywords: culture, gendered cultures, gendered language, advertising, gendered stereotypes, Mirror versus Mold theory.

1. Introduction

It is always claimed that each culture is unique since it represents the historical development of each nation. Culture has been an integral part of humanity since time immemorial. From the dawn of our civilization the people of ancient world were divided according to cultural groups. Each of these cultural groups had specific characteristics that distinguished them from each other. Culture is a complex concept because it encompasses not only our cultural identity, but also has a strong influence on our soul and mentality, “*Culture embodies both the spiritual and material expressions that humans have created and continue to create, ranging from works of art, architecture, language, and customs to systems of values, ideologies, and beliefs*” (Nguyen, 2024, p.4427). Culture is such a crucial criterion in shaping people's worldview that it has the potential to become a mirror that reflects only that reality that is consistent with the ideology of a particular cultural identity.

The formation of a person's worldview is not a superficial process, as it involves profound changes in a person's mental functions. Culture cannot shape our perceptions alone, as it must exist in cooperation with language, which, together with culture, is the main symbol of each nation. The crucial connection between language and culture in shaping people's thinking was recognized by Whorf, who stated: “*the background linguistic system (in other words the*

grammar) of each language is not merely a reproducing instrument for voicing ideas but rather is itself the shaper of ideas, the program and guide for the individual's mental activity, for his analysis of impressions, for his synthesis of his mental stock in trade''. (Whorf 1940, cited by R.A Hudson, 1996, p.96). The idea developed by Whorf automatically makes us think about the existence of a clear connection between our thoughts and cultural identity.

When we talk about the connection between language and culture and the development of a specific way of thinking, we must precisely define the concept of “language”. We differ from one another not only in our ethnicity, gender, social status, age, religion or cultural background but in our languages. The origin, development, and refinement of each language is a complex and comprehensive process. According to Chaika (1974) *“language is a system of meaningful and articulating sound symbols (produced by speech tools) that is arbitrary and conventional, which is used as a means of communication by a group of people to produce feelings and thoughts”* (cited by Oviogun, P. V., & Veerdee, P. S. 2020, p.3). Language isn't only used for verbal communication but for creating advertisements, especially gender biased ones where the language works as the distinctive criterion between males and females. Since the aim of this research is to investigate the usage of language for creating gender-biased advertisements, we took a deep look into the two basic theories in the frame of gendered advertisements: Mold vs. Mirror concepts.

The aim of the study is to demonstrate how language is used to toxically emphasize the superiority of one gender over the other. Accordingly, during the research, we answer the central question of how language is used to create gendered advertisements, how a society with gender-biased views portrays men and women in advertising, and what expectations a toxic society creates for both men and women. Since the purpose of the research requires a multidisciplinary approach, to avoid ambiguity, the study sheds light on the correlation between culture and language, and language and gender. The methodology of the paper is qualitative. The study includes an in-depth analysis of specific advertisements where language is used as a means of manipulating and discriminating against members of one gender in order to portray members of the other gender as privileged. In order to show how advertising agents use gender-biased ideologies to create advertisements promoting specific products, the study includes a descriptive analysis of all verbal and non-verbal signals presented in the considered advertisement. The data was obtained from Internet resources. Since the material was in large quantities, in the practical part of the study we will consider only those advertisements that are deeply consistent with the purpose of the study. The main criterion for selecting the advertisements was specific cases where a person's gender became a cause of toxic exclusion and humiliation from society.

2. Theoretical background

2.1. The history and concepts of culture

The purpose of this chapter is to define the concept of culture in order to explain its role in shaping the worldview of people with a particular cultural identity. There are innumerable definitions of culture. To avoid confusion, it's better to use the definition of culture given by

cultural anthropologists, who explain culture as something that all people around the world have, as opposed to culture such as music, dance, or what can be found in “cultural” circles. Ward Goodenough (1957) one of the 20th century’s leading cultural anthropologists defines culture as socially acquired knowledge: *“As I see it, a society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members . . . Culture, being what people have to learn as distinct from their biological heritage, must consist of the end-product of learning: knowledge, in a most general . . . sense of the term”*. (Goodenough 1957, cited by R.A Hudson, 1996, p.71).

Culture is not just a union of people with the same ideologies or ways of thinking, but it is also a duty, a responsibility, and perhaps a burden for those whose cultural identity is conservative and generally intolerant of differences. Cultural norms that have existed for centuries have been passed down from generation to generation as the most precious treasure that needs to be preserved and cared for. Therefore, talking about culture implies its perception not as a union of people with the same views, interests, ideology or thinking, but as a duty and responsibility passed down from ancestors, *“Culture is not merely a simple concept; It is the result of continuous labor and innovation, passed down from generation to generation, reflecting the core values of truth, goodness, and beauty”* (Nguyen, 2024, p. 4427).

Geert Hofstede, a widely known Dutch researcher of culture, has defined culture as *“the collective programming of the mind which distinguishes the members of one group or category of people from another”* (Hofstede, 1991, p.5). According to Hofstede (1991), there are four basic elements of culture: symbols, rituals, values and myths. Each culture must share the above-mentioned criteria to be generally mentioned as culture (p.5). When talking about cultures, we should not miss the fact that each of them represents specific values and beliefs that determine our behavior, as they are engraved in our mentality from the very first breath.

2.2 Gendered cultures

What is the concept of “gendered cultures” and how does it differ from the concept of culture we discussed above? Any investigation of culture is inseparably connected to the investigation of how the ideologies of gender and biological sex are manifested into people’s mind. Masculinity vs. femininity dimension implies the existence of matriarchal vs. patriarchal societies. While matriarchy emphasizes the central role of the women, patriarchy shows the insignificance of women at the expense of emphasizing the supremacy of men *“Matriarchy is strategically defined by Eller (2000) as “any society in which women's power is equal or superior to men's and in which the culture centers around values and life events described as 'feminine.’”* (cited by Cited Nikolova, L., Fritz, J., & Higgins, J, 2005, p.77). *“Patriarchy in its wider definition means the manifestation and institutionalization of male dominance over women and children in the family and the extension of male dominance over women in society in general. It implies that men hold power in all the important institutions of society and that women are deprived of access to such power”* (Lerner, 1986, p.239). Patriarchal and matriarchal systems imply the deification of representatives of one gender at the expense of the humiliation and devaluation of representatives of the other gender.

Nowadays, we still have the sharp contrast between the superiority of men and women in particular cultures. Gendered cultures are those cultures that have chosen masculinity over femininity or femininity over masculinity as the primary ideological marker of their existence. Such a kind of culture raises the new generation with the belief in the superiority of men or women and always ignores equality between them. In most cases, the conservative view falls back on the simple male/female dichotomy described in gendered cultures, where a man must behave as a man and a woman must behave as her female fellows otherwise, they will be referred to as masculine women and feminine men. Sociologist Barrie Thorne found that *"to express core truths: that boys and girls are separate and fundamentally different as individuals and as groups. They help[ed] sustain a sense of dualism in the face of enormous variation and complex circumstances"* (Thorne 1990, cited by McElhinny, 2003, p.33).

Masculinity is toxically connected to wealth, power and dominance *"men are more comfortable with power than are women; that it is right and natural for men to seek and hold power; that for a woman to do so is strange, marking her as un-feminine and dangerous,"* (Lakoff, 2003, p. 161), while femininity is stereotypically connected to obedience, incapability of holding power and subordination, *"silence and obedience are the path to success for a woman"* (Lakoff, 2003, p.163). Toxic femininity is created by those who seek to diminish the value of women and embody them only in domestic behaviour. Women were oppressed because no one valued their existence, men only needed women for reproduction and sexual pleasure. Due to their toxic attitude towards women, men have always deprived women of the right to academic experience because they were afraid of losing their influence over them. Women without rights were always obliged to submit to the men around them, because their existence had no meaning if they were not connected to a man, which once again demonstrates the sexual role of women in men's lives, *"The education of women throughout history began rather limited, and suffered from male dominated discrimination as well as cultural and religious beliefs about female intelligence and ability. Moreover, early cultural and religious beliefs strongly influenced how individuals felt about female sexuality, sin, chastity, womanhood as procreation, sexual reproduction, and definitive gender roles found within many societies worldwide"* (Portugal, L. M. 2014, p.4)

Talking about gender differences automatically leads to discussing culture and its important part, traditions. *"Culture is an organic system of material and spiritual values created and accumulated by humans through practical activities, in interaction with the natural and social environment"* (Tran Ngoc Them, 1999, cited by Nguyen 2024, p.4429). Each culture stands for specific beliefs and values that are sacred to its members. The older generation who are raised with a belief in the reliability and trustworthiness of their traditions, easily reject changing their conservative views and they raise offspring that are intolerant towards gender issues. Perceiving women as objects of docility distances them from basic human rights, such as access to education. *"Traditionalists believed that a woman's reproductive system would suffer if women were exposed to academic rigors."* (Dr. Lisa Marie Portugal, 2014, p.8). Not only domestic behavior and uninteresting topics of discussion were ascribed to women, but the degradation of women can be understood in terms of treating them as objects of sexual desire. According to Lakoff (1973), *"a man is defined in the serious world by what he does, a woman*

by her sexuality, that is, in terms of one particular aspect of her relationship to men'' (p. 65). A society filled with these demeaning clichés saw women as submissive to men, where men always had the final say.

In the frame of masculinity men are prevailed over women on the basis of gender distinction, while, in case of femininity female creatures are perceived as supreme than male ones. *‘‘Masculinity stands for a society in which social gender roles are clearly distinct: Men are supposed to be assertive, tough, and focused on material success; women are supposed to be more modest, tender, and concerned with the quality of life. Femininity stands for a society in which social gender roles overlap: Both men and women are supposed to be modest, tender, and concerned with the quality of life.’’* (Hofstede, 2001, p. 297). Patriarchal cultures perceive man as dominant and woman as subordinating ones. The dominance approach sees women as an oppressed and marginalized group, and interprets linguistic differences in women's and men's speech as a reflection of men's dominance and women's subordination. (Mizokami, 2001, p.146).

A stereotypical segregation of men and women contributes significantly in the formation of gendered cultures, where people's gender is prevailed over their personal identity, achievements and educational background, *‘‘Women are viewed as secondary beings as having an existence only when defined by a man’’* (Lakoff, 1973, p.62). In each culture gender issues encroached people's everyday life and became the criteria of establishing social norms. Gendered culture never has a neutral position, they are very conservative, never willing to accept their attitude towards gender because they are obsessed with the idea of the credibility of their own views. According to Lakoff (1973) *‘‘in every aspect of life, a woman is identified in terms of the men she relates to. The opposite is not usually true of men: they act in the world as autonomous individuals’’* (p.65).

2.3 The Concept of Gendered Language

The main focus of this paragraph is to investigate the relationship between language and gender.

Language, which has enabled humans to express their thoughts and feelings to the outside world, is the greatest achievement in human history. We manifest our thoughts or ideas through language, which means that language is used by us as reproducing instrument for voicing our ideas. Language has always been a symbol of specific nations, a sign of power, dominance, and development. According to Hudson (1980), *‘‘the standard language serves as a strong unifying force for the state, as a symbol of its independence of other states and as a marker of its difference from other states. It is precisely this symbolic function that makes states go to some lengths to develop one’’* (p.33).

The interaction between language and culture is precisely expressed in two types of cultures: patriarchal and matriarchal cultures. In cultures where only men are privileged, there are gendered languages that promote the female/male dichotomy, in this case based on the denigration of a marginalized group of women, while matriarchal cultures use language to promote femininity.

2.4. The Language of Advertisements

Language can be used not only for verbal communication but also for creating advertisements, which in turn involves verbal and nonverbal features. *“Advertisements usually contain signs both verbal and non-verbal signs. Each of them is used to express the meaning intended by the advertisers”* (Ruscita Dewi, Pratiwi, & Santika, 2021, p.235). Advertisement can be defined as *“any device which first arrests the attention of the passer-by and then induces him to accept a mutually advantageous exchange”* (O’Barr, 2018, cited by Singh, 2019, p.4).

Advertisements are one of the most important sources of understanding current events. They serve as a source of information that can significantly influence the perspective we take on a particular issue. All advertisements have the same goal, to raise awareness of the product they represent.

Based on the fact that advertising is a specific method of communication, we should talk about language as a specific source through which advertising delivers information to consumers. The language of advertising must be carefully chosen because it must arouse people's interest and make them want to purchase the product they are promoting. Featured words and phrases are the result of long and careful selection by qualified people in advertising campaigns. Advertisers just *“conventionalize our conventions, stylize what is already a stylization”* (Goffman, 1979, p.84).

2.5 Gendered Stereotypes

Cambridge dictionary (n.d.) elucidated stereotype as following, *“a set idea that people have about what someone or something is like, especially an idea that is wrong”*. Stereotypically perceived prevalence of masculinity over femininity or reverse superiority of femininity over masculinity is the issue of gendered stereotypes which are based on the dominance or subordination of people according to their gender. It is so challenging to handle with stereotypes, especially the gendered one, which are used for advertising campaigns. A “gender stereotype” is a generalised view or preconception about attributes or characteristics that are or ought to be possessed by, or the roles that are or should be performed by, men and women (Cusack, 2013, p.8).

Goffman categorized gender stereotypes in advertising pictures in the USA in the 1970s, in six main groups: relative size, feminine touch, function ranking, family, ritualization of subordination, licensed withdraw (Goffman, 1979, cited by Boyd-Bowman, 2017, p.79). When the younger generation is exposed to gender-based advertisements, they unconsciously begin to perceive gender issues based on the information given, which damages their psychology. A 2017 report by the British Advertising Standards Authority (ASA) concluded that *“gender stereotypes have the potential to cause harm by inviting assumptions about adults and children that might negatively restrict how they see themselves and how others see them”* (Advertising Standards Authority, 2018, cited by Negm, 2023, p.436) and therefore called for regulations of the use of gender stereotypes in advertising.

2.6. Mirror versus Mold theory

As mentioned earlier, the culture we live in determines how we react to very sensitive, taboo, or restricted topics. The process of creating advertisements is not separated from the cultural norms that our culture has predetermined to be used as norms. Each advertisement has its own target audience, which means that each advertising company has a specifically chosen policy that it follows when creating advertisements. The feedback given by the public should be analyzed in light of the existence of two of the most widely used theories in advertising: the mold and mirror theories. Both of these theories are controversial to each other. *“While the “mirror” concept suggests that advertising simply reflects the state of society, the other implies that media acts as a “mold” with the power to shape reality for audiences”* (Grau & Zotos, 2016, cited by Case, 2019, p.37). Mirror theory is a direct reflection of the attitudes prevalent in a particular cultural identity. Advertisements based on mirror theory are key to understanding unbiased information about the ideologies of people in a particular culture. Mirror theory creates advertisements that directly reflect the views of the public. The issue of the “mold theory” is a little more complicated because it partly implies the manipulative nature of advertisements, which is that advertisements have the potential to determine and change people's ideology or way of thinking.

Brands are now on the brink of an abyss to either Mold or Mirror the stereotypical reasoning in advertising campaign while making gendered advertisements. This is reasonable in the context of advertisers producing content based on cultural values, because *“as individuals, they are not immune to [socialized] gender stereotypes”* (Grau & Zotos, 2016, cited by Case, 2019, p.37).

3. Data and Methodology

This research sought to examine the use of language for creating gendered advertisements. The data for this study were obtained from the internet. The methodology of the research consisted of two important and comprehensive stages: Both stages are interconnected and intertwined as they work together to achieve the research objective. The first step was the most important, as it involved selecting relevant advertisements from online resources for our research. Online resources offer a wealth of material, but we will only consider what is directly related to how language is used in gendered advertisements to emphasize the superiority of one gender over the other. Given that the online resource includes a large number of advertisements, it was most important to clarify the relevance of the selected advertisement to the content of the research. After finding advertisements relevant to the research objective, the second part of the research was outlined, which involves decoding all verbal and nonverbal signals that we assume are relevant to the content of the research. Thus, during this stage, the use of language as a means of gender-based social segregation in the selected advertisements was studied and each linguistic unit was identified that would be used to create slogans or headlines for specific advertisements.

Qualitative methodology encodes and analyzes the results of all verbal and nonverbal characteristics presented in the advertisement. One of the goals of the article is to study the visual aspects of the advertisements discussed in the practical part of the research. That goal is

generalized into the analysis of all the physical features, gestures, movements, or materially presented products that each advertisement we analyzed contains.

4. Results and Analysis

The Analysis of gendered advertisements

Extract 1.

Back when Feminism wasn't mainstream in India ... Old Usha Sewing Machine Ad (1980-81)¹

Usha is the oldest and reputed electrical appliance brand that offers a wide range of ceiling fans with different designs, size, and features to satisfy different preferences and needs. Usha sewing machine is produced in India. The Siddharth Shriram group was founded by the legendary Lala Shriram in 1889. The company has 7 shareholders, out of whom 2 are women.

This advertisement is gendered in two senses.

- Train her to be an ideal housewife...
- Buy her an USHA sewing machine

The phrase *“train her to be an ideal housewife”* indicates how sexism can be used in advertising campaigns for increasing the sales of USHA sewing machine. The old advertisement, on the one hand, reflects what the ideology of feminism was in India and sheds light on how the leading companies of country can use sexism for their marketing campaign, and on the other hand, it reveals the fact how great the gap is between men and women as social atoms in India, where the segregation between men and women is still dominant. This advertisement is offensive, since it demonstrates that the primary duty of a woman is to be a good wife and to be a good wife. This advertisement echoes Goffman's categorization of gender stereotypes, in two frames: family and ritualization of subordination (Goffman, 1979, p. 28).

Advertisement includes another offensive sentence *“buy her an USHA sewing machine”*, which proves that this ad isn't created in isolation with culture and gender issues circulating in India. It directly reflects general overview of that period of people in India. Usha sewing machine was an indispensable part of wedding trousseau. *“The dowry system in India contributes to gender inequalities by using influencing the belief that ladies are a burden on families. Such belief limits the assets invested with the aid of parents in their women and restriction her bargaining strength inside the circle of relatives.”* (Raju, D., Kilari, N., & Kumar, S. V. 2020, p.133).

¹ The advertisement is available at: https://www.afags.com/news/advertising/55160_from-this-black-and-white-print-ad-to-a-colourful-mumbai-indians-spot

Verbal signs

Table 1

Component	Signifier	Meaning
Headline	Train her to be an ideal wife	Implicature - Woman must be an ideal wife (since it's her primary duty) and USHA sewing machine helps women to become ideal wives.
Slogan	Buy her an USHA sewing machine	Advertisement classifies buyers and users of USHA sewing machine on the basis of their gender. A man should buy her USHA sewing machine.

Non-verbal signs

Table 2

Components	Signifier	Meaning
Illustration 1	Young girl who is taught how to use USHA sewing machine	Demonstrates the importance of USHA Sewing Machine for a woman, who needs the machine to fulfil her duties.
Illustration 2	Middle-aged woman who teaches girl how to use USHA sewing machine (mentor)	Helps young lady to become an ideal wife. "Ideal wife"- the most important status for a woman, without outside work or other social status.
Illustration 3	The USHA Sewing Machine	Urges people to buy USHA sewing machine. Promotion of product.

Extract 2

“The Chef does everything but cook – that’s what wives are for” – Kenwood Chef (1961)²

² The advertisement is available at: <https://www.vintag.es/2022/04/kenwood-chef-ad.html>

Men in advertisements are usually pictured as dominants, capable of holding power, while women are pictured as weak social atoms, only capable of holding a low position in and out of the household. Portraying women as only capable of cooking, working, and other household chores is a direct attempt to reinforce the outdated notion that their primary role is limited to the home. It was Goffman who found that women were more commonly placed in subordinate positions in advertising than men *'Some of these subordinate poses or gestures include women pictured with a body or head tilt, women smiling, and women placed in childlike poses or with childlike expressions.'* (Cited by Boyd- Bowman, 2017, pp.79-80).

This advertisement was created for promoting a kitchen mixer called Kenwood. The non-verbal as well as verbal signs work differently for men and women, since advertisement appeared as a great endeavor in the process of developing gendered advertisements especially the developments of ads based on women's and men's different occupational status, and appearance. The man wears a suit, which emphasizes his high social and economic role and power of man, while the woman only wears chef's costume, which marks her role as a housewife who should cook for the enjoyment of her man. This advertisement is androcentric since it posits men in the center of a world. *"Men are given the exceptional rights to inherit the own family name and residences and they're regarded as additional popularity for his or her own family"*(Raju, Kilari, & Kumar, 2020, p.134).

According to Goffman feminine touch means that *"women, more than men, are pictured using their fingers and hands to trace the outlines of an object or to cradle it or to caress its surface (the latter sometimes under the guise of guiding it), or to effect a just barely touching, of the kind that might be significant between two electrically charged bodies. This ritualistic touching is to be distinguished from the utilitarian kind that grasps, manipulates, or holds"* (Goffman, 1979, p.29).

Verbal signs

Table 3

Component	Signifier	Meaning
Headline	<i>"The chef does everything, but cook that what wives are for"</i>	Brings men to the pedestal equal to powerful ones and represents how men perceive from toxic masculine point of view, which demonstrates that wives are only for the pleasure of their husbands and they must do all the chores.

Non-verbal signs

Table 4

Component	Signifier	Meaning
Illustration 1	Woman with chef's costume	Woman need chef's costume to fulfil her domestic duty.
Illustration 2	Man in suit	Man is powerful, influential and dominant in and out of household.
Illustration 3	Kenwood kitchen mixer	Add promotes kitchen mixer called Kenwood and segregates the potential users of product on the basis of their gender. Wealthy and strong man buys mixer for his wife since it's expensive and woman with no outside work can't afford to buy it herself.
Illustration 4	Woman's hand-feminine touch	A woman relies on a man physically, which indicates that she is also dependent on him in life. A woman gently touches a man's back with her hand and expresses her admiration towards her man.

Extract 3

Cigarette ads from the late 60's (Picryl)³

Beauty standards are different for men and women. While it is normal for men to be overweight, women are criticized for their weight. This ad shows gender stereotypes about the female body and material well-being. Women are expected to be slim and wealthy (which is paradoxical, since women haven't been allowed to have outdoor occupations during a considerable period of time) otherwise they will never be desirable. This ad is offensive, especially to those who have metabolic disorders and are struggling with obesity. Bessenoff and Del Priore (2007) demonstrated that the female models featured in magazine advertisements are generally thinner than the average female readers of those magazines. (Cited by Boyd-Bowman, 2017, p.65). Consequently, women with relatively extra pounds always identify themselves as useless and ugly objects, whose inner self is also determined by how physically desirable they are to men.

³ Available at: <https://medium.com/@heathermcabee00/advertisement-mocks-women-f8f408b1145f>

Verbal signs

Components	Signifier	Meaning
Headline	Cigarettes are like women. The best one are thin and rich.	1. Indirectly promotes weight lost; 2. Promotes cigarette consumption 3. Reflects beauty standards of that time

Table 5

Non-verbal signs

Component	Signifier	Meaning
Illustration 1	Thin young woman	A thin woman wears a white short dress to promote beauty standards of this period. Woman non-verbally visualizes the shape of Silva Thins tobacco cigarette which is thin, sexual, light and rich.
Illustration 2	Handsome man who takes cigarettes from package	Man is powerful, with high sense of fashion, since he chooses Silva Thins tobacco cigarette instead of others.
Illustration 3	Cigarette package	Add promotes to buy Silva Thins tobacco cigarette.
Illustrations	The dress of young women & Silva Thins tobacco cigarette	Black and white is a color combination that is always elegant and luxurious. The representation of a female body in relation to the shape of a cigarette on a black background has a non-verbal meaning, as white is most salient next to black.

Table 6

Extract 4

“Blow in her face and she'll follow you anywhere.” (Tipalet ad, 1969)⁴

⁴ Available at: <https://www.yahoo.com/news/youve-come-long-way-baby-lag-between-advertising-202944687.html>

This advertisement was created by Tipalet Cigarette Company in 1969. The advertisement is a great example of how heterosexualism can be represented in advertising campaign based on privileging only one gender. As we have discussed, when women and men are represented together, there is a great power imbalance, since women are subordinate, and men dominants. Women have been viewed as objects of male desire and lust, many gender-based advertisement as *"Blow in her face and she'll follow you anywhere."* (Tipalet ad, 1969) exploit women's sexuality to promote their products. Kilbourne noted, *"Male violence is subtly encouraged by ads that encourage men to be forceful and dominant, and to value sexual intimacy more than emotional intimacy."* (Kilbourne, 2000, cited by Boyd-Bowman, 2017, p.73).

The advertisement is gender-based since smoking is even considered suitable only for men. According to Lakoff, *"a man is defined in the serious world by what he does, a woman by her sexuality, that is, in terms of one particular aspect of her relationship to men."* (Lakoff, 1973, p.65). A man can blow in the face of a woman and she will follow him anywhere, which goes back to the moral: *"silence and obedience are the path to success for a woman."* (Lakoff, 2003, p.162). A woman will obey him without a word, which will once again consider this advertisement in terms of sexism and sexuality, since according to that part of a slogan of advertisement *"she'll follow you anywhere"* women are sexually submissive to men. A man is strong enough to *"blow in a woman's face"*, which once again emphasizes his masculinity, because as a man he has the right to everything, and a woman, a puppet of sexual desire, will obey him and follow him wherever this man wants, which directly indicates, how Tipalet Cigarette Company uses the body of a sexy, beautiful woman with a charming and masculine man to sell its product.

Verbal-signs

Table 7

Component	Signifier	Meaning
Headline	"Blow in her face and she will follow you anywhere"	Smoking is masculine; Women must obey men; Being a woman is degrading and equated with an animal that follows you everywhere you go without a word. The woman is identified with the submissive, she is only a "follower".

Non-verbal signs

Table 8

Components	Signifier	Meaning
Illustration 1	Beautiful and sexy women, with eyelashes, small tops, white teeth, long hair.	Example of westernized beauty; Sexually desirable for men;
Illustration 2	Handsome man, with Tipalet Cigarette in a hand	Man manipulates woman with cigarette smoke; Example of westernized idol of masculinity.
Illustration 3	Cigarette smoke	Manipulation tool; The secret of masculinity; Sexually arousing for a woman;
Illustration 4	Cigarette packaging	Promotes Tipalete Cigarette
Illustration 5	Woman	Looking in the eye of a man has another implicature, which means that the man doesn't need to do anything, the woman already belongs to him, charmed by the smell of cigarettes.

Extract 5

1950's Dormeyer Appliances Print Ad⁵

The A. F. Dormeyer Manufacturing Company is best remembered as a key player in the early days of electrical home appliances. Gendered advertisements divided the members of the society in compliance with the main ideologies of patriarchy and matriarchy. Patriarchal society is based on the stereotypical supremacy of males towards females, since such a kind of society is androcentric and places the men on a pedestal equal to God. The following advertisement is gendered, since it has directly chosen "WIVES" as the target members of ads. The ad not only stereotypically highlights how women were treated in 1950s advertisements, where they were seen as secondary objects whose primary duties were to do chores and cook, but also as weak creatures who could only cry like a baby to get the object of their desire. Advertisement includes the sentence *"If he doesn't go to the store immediately, cry a little. Not a lot. Just a little. He'll go he'll go"*. "Women, like children, are prone to exaggeration", (O'Barr & Atkins, 1998 [1980], p.401). Crying is perceived as a characteristic for women, who use

⁵ The advertisement is available at: <https://engl374.wordpress.com/2015/03/17/1950s-dormeyer-appliances-print-ad/>

their tears as a means of manipulation. The real implication of this sentence “*Go buy it. Before she starts to cry*”, is that women are seen as immature and dependent on adults (in this case men) who, just like children who see a toy in a shop window and start crying and begging for their parents to buy them the toy, behave in the same way and start crying so that their husbands will buy them the desired item. The purchase of an item by a man is also stereotyped, since a woman is seen as a dependent creature on a man, who is not capable of living independently and all her expenses must be provided by the man, the so-called breadwinner of the family.

Verbal signs

Table 9

Components	Signifier	Meaning
Target community	“WIVES”	“WIVES” in bold and capital letters, aggressively addresses “WIVES” as for those for whom advertising is created.
Body Sentence 1	"If he doesn't go to the store immediately, cry a little. Not a lot. Just a little. He'll go, he'll go"	Treating women as childish ones. Woman is seen as a dependent creature on a man, who is not capable of living independently and all her expenses must be provided by the man.
Body sentence 2	“Husbands” (small font, colon) "Go buy it. Before she starts to cry."	To represent women from the perspective of dependence on men. To represent men as breadwinner of the family.

Non-verbal signs

Table 10

Components	Signifier	Meaning
Illustrations	Various electronical home appliances.	Promotes the products by Dormeyer Corporation 1912.

Extract 6

“EVERYDAY POWERFUL AND STRONG” ⁶

Gendered advertising is not only a stereotypical discourse about women in a patriarchal society, but also a stereotypical discourse about masculinity, even in a masculine society. This ad illustrates how toxic masculinity is represented in gender-based advertising campaigns to promote their products.

Verbal signs

Table 11

Components	Signifier	Meaning
Headline	<i>“Men power shower gel”</i>	Power is understood as masculine trait.
Slogan	<i>“Everyday powerful and strong”</i>	Strength is ascribed to males. To emphasize masculinity, a man must always be strong and cool. The morale: Weakness doesn't exist in men's world. <i>“Until very recently, men were not supposed to cry or express sadness; women were not permitted to express anger, including the use of swear words. But the expression of sorrow is an expression of powerlessness and helplessness; anger, of potency”</i> (Lakoff, 2003, p.163)
Body text 1	For who? For the stressed man on the go who needs to display his masculinity at all costs.	This is a world of men, where there is no room for weakness; <i>“To display masculinity at all costs”</i> , stereotypically implies that for all men it's crucial to demonstrate their power
Body text 2	Invincible	Once again demonstrates the importance of power for a toxic masculinity.

Non-verbal signs

⁶ The advertisement is available at: <https://uxdesign.cc/sexist-design-how-gendered-packaging-reinforces-gender-stereotypes-and-toxic-masculinity-d00d3f03eacf>

Table 12

Components	Signifier	Meaning
Illustration 1	Young man under shower with unhappy face	Unhappy face means that a man is stressed but powerful shower gel can give him a power and strength.
Illustration2	Shower gel packaging	Promotes men's shower gel.

Conclusion

The study gradually explained the characteristics of gendered advertising, taking into account the views of prominent figures in this field at different times. The main goal of the study was to understand how different advertising companies used language to create gender-biased advertising. The purpose of our research paper is multifaceted, as many prominent figures from ancient times were interested in this matter, which allowed us to familiarize ourselves with numerous information and research on the subject of discussion, which acts as additional reading. The most important conclusion of the study is that, we subconsciously encounter gender-biased traits and act as a person whose actions and worldview are contaminated by the general atmosphere around us. The study showed us how much of an endocentric world women had to live in for centuries, where they were never considered subjects but objects, never considered as creators of culture but as consumers of culture.

The study clearly highlighted the following findings:

1. Even men who have long been considered the privileged gender will always be the object of discrimination if they do not follow the path of patriarchy. The advertisements that have become part of our routine are not that far removed from biased politics, which present an issue from only one spectrum that suits the interests of specific people. Advertisements promote not only toxic femininity, which lies in submission, but also toxic patriarchy, which implies supremacy, control, intolerance, and dominance.
2. Language, as a means of communication, is not always separate from social processes. The ideology of a particular culture strongly influences how members of that culture use language and what kind of implications specific words used in advertising campaigns carry.

References:

1. Bessenoff, G. R., & Del Priore, R. E. (2007). Women, weight, and age: Social comparison to magazine images across the lifespan. *Sex Roles: A Journal of Research*, 57(1-2). (<https://doi.org/10.1007/s11199-007-9237-5>)
2. Boyd-Bowman, K. (2017). *Representations of gender in advertising: An examination of support for Jean Kilbourne's hypothesis in advertisements of magazines targeting mainstream versus lesbian, gay, bisexual, and transgender audiences* (Master's thesis, University of North Texas). University of North Texas.
3. Case, L. M. (2019). *From femininity to feminism: A visual analysis of advertisements before and after the femvertising movement* (Master's thesis, Elon University). Strategic Communications and Communication Design, Elon University
4. Claiman, A. (2022). *Dormeyer Corporation, est. 1912*. Made-in-Chicago Museum. (<https://www.madeinchicagomuseum.com/single-post/dormeyer/>)
5. Cusack, S. (2013). *Gender stereotyping as a human rights violation* (Research report submitted to the Office of the High Commissioner for Human Rights).
6. Enroute Indian History. (2023). *The legacy of Usha sewing machines*. Enroute Indian History. (<https://enrouteindianhistory.com/the-legacy-of-usha-sewing-machines/>)
7. Garber, M. (2020). *Payton Drew's digital media analysis*.
8. Goffman, E. (1979). *Gender advertisements*. Harper & Row.
9. Grau, S. L., & Zotos, Y. C. (2016). Gender stereotypes in advertising: A review of current research. *International Journal of Advertising*, 35(5).
10. Hofstede, G. (1991). *Cultures and organizations: Software of the mind*. McGraw-Hill.
11. Hofstede, G. (2001). *Culture's consequences* (2nd ed.). Sage Publications.
12. Hudson, R. A. (1996). *Sociolinguistics* (2nd ed.). Blackwell Publishers.
13. Internet Public library, (n.d). *Gender Roles in The 1961 Kenwood Mixer Advertisements*. Internet Public Library. (<https://www.ipl.org/essay/Gender-Roles-In-The-1961-Kenwood-Mixer-P3ZLJJ536JEDR>)
14. Lakoff, R. (1973). *Language and women's place*. *Language in Society*, 2(1). Cambridge University Press.
15. Lakoff, R. (2003). Language, gender, and politics: Putting "women" and "power" in the same sentence. In J. Holmes & M. Meyerhoff (Eds.), *The handbook of language and gender*. Blackwell Publishing.
16. Lerner, G. (1986). *The creation of patriarchy*. Oxford University Press.
17. Mizokami, Y. (2001). Does 'women's language' really exist? A critical assessment of sex difference research in sociolinguistics.
18. McElhinny, B. (2003). Theorizing gender in sociolinguistics and linguistic anthropology. In J. Holmes & M. Meyerhoff (Eds.), *The handbook of language and gender*. Blackwell Publishing.
19. Negm, E. M. (2023). Femvertising social marketing: A focus on perceived authenticity and perceived congruence of the advertising and consumers' attitudes toward female portrayal. *Journal of Humanities and Applied Social Sciences*, 5(5).
20. Nguyen, T. N. (2024). On culture and cultural values. *International Journal of Social Science and Human Research*, 7(6).

21. Nikolova, L., Fritz, J., & Higgins, J. (Eds.). (2005). *Reports of prehistoric research projects 6: Prehistoric archaeology & anthropological theory and education*. International Institute of Anthropology.
22. Oviogun, P. V., & Veerdee, P. S. (2020). Definition of language and linguistics: basic competence. *Macrolinguistics and Microlinguistics*, 1(1), 1–12.
23. Peterson, P. (2013). *The Cambridge dictionary of English Grammar*. Cambridge University Press.
24. Peterson, S. (2024, February 28). Lessons from the Mad Men era: The golden age of advertising. *Medium*. (<https://medium.com/@mrstevepeterson/lessons-from-the-mad-men-era-the-golden-age-of-advertising-9bc0e3ab2598>)
25. Portugal, L. M. (2014). *The education of women: An historical to present day analysis*.
26. Quemby, B. (2024, February 28). From ancient scrolls to screens: Advertising through the ages. *SWAAY*. (<https://swaay.health/2024/02/21/from-ancient-scrolls-to-screens-advertising-through-the-ages/>).
27. Raju, D., Kilari, N., & Kumar, S. V. (2020). Gender inequality in India. *PalArch's Journal of Archaeology of Egypt/Egyptology*, 17(9).
28. Ruscita Dewi, N. N. Y., Pratiwi, D. P. E., & Santika, I. D. A. D. M. (2021). The meaning of verbal and nonverbal signs in Maybelline advertisements. *Journal of Humanities, Social Science, Public Administration and Management (HUSOCPUMENT)*, 1(4).
29. Singh, A. P. (2019). *Dynamics of persuasion in advertising: An analysis of Apple commercials* (Master's thesis). West Texas A&M University, Canyon, Texas
30. Tylor, E. B. (1871). *Primitive culture: Researches into the development of mythology, philosophy, religion, language, art and custom* (Vol. 1). Murray.
31. William M.O'Barr and Bowman K. Atkins. (1998 [1980]). "Women's Language" or "Powerless Language"?

Image Sources

1. Garber, M. (2015). 'You've Come a Long Way, Baby': The Lag Between Advertising and Feminism. Yahoo News. <https://www.yahoo.com/news/youve-come-long-way-baby-lag-between-advertising-202944687.html>
2. Lombardo, G. (2022). Sexist design: How gendered packaging reinforces gender stereotypes and toxic masculinity. UX Design. <https://uxdesign.cc/sexist-design-how-gendered-packaging-reinforces-gender-stereotypes-and-toxic-masculinity-d00d3f03eaf>
3. McAbee, H. (2019). Advertisements mocks women. *Medium*. <https://medium.com/@heathermcabee00/advertisement-mocks-women-f8f408b1145f>
4. New Delhi, (2019). *From this black and white print ad to a colourful Mumbai Indians spot...* https://www.afaqs.com/news/advertising/55160_from-this-black-and-white-print-ad-to-a-colourful-mumbai-indians-spot

5. Swiski, C. (2022). The Chef Does Everything – Except Cook. That's What Wives Are For! <https://www.vintag.es/2022/04/kenwood-chef-ad.html>
6. Tamarstein, A. (2015). *1950's Dormeyer Appliances Print Ad*. <https://engl374.wordpress.com/2015/03/17/1950s-dormeyer-appliances-print-ad/>

ავტორის შესახებ:

მარიამი იორამიშვილი არის ივანე ჯავახიშვილის სახელობის თბილისის სახელმწიფო უნივერსიტეტის ინგლისური ფილოლოგიის სამაგისტრო პროგრამის სტუდენტი. დაინტერესებულია ლინგვისტიკასთან დაკავშირებულ საკითხებით, განსაკუთრებით კი, ენისა და სოციუმის ურთიერთგავლენით.

About the author:

Mariami Ioramishvili is a Master's student in the English Philology program at Ivane Javakhishvili Tbilisi State University. She is interested in issues related to linguistics, especially the interaction between language and society.

სამადლობელი

მინდა გამოვხატო ჩემი გულითადი მადლიერება სოფო თოთიბაძის მიმართ, რომელიც არის ღირსეული ხელმძღვანელი და ყოველთვის მზადაა მეგობრული თანადგომა გამოხატოს ნებისმიერი სტუდენტის მიმართ, რომელსაც სურს აკადემიური წინსვლა. მადლობა ყველაფრისთვის, უდიდესია თქვენი აკადემიური და ადამიანური მხარდაჭერა ამ სტატიაზე მუშაობის პროცესში.

Acknowledgments

I would like to express my heartfelt gratitude to Sopio Totibadze, who is a worthy supervisor and is always ready to express friendly support to any student who wants to advance academically. Thank you for everything, your academic and human support during the process of working on this article is invaluable.

E-mail: mariamioramishvili@gmail.com