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IMAGE-BASED CULTURE

Advertising and Popular Culture

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Because we live inside the consumer culture, and most of us have done so for most of our lives, it is sometimes difficult to locate the origins of our most cherished values and assumptions. They simply appear to be part of our natural world. It is a useful exercise, therefore, to examine how our culture has come to be defined and shaped in specific ways—to excavate the origins of our most celebrated rituals. For example, everyone in this culture knows a “diamond is forever.” It is a meaning that is almost as “natural” as the link between roses and romantic love. However, diamonds (just like roses) did not always have this meaning. Before 1938 their value derived primarily from their worth as scarce stones (with the DeBeers cartel carefully controlling the market supply). In 1938 the New York advertising agency of N. W. Ayers was hired to change public attitudes toward diamonds—to transform them from a financial investment into a *symbol* of committed and everlasting love. In 1947 an Ayers advertising copywriter came up with the slogan “a diamond is forever” and the rest, as they say, is history. As an N. W. Ayers memorandum put it in 1959: “Since 1939 an entirely new generation of young people has grown

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to marriageable age. To the new generation, a diamond ring is considered a necessity for engagement to virtually everyone."¹

This is a fairly dramatic example of how the institutional structure of the consumer society orients the culture (and its attitudes, values, and rituals) more and more toward the world of commodities. The marketplace (and its major ideological tool, advertising) is the major structuring institution of contemporary consumer society.

This of course was not always the case. In the agrarian-based society preceding industrial society, other institutions such as family, community, ethnicity, and religion were the dominant institutional mediators and creators of the cultural forms. Their influence waned in the transition to industrial society and then consumer society. The emerging institution of the marketplace occupied the cultural terrain left void by the evacuation of these older forms. Information about products seeped into public discourse. More specifically, public discourse soon became dominated by the "discourse through and about objects."²

At first, this discourse relied upon transmitting information about products alone, using the available means of textual communication offered by newspapers. As the possibility of more effective color illustration emerged and as magazines developed as competitors for advertising dollars, this "discourse" moved from being purely text-based. The further integration of first radio and then television into the advertising/media complex ensured that commercial communication would be characterized by the domination of *imagistic* modes of representation.

Again, because our world is so familiar, it is difficult to imagine the process through which the present conditions emerged. In this context, it is instructive to focus upon that period in our history that marks the transition point in the development of an image-saturated society—the 1920s. In that decade the advertising industry was faced with a curious problem—the need to sell increasing quantities of "nonessential"

goods in a competitive marketplace using the potentialities offered by printing and color photography. Whereas the initial period of national advertising (from approximately the 1880s to the 1920s) had focused largely in a celebratory manner on the products themselves and had used text for "reason why" advertising (even if making the most outrageous claims), the 1920s saw the progressive integration of people (via visual representation) into the messages. Interestingly, in this stage we do not see representations of "real" people in advertisements, but rather we see representations of people who "stand for" reigning social values such as family structure, status differentiation, and hierarchical authority.

While this period is instructive from the viewpoint of content, it is equally fascinating from the viewpoint of *form*; for while the possibilities of using visual imagery existed with the development of new technologies, there was no guarantee that the audience was sufficiently literate in visual imagery to properly decode the ever-more complex messages. Thus, the advertising industry had to educate as well as sell, and many of the ads of this period were a fascinating combination where the written (textual) material explained the visual material. The consumer society was literally being taught how to read the commercial messages. By the postwar period the education was complete and the function of written text moved away from explaining the visual and toward a more cryptic form where it appears as a "key" to the visual "puzzle."

In the contemporary world, messages about goods are all pervasive—advertising has increasingly filled up the spaces of our daily existence. Our media are dominated by advertising images, public space has been taken over by "information" about products, and most of our sporting and cultural events are accompanied by the name of a corporate sponsor. There is even an attempt to get television commercials into the nation's high schools under the pretense of "free" news programming. As we head toward the twenty-first century, advertising

is ubiquitous—it is the air that we breathe as we live our daily lives.

♦ Advertising and the Good Life: Image and “Reality”

I have referred to advertising as being part of “a discourse through and about objects” because it does not merely tell us about things but of how things are connected to important domains of our lives. Fundamentally, advertising talks to us as individuals and addresses us about how we can become *happy*. The answers it provides are all oriented to the marketplace, through the purchase of goods or services. To understand the system of images that constitutes advertising we need to inquire into the definition of happiness and satisfaction in contemporary social life.

Quality of life surveys that ask people what they are seeking in life—what it is that makes them happy—report quite consistent results. The conditions that people are searching for—what they perceive will make them happy—are things such as having personal autonomy and control of one’s life, self-esteem, a happy family life, loving relations, a relaxed, tension-free leisure time, and good friendships. The unifying theme of this list is that these things are not fundamentally connected to goods. It is primarily “social” life and not “material” life that seems to be the locus of perceived happiness. Commodities are only *weakly related* to these sources of satisfaction.³

A market society, however, is guided by the principle that satisfaction should be achieved via the marketplace, and through its institutions and structures it orients behavior in that direction. The data from the quality of life studies are not lost on advertisers. If goods themselves are not the locus of perceived happiness, then they need to be connected in some way with those things that are. Thus advertising promotes images of what the audience

conceives of as “the good life”: Beer can be connected with anything from eroticism to male fraternity to the purity of the old West; food can be tied up with family relations or health; investment advice offers early retirements in tropical settings. The marketplace cannot directly offer the real thing, but it can offer visions of it connected with the purchase of products.

Advertising thus does not work by creating values and attitudes out of nothing but by drawing upon and rechanneling concerns that the target audience (and the culture) already shares. As one advertising executive put it: “Advertising doesn’t always mirror how people are acting but how they’re *dreaming*. In a sense what we’re doing is wrapping up your emotions and selling them back to you.” Advertising absorbs and fuses a variety of symbolic practices and discourses, it appropriates and distills from an unbounded range of cultural references. In so doing, goods are knitted into the fabric of social life and cultural significance. As such, advertising is not simple manipulation, but what ad-maker Tony Schwartz calls “participation,” with the audience participating in its own manipulation.

What are the consequences of such a system of images and goods? Given that the “real” sources of satisfaction cannot be provided by the purchase of commodities (merely the “image” of that source), it should not be surprising that happiness and contentment appear illusory in contemporary society. Recent social thinkers describe the contemporary scene as a “joyless economy,”⁴ or as reflecting the “paradox of affluence.”⁵ It is not simply a matter of being “tricked” by the false blandishments of advertising. The problem is with the institutional structure of a market society that propels definition of satisfaction *through* the commodity/image system. The modern context, then, provides a curious satisfaction experience—one that William Leiss describes as “an ensemble of satisfactions and dissatisfactions” in which the consumption of commodities mediated by

the image-system of advertising leads to consumer uncertainty and confusion.⁶ The image-system of the marketplace reflects our desire and dreams, yet we have only the pleasure of the images to sustain us in our actual experience with goods.

The commodity image-system thus provides a particular vision of the world—a particular mode of self-validation that is integrally connected with what one *has* rather than what one *is*—a distinction often referred to as one between “having” and “being,” with the latter now being defined through the former. As such, it constitutes a way of life that is defined and structured in quite specific political ways. Some commentators have even described advertising as part of a new *religious* system in which people construct their identities through the commodity form, and in which commodities are part of a supernatural magical world where anything is possible with the purchase of a product. The commodity as displayed in advertising plays a mixture of psychological, social, and physical roles in its relations with people. The object world interacts with the human world at the most basic and fundamental of levels, performing seemingly magical feats of enchantment and transformation, bringing instant happiness and gratification, capturing the forces of nature, and acting as a passport to hitherto untraveled domains and group relationships.⁷

In short, the advertising image-system constantly propels us toward things as means to satisfaction. In the sense that every ad says it is better to buy than not to buy, we can best regard advertising as a *propaganda* system for commodities. In the image-system as a whole, happiness lies at the end of a purchase. Moreover, this is not a minor propaganda system—it is all pervasive. It should not surprise us then to discover that the problem that it poses—how to get more things for everyone (as that is the root to happiness)—guides our political debates. The goal of *economic growth* (on which the commodity vision is based) is an unquestioned and sacred proposition of the

political culture. As the environmental costs of the strategy of unbridled economic growth become more obvious, it is clear we must, as a society, engage in debate concerning the nature of future economic growth. However, as long as the commodity image-system maintains its ubiquitous presence and influence, the possibilities of opening such a debate are remote. At the very moment we most desperately need to pose new questions within the political culture, the commodity image-system propels us with even greater certainty and persuasion along a path that, unless checked, is destined to end in disaster.

Moreover, this problem will be exponentially compounded in the twenty-first century, as more and more nations (both Third World and “presently existing socialist”) reach for the magic of the marketplace to provide the panacea for happiness. One of the most revealing images following the collapse of the Berlin Wall was the sight of thousands of East German citizens streaming into West Berlin on a Sunday (when the shops were closed) to simply stare in rapture and envy at the commodities in the windows. Transnational corporations are licking their lips at the new markets that Eastern Europe and China will provide for their products. Accompanying the products (indeed preceding them, preparing the way) will be the sophisticated messages of global advertising emerging from Madison Avenue. From a global perspective, again at the very moment that there needs to be informed debate about the direction and scope of industrial production, the commodity propaganda system is colonizing new areas and new media, and channeling debate into narrower confines.

The Spread of Image-Based Influence ♦

While the commodity image-system is primarily about satisfaction, its influence and

effect are not limited to that alone. I want to briefly consider four other areas in the contemporary world where the commodity system has its greatest impact. The first is in the area of gender identity. Many commercial messages use images and representations of men and women as central components of their strategy to both get attention and persuade. Of course, they do not use any gender images but images drawn from a narrow and quite concentrated pool. As Erving Goffman has shown, ads draw heavily upon the domain of gender display—not the way that men and women actually behave but the ways in which we think men and women behave.⁸ It is because these conventions of gender display are so easily recognized by the audience that they figure so prominently in the image-system. Also, images having to do with gender strike at the core of individual identity; our understanding of ourselves as either male or female (socially defined within this society at this time) is central to our understanding of who we are. What better place to choose than an area of social life that can be communicated at a glance and that reaches into the core of individual identity.

However, we should not confuse these portrayals as true reflections of gender. In advertising, gender (especially for women) is defined almost exclusively along the lines of sexuality. The image-system thus distorts our perceptions and offers little that balances out the stress on sexuality. Advertisers, working within a “cluttered” environment in which there are more and more messages must have a way to break through the attendant noise. Sexuality provides a resource that can be used to get attention and communicate instantly. Within this sexuality is also a powerful component of gender that again lends itself even easier to imagistic representation.

If only one or two advertisers used this strategy, then the image-system would not have the present distorted features. The problem is that the vast majority do so. The iconography of the culture, perhaps more

than any previous society, seems to be obsessed with sexuality. The end result is that the commodity is part of an increasingly eroticized world—that we live in a culture that is more and more defined erotically through commodities.

Second, the image-system has spread its influence to the realm of electoral politics. Much has been written (mostly negatively) about the role that television advertising now plays within national electoral politics. The presidency seems most susceptible to “image-politics,” as it is the office most reliant on television advertising. The social commentary on politics from this perspective has mostly concerned the manner in which the focus has shifted from discussion of real “issues” to a focus on symbolism and emotionally based imagery.

These debates are too important and complex to be discussed in any depth here, but there is a fundamental point to be made. The evidence suggests that George Bush won the 1988 presidential race because he ran a better ad and public relations campaign. Given the incredible swings in the polls over a relatively short period of time, when media information was the only thing that voters had to go on, it seems to be a conclusion with some substance. The implications of such a conclusion, though, have not really been explored the way they should. The fact that large numbers of people are changing their minds on who to vote for after seeing a thirty-second television commercial says a great deal about the nature of the political culture. It means that politics (for a significant portion of the electorate) is largely conducted on a symbolic realm and that a notion of politics that is based upon people having a coherent and deep vision of their relationship to the social world is no longer relevant. Politics is not about issues; it is about “feeling good” or “feeling bad” about a candidate—and all it takes to change this is a thirty-second commercial.

The grammar of these images, then, clearly is different to the grammar of verbal or written language. The intrusion of the

image-system into the world of electoral politics has meant that the majority of committed voters are held ransom by those who are uncommitted (the undecided or swing votes) and that these groups are influenced differently—and have a different relationship to politics—than those who have an old style view of politics. These huge swings of opinion, based upon information provided by the image-system, suggest that the political culture is incredibly superficial and does not correspond to what we normally think of as “politics.”

Third, the commodity image-system is now implicated, due to changes in the way that toys are marketed, in the very structure and experience of children’s play. With both children’s television programming and commercials oriented around the sale of toys, writers such as Stephen Kline argue that the context within which kids play is now structured around marketing considerations. In consequence, “Children’s imaginative play has become the target of marketing strategy, allowing marketers to define the limits of children’s imaginations. . . . Play in fact has become highly ritualized—less an exploration and solidification of personal experiences and developing conceptual schema than a rearticulation of the fantasy world provided by market designers. Imaginative play has shifted one degree closer to mere imitation and assimilation.” Further, the segmentation of the child audience in terms of both age and gender has led to a situation where parents find it difficult to play with their children because they do not share the marketing fantasy world that toy advertisers have created and where there is a growing divide between boys and girls at play. “Since the marketing targets and features different emotional and narrative elements (action/conflict vs. emotional attachment and maintenance) boys and girls also experience difficulty in playing together with these toys.”⁹

Fourth, the visual image-system has colonized areas of life that were previously

largely defined (although not solely) by auditory perception and experience. The 1980s has seen a change in the way that popular music commodities (records, tapes, compact discs) are marketed, with a music video becoming an indispensable component of an overall strategy. These videos are produced as commercials for musical commodities by the advertising industry, using techniques learned from the marketing of products. Viewing these videos, there often seems to be little link between the song and the visuals. In the sense that they are commercials for records, there of course does not have to be. Video makers are in the same position as ad makers in terms of trying to get attention for their message and making it visually pleasurable. It is little wonder then that representations involving sexuality figure so prominently (as in the case of regular product advertising). The visuals are chosen for their ability to sell.

Many people report that listening to a song after watching the video strongly affects the interpretation they give to it—the visual images are replayed in the imagination. In that sense, the surrounding commodity image-system works to fix—or at least to limit—the scope of imaginative interpretation. The realm of listening becomes subordinated to the realm of seeing, to the influence of commercial images. There is also evidence suggesting that the composition of popular music is affected by the new video context. People write songs or lines with the vital marketing tool in mind.

Speed and Fragmentation: ♦ Toward a Twenty-First- Century Consciousness

In addition to issues connected with the colonization of the commodity image-system of other areas of social life (gender socialization, politics, children’s play, popular cultural forms), there are also

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important broader issues connected with its relation to modes of perception and forms of consciousness within contemporary society. For instance, the commodity information-system has two basic characteristics: reliance on visual modes of representation and the increasing speed and rapidity of the images that constitute it. It is this second point that I wish to focus on here (I will return to the first point at the end of the [chapter]).

The visual images that dominate public space and public discourse are, in the video age, not static. They do not stand still for us to examine and linger over. They are here for a couple of seconds and then they are gone. Television advertising is the epitome of this speed-up. There is nothing mysterious in terms of how it arose. As commercial time slots declined from sixty seconds to thirty seconds (and recently to fifteen seconds and even shorter), advertisers responded by creating a new type of advertising—what is called the “vignette approach”—in which narrative and “reason-why” advertising are subsumed under a rapid succession of lifestyle images, meticulously timed with music, that directly sell feeling and emotion rather than products. As a commercial editor puts it of this new approach: “They’re a wonderful way to pack in information: all those scenes and emotions—cut, cut, cut. Also they permit you a very freestyle approach—meaning that as long as you stay true to your basic vignette theme you can usually just drop one and shove in another. They’re a dream to work with because the parts are sort of interchangeable.”¹⁰

The speed-up is also a response by advertisers to two other factors: the increasing “clutter” of the commercial environment and the coming of age, in terms of disposable income, of a generation that grew up on television and commercials. The need for a commercial to stand out to a visually sophisticated audience drove the image-system to a greater frenzy of concentrated shorts. Again, sexuality became a key feature of the image-system within this.

The speed-up has two consequences. First, it has the effect of drawing the viewer

into the message. One cannot watch these messages casually; they require undivided attention. Intensely pleasurable images, often sexual, are integrated into a flow of images. Watching has to be even more attentive to catch the brief shots of visual pleasure. The space “in between” the good parts can then be filled with other information, so that the commodity being advertised becomes a rich and complex sign.

Second, the speed-up has replaced narrative and rational response with images and emotional response. Speed and fragmentation are not particularly conducive to *thinking*. They induce *feeling*. The speed and fragmentation that characterize the commodity image-system may have a similar effect on the construction of consciousness. In one series of ads for MTV, a teenage boy or girl engages in a continuous monologue of events, characters, feelings, and emotions without any apparent connecting theme. As the video images mirror the fragmentation of thoughts, the ad ends with the plug: “Finally, a channel for the way you *think*.” The generalization of this speed/fragmentation strategy to the entire domain of image culture may in fact mean that this is the form that thought increasingly is taking at the end of the twentieth century.

Political Implications: ◆ Education in an Image-Saturated Society

There really is not much to dispute in the analysis I have offered of the history, character, and consequences the commodity image-system may have. The real question concerning these issues has to do with the political implications that one may draw from this kind of approach. Put simply: Is there a problem with this situation, and if so what precisely is it? Further, what solutions may be offered?

In a provocative recent book, Stuart Ewen offers a clear evaluation of the

contemporary image-system. He states it succinctly:

The danger is this: as the world encourages us to accept the autonomy of images, "the given facts that appear" imply that substance is unimportant, not worth pursuing. Our own experiences are of little consequence, unless they are substantiated and validated by the world of style. In the midst of such charades, the chasm between surface and reality widens; we experience a growing sense of disorientation. . . . For meaningful alternatives to come into being, however, the dominance of surface over substance must be overcome. There must be a reconciliation of surface over substance, a reinvigoration of a politics of substance.¹¹

Beneath his insightful analysis and his many examples from different domains, Ewen maintains a relatively simple division: There is a world of "substance" where real power rests and where people live their real lives (the "material" world of "essence") and there is a world of "style" and surface (the evanescent world of "appearances"). In the history of twentieth-century capitalism the world of substance has been hidden and given a false veil by the world of appearances. People have given up control of the real world and immersed themselves in the ultimately illusory world of appearances. Surface has triumphed over substance.

I am less sure than Ewen of the dichotomy that he works with—after all, appearance is the form in which essence reveals itself—but I am convinced that a modern cultural politics must be conducted on the terrain of the image-system. The question is, how is substance (reality) revealed? Given that our understanding of reality is always socially constructed (that "ideology" is present in any system or situation), visual images are the central mode through which the modern world understands itself. Images are the dominant

language of the modern world. We are stuck with them. Further, we have to acknowledge the pleasure that such images provide. This is not simply trickery or manipulation—the pleasure is substantive.

I would focus a cultural politics on two related strategies. First, the struggle to reconstruct the existence and meaning of the world of substance has to take place on the terrain of the image-system. In some progressive cultural politics the very techniques associated with the image-system are part of the problem—that is, images themselves are seen as the problem. A struggle over definitions of reality (what else is cultural politics?) needs to use other mediums of communication. I believe such a strategy surrenders the very terrain on which the most effective battles can be fought—the language of the contemporary world.¹²

The second aspect of the strategy centers less on revealing matters of substance (the underlying reality) than on opening up further the analysis of the contemporary image-system, in particular, *democratizing* the image-system. At present the "discourse through and about objects" is profoundly authoritarian—it reflects only a few narrow (mostly corporate) interests. The institutions of the world of substance must be engaged to open up the public discourse to new and varied (and dissenting) voices.

The other set of concerns are connected to issues of *literacy* in an image-saturated society. As Raymond Williams has pointed out, in the early development of capitalism workers were taught to read but not to write. The skills of reading were all that were required to follow orders and to understand the Bible. Contemporary society is in a similar position. While we can read the images quite adequately (for the purposes of their creators) we do not know how to *produce* them. Such skills, or knowledge of the process, must be a prerequisite for functional literacy in the contemporary world. Basic course work in photography and video production should be required in all high schools. Moreover, while messages can be read adequately,

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most people do not understand *how* the language of images works. Just as knowledge of grammar is considered vital in learning foreign languages, so the grammar of images (how they work) needs to be integrated into the high school curriculum. "Visual literacy" courses should be taken right after the production courses.

Finally, information about the institutional context of the production and consumption of the image-system should be a prerequisite for literacy in the modern world. Advertisements, for example, are the only message forms that are not accompanied by credits in terms of who has produced them. In this sense, movies and television programs have a different status within the image-system in that at least *some* of their process of production is revealed. At minimum, we know that they are made by lots of people!

Ads, on the other hand, simply appear and disappear without any credits. A third set of courses could focus on the political economy of the media and advertising industries. Stripping away the veil of anonymity and mystery would by itself be of great value in demystifying the images that parade before our lives and through which we conceptualize the world and our role within it. As Noam Chomsky puts it (talking about the media in general) in his book *Necessary Illusions*: "Citizens of the democratic societies should undertake a course of intellectual self-defense to protect themselves from manipulation and control, and to lay the basis for meaningful democracy."¹³ Such a course of action will not be easy, for the institutional structure of the image-system will work against it. However, the invigoration of democracy depends upon the struggle being engaged.

♦ Notes

1. See Epstein (1982).
2. This is discussed more fully in Leiss, Kline, and Jhally (1986).

3. See Hirsch (1976).
4. Scitovsky (1976).
5. Hirsch (1976).
6. Leiss (1976).
7. See Jhally (1987) and Kavanaugh (1981).
8. Goffman (1979).
9. Kline (1989, pp. 299, 315).
10. Quoted in Arlen (1981, p. 182).
11. Ewen (1988, p. 271).
12. For more on progressive cultural politics, see Angus and Jhally (1989, Introduction).
13. Chomsky (1989).

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