

# **The Representation of Gendered Bodies in Pakistan's Advertisement: A Critical Discourse Analysis**



**Submitted By  
Syeda Wajeeha Shafique**

**Submitted To  
Dr. Ikram Badshah**

**Department of Anthropology Quaid-I Azam  
University Islamabad - Pakistan 2022**

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Thesis submitted to the Department of Anthropology, Quaid-i-Azam University Islamabad, in partial fulfillment of the degree of Master of Philosophy (M.Phil.) in Anthropology.

**Department of Anthropology Quaid-I Azam  
University Islamabad - Pakistan 2022**

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Islamabad, 2022.



Syeda Wajeeha Shafique

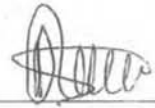
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This is to certify that we have read the thesis submitted by Ms. Syeda Wajeeha Shafique. It is our judgment that this thesis is of sufficient standard to warrant its acceptance by the Quaid-i-Azam University, Islamabad for the award of the Degree of M.Phil in Anthropology.

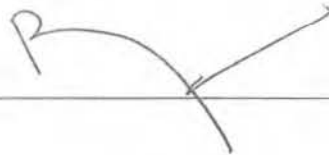
**Committee:**

1. Dr. Ikram Badshah  
Supervisor



---

2. Dr. Abdul Waheed Rana  
External Examiner



---

3. Dr. Inam Ullah Leghari  
Chairperson  
Department of Anthropology



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## **ACKNOWLEDGEMENT**

First of all praise and gratitude to Allah S.W.T for giving me strength to complete this project in time. In preparing this thesis, I was in contact with many people, researchers, academicians and practitioners. They have contributed towards my understanding and thought during this project. In particular, I would like to express my appreciation to my supervisor, **Dr. Ikram Badshah, Assistant professor, Department of Anthropology, Quaid-e-Azam University**, for giving me guidance, advice and motivation. Without his continuous support and guideline, I could not have done my project in time. Special gratitude to my parents for their love and support throughout my degree. Lastly, I would like to thank my friend Syed Afroze Shabeer for his support during my research work.

## ABSTRACT

This study is an attempt to discuss the representation of standard gendered body imprint on beauty products. How beauty products imprint a certain image in the mind of audience through advertisement. How a certain group of people are always the target of such advertisements and how such advertisements influenced the perceptions of people towards “general acceptance”, “confidence level”, “jobs”, and “marriage perspective”. How unrealistic beauty standard in the beauty products cause various social and psychological problems for them. An Anthropological techniques and tools such as rapport building, key informants, interview guide, FGDs and case studies were used to collect primary data to meet up the set objectives of the research study. Eight beauty products were selected to document how these products influenced the respondent’s beauty standards. A diversified sample of Forty five respondents based on variables such as age cohort (fifteen to forty five), education, marital status, class and professional status, were selected through purposive sampling and snowball techniques. Furthermore, four case studies and two focus group discussions were conducted to document their interpretation of the hidden meanings of the imprint pictures and key inscriptions on the beauty products through critical discourse analysis. The findings of the study reveal that such beauty products carry pictures of elite models and no representation of middle or low class images. Such unrealistic images have an adverse impact on domestic budget as well as their mental health.

**Keywords:** Advertisement, Gendered body, Critical discourse analysis.

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# CHAPTER 1

## 1. INTRODUCTION

Advertisement is a media tool which uses and represents the gendered bodies for providing information to the masses. The electronic media advertisements have been used many strategies and advertising tools which made it successful and easy to communicate ideas with the direct visual display. The Social practices prevalent in any social setup are evidently highlighted, used or even manipulated and altered in the media and advertisements subjected towards it. The modes of communicating numerous objectives to the audience make use of real life phenomena and glamourize them into attention catching advertisements (Goffman, 1976).

Media plays a role of pivotal agent for representing society and social practices by using different strategies and media tools for instilling ideas in the social consciousness and providing the masses with information. Therefore, through the media certain practices to be normalized which we see and the notion of gendered bodies is one of them. The gendered body as the socio-cultural differences between the male and female body, constructed through prejudices and social practices (Watson, 2016).

This thesis deals with the advertisements, critical discourse analysis and Gendered body. The television advertisement and the images of whitening products has taken to interpret throughly by the audience. Critical discourse analysis has been employed to dig out the perception of people about the representation of the gendered body in the endorsement. In the Pakistani advertisement the gendered bodies typically depicted to be worth her/his physical beauty. Before moving towards the discussion of representation of gendered bodies in products and their advertisement. It is important to understand the role of Media in all scenarios.

Various notions and objectives are represented in different manners in the advertisements including commodities, social practices, concepts or commodified objectives and humans. Advertising is today an inescapable part of people's social settings. The advertisements teaches and tends to communicate the idea that beauty and appearance is most important that made the masses conscious about their looks. In the advertisement the women portrayals whether their appearance is according to the norms and cultural values and they influence the perception of people in interpersonal contexts.

(Ali, 2011) The dichotomy of people into female and male seems as naturally occurring but, it is a construction of the practices and social beliefs; thus, the natural phenomenon becomes problematic sometimes. The gendered body to limit the people into socially constructed feminine and masculine beings bring many disadvantages and not many pros in baggage. The media has been seen to be misogynist (N.M, 2006) almost everywhere normalcy and neutrality of the dichotomy between gendered bodies under the socially promulgated limitations, discriminations or freedom of certain roles and functions.

In multiple aspects the subsequent discriminations, biasness and the presence of gendered body are imposed in the society as the acceptable behaviors and practices. The created differences is used by the society to control the population through the implication of genderedness and controlling the body of an individual's according to its own structure. The differences and biases is created by hegemony and it keeps the situation in control.

The general representative routines in the Pakistan's advertisements shows a clear difference between the gendered in media and specifically the advertisements (Ullah &Khan,2014).The gender stereotypes are clearly seen to be effectively in use throughout the advertisement content according to multiple researchers, including those of Hashmi, Zulqarnain & Ghafoor (2018),Jamil(2018) and Ali& Shahwar (2011). These differences show and reinforce the naturalized notions of gender differences, limitations or freedoms subjected to the genders, gender roles and gender stereotypes. The genders are shoes in the socially accepted gender roles where the men take up the more serious aspect of representation regarding politics and economy usually. The women are shown in more physical beauty and household related roles in the Pakistani media (Ali & Batool, 2015; Jamil, 2018). The female gender is regarded as sensitive and as an entity of honor for the man and the society (Ahmed, 2016).Though the gender discourse has been explored a little in the context of Pakistani advertisements, the aspects of the gendered bodies has been taken up very enthusiastically by the masses. There isn't much of related literature produced in the Pakistan's context for the analysis of gendered bodies in the media and in non-South Asia literature.

My research is an attempt to analyze the perception of people about beauty product's advertisements for the representation of gendered bodies and beauty products using critical discourse analysis (CDA).The critical discourse analysis looks at language as a part of social processes working within a social setup/structure, the linguistic character of social-cultural process is analyzed using this technique(Jihadi, Abdullah & Mukundan,2014).I have used the

CDA for the examination of people perception about gendered bodies in the Pakistani advertisement as the media is directly related with the use of language for conveying messages to the masses. Social practices are communicated through language and discourse which makes the Critical Discourse Analysis a valid and efficient tool for research.

Discourse are knowledge structures which generate, inhibit or alter social practices by use of language and power structures in the society (Given, 2008). Multiple modes of transmission of the idea under a discourses are present in the society such as education, media, literature and law. Media is an important participant of the creation promotion and communication of discourses, ideas, stereotypes and providing information to the masses. Advertisements are a short and apt way of using the mass media for the communication of many ideas to the masses by corporations and companies providing services to their customers in any given social setup. The media and consequently the advertisement have a two way relationship with social practices and perceptions of idea, stereotypes and social roles; They make or alter them and reinforce them under different discourses while discourses create, alter and affect the representation of the ideas, stereotypes, social practices and social roles to be communicated to the audience –affecting the society.

The representation of gender and gender roles is a huge aspect of the media and advertisements the depiction of the gendered bodies in the advertisements directly takes the human form and molds it according to the discourses it follows, thus repeatedly providing the audience with different ideas to absorb and consequently practice to a great extent. There can be a great variety of issues regarding the representation of the gendered bodies in the advertisements. These issues arise due to discourses and social practices, from where the ideas for representation come from Stereotyping, misogynistic notions and implication of biased gendered roles are some prominent issues which create misrepresentation underrepresentation and a biased representation of gendered bodies(Rafferty,2013).These issues confine individuals into specific social roles which can be unfair unethical and against human rights(Rafferly,2013) so ,it is important to study how the working of advertisements in discursively constructing and reinforcing the ideas and social practices regarding gendered bodies and their perceptions and effects on the society. This research therefore, is aimed towards the people analysis of the representation of gendered bodies in the Pakistani's electronic advertisements, their details and social repercussion.



The SAGE dictionary of Qualitative inquiry (2007) defines Foucauldian discourse as “System of thought that construct subjects and their worlds. For Foucault, discourses are practices (composed of idea, ideologies and attitudes, courses of action, terms of reference) that systematically constitute the subjects and objects of which they speak.” Lacan (2007) defines discourse as “a way of organizing knowledge that structures the constitution of social (and progressively global) relations through the collective understanding of the discursive logic and the acceptance of the discourse as social fact” According to McLoughlin (2017) the Foucauldian discourses consist of systems that classify and regulate people’s identities, operating through social practices in different relations of power and knowledge. “Wodak defines discourse as a collection of interrelated socially constructed linguistic acts, which manifest themselves in the social fields of action (Jahedi, Abdullah and Mukundan, 2014).

Wodak (2001)) defines discourse “as a complex bundle of simultaneous and sequential interrelated linguistic acts, which manifest themselves within and across the social fields of action as thematically interrelated semiotic, oral or written tokens very often as texts.” These definitions define the discourse aptly in the case of media discourses: hence have been borrowed by me for the current study, I am using the definition by Wodak (2001) as it is precise and most relevant to my research matter regarding the use of language in advertisement and discourse analysis.

Discursive practice can be defined as “Expression of social practice through discourse I.e, how discourse is involved in the construction of social including beliefs, knowledge, values and norms.

“According to Chiluba (2010), discursive practices are the processes by which the cultural meanings are produced and understood. The term discursive construction refers to the construction of social practices, behaviors and norms under certain discourses to be translated into discursive practices. Gendered bodies or sexed bodies can be explained as the social cultural differences constructed between the male and female body through the social practices and prejudices according to Shilling (2016). Butler states that the bodies are produced in a gendered context and naturalized by symbolic performances (Griffin, 2007) the performance being habitual act leaves less room for agency for the individual (De Francisco, (2007). Angela King (2004) draws on Foucault taking gendered body as discursively constructed constraints of human body which confines them to certain gender (sex) based norms for keeping them disciplined and under control. Maintaining the body in

heteronormative or binary norms limiting body to male female constructs for its actions and performances is the of the body is for disciplining the body into gendered norms (Palczewski, Catherine, 2014). These definitions are linked to the discursive construction of the body is for disciplining the body into gendered way which is the major focus of the research. The definition by Butler and King as mentioned above too: so, it can be efficiently used for this research.

The Encyclopedia Britannica defines hegemony as the relatively dominant position of alternative ideas (Nico, 2005). The concept of the hegemony by Gramsci is the consensual domination through naturalization of practices and ideas in the society. (Jihadi, Abdullah and Mukundan, 2014). Yoon (2015) describes hegemony as a consent based power or dominance provided to a certain social group deriving the power from the social institutions. These definitions are clear and generalized so as to use in different contexts, specifically for the context of this research.

Advertisements are defined by the Encyclopedia Britannica as a public announcement, generally print, audio or video: made to promote a commodity, service or idea through various media, including billboards, direct mail, print magazines and newspapers, radio, television and the World Wide Web. William Stanton states that "Advertising consists of all activities involved in presenting to a group a non-personal, oral or visual, openly sponsored identified message regarding a product, service or idea. The message, called an advertisement, is disseminated through one or more media and is paid for by the identified sponsor" while Philip Kotler defines advertising as any paid form of non-personal presentations are chosen due to their objectivity as majority of the definitions take a highly marketing oriented technical shape according to ToucStone limited (2018).

Faireclough (2012) states that Critical discourse analysis (CDA) is a branch of critical social analysis which contributes to the later a focus on discourse and on relation between discourse and other social elements. Fair Clough and Graham state that critical discourse analysis is a method that language is conceived as one element of the social process dialectically interconnected with others. Jihadi states that CDA analysis the linguistic character of social and cultural processes and structures (Fairclough & Wodak, 1997). Tylor and Yates (2001) define CDA as: "A set of method and theories for investigating language in use and language in social context. Discourse research offers routes into the study of meanings a way of investigating the back and forth dialogues which constitute social action along with the

pattern of signification and representation which constitute culture. “These definitions are specifically suited to the research due to their focus on language, discourse and social practice.

### **1.1. Statement of the Problem**

Discourses are basically the structures of knowledge which alter social practices in the society by using the power structures and language (Given, 2008). In the society the ideas of multiple mode of transmission is presented under a discourse such as law ,education,media and literuare.Media is an essential participant in creating, communicating and promoting the strerotypes,discourses,ideas and providing information to the people. Media uses advertisement as an apt way to communicate the ideas to the masses by cooperation of companies and providing services to their customers in any social setup. In the advertisements the depiction of gendered bodies moulds the humans form according to the discourses so, the aim of this study is to investigate that how the whetining products and their advertisement conveys the hidden messages through pictures, phrases and texts and how it shapes the perception and worldview of the people about beauty. The people interpret these pharses in their own perception.

### **1.2. Objectives of Research**

The main objectives of the research is to,

- Document and examine the role of advertisement of beauty products in constructing the perception and world views of the audience about beauty, confedence, job and marriage perspectives,
- How unrealistic beauty standard cause socio-psychological problems among the target audience,
- Critical analysis of representation of gendered bodies and discursive construction of beauty standard

### **1.3. Theoretical Framework**

#### **1.3.1. Fairclough Model of CDA**

Faireclough (2012) states that Critical discourse analysis (CAD) is a branch of critical social analysis which contributes to the later a focus on discourse and on relation between discourse and other social elements. Fair Clough and Graham state that critical discourse analysis is a method that language is conceived as one element of the social process dialectically

Inter-connected with others. Jihadi states that CDA analysis the linguistic character of social and cultural processes and structures (Fairclough & Wodak, 1997).

The Critical discourse emerged in the 1990s with the seminal works of **Fairclough** and **Wodak**. The critical analysis of discourse aims at revealing and analyzing the use of language for creation of power structures in the society. Fairclough's (1989, 1995) model for CDA consists three inter-related processes of analysis tied to three inter-related dimensions of discourse. These three dimensions are:

- The object of analysis (including verbal, visual or verbal and visual texts).
- The processes by means of which the object is produced and received (writing/speaking/designing and reading/listening/viewing) by human subjects.
- The socio-historical conditions which govern these processes.

### **1.3.2. Wodak's theory of CDA**

Wodak's discourse historical approach sees discourse as a social practice stating a dialectic relationship between discursive practices and fields of action in which they are situated. (Wodak, 2001) defines that "The term CDA refers to a critical linguistic approach used by researchers who believe that the broader discursive unit of text (spoken or written) is the fundamental unit of communication" and states that CDA is particularly concerned with the relations between language and power.

### **1.3.3. Van Dijk's Theory of CDA**

Van Dijk's socio-cognitive approach connects Fairclough's microstructure of language approach with macro-structure of society approach while focusing on the social cognition as the mediator between text and society. According to Van Dijk. Societal structures is related to discourse structures through actors and their minds. This approach analyses the discourse critically under the ideological structures and social relations of power involved in discourse.

## **1.4. Applications of Theory**

My research is directly related to one of the three **Fairclough Model of CDA** which include verbal, visual or verbal and visual texts. The microstructure of language approach has been explained in my research study that how different companies promoted their particular products using different choice of words and taking female body as an object. In accordance

with Fairclough's model, I have depicted various phrases in my research study which have directly impacted our society. The phrases promoted white skin complexion which was verified directly by interviewing different ethnic groups.

The social practices mentioned by Wodak has been explained in my research project that most of the women now consider using whitening products to get a fair skin complexion. The use of whitening products has become a social practice now. The white skin concept has been incorporated into the minds of the people. The media played a major role in introducing such practice in the society. My respondents statements clearly justified Wodak's theory of CDA, majority of the respondents were using whitening products on regular basis. Skin regulation has now become a common social practice in Pakistani women.

Van Dijk's Theory of CDA directly corresponds to my research work. I have discussed several Male and female models in my study. As stated by Van dijk, the models directly influence the psychology of the people. The perception of beauty as portrayed by these models is now considered as standard attributes of beauty. People influenced by these models are now following the footsteps of these models not knowing the fact that they are actually strengthening and encouraging western culture, norms and values in the society.

## **1.5. Significance of the study**

This research will instigate the interest of feminist scholars to look into this new form of exploitation, where advertising agencies are targeting the girls/women to shapes their perception and worldview for their economic benefit. How unrealistic beauty standard further marginalizes the womenfolk of the society. By documenting and conducting research on such topics can help to improve the mental health of those girls/women who has been adversely impacted by the beauty standard of media. Furthermore, the academia can chalange the western standard of beauty and body shaming to ease the burdon on dark skinned and brownskinnd girls and women.

The search will further provide a plateform to NGOs and INGOs who are working on the welfare of the girls and women. They will arrange sessions to create awareness among the girls and women about the operational definition of the beauty in the local context. How they can coopt the psychological problems associated with their skin color and body image.

Various case studies have been documented and this will help the young generation to improve their mental health and it will help them to change their perception towards body

image, shaming and acceptance. The power asymmetry is the main cause of the discrimination, and this research will help the young girls to fight against such discriminatory approaches in the society in the form of pictures, phrases and texts in print on beauty product.

The government should come up with a regulatory policy about the advertisement. The thesis will help the concern quarters to do the needful for the welfare of the coming generation and regulate the advertisement print, electronic media and social media. This will also be helpful regarding the regulations of Media for the betterment of the contents of advertisement.



## CHAPTER 2

### 2. LITERATURE REVIEW

The literature review surveys and present the studies and academic works and literature done for a selected area of study. It summaries the present literature for the topic of study by delving into the works done in that regard under theoretical, conceptual and technical bases and shows how the previous research links to the current research. The literature review provides an in-depth analysis of the prior works and aids in creating a foundation, an academic connection and a discussion for further research being done. Literature review can be of various types differing due to their modes of collecting and displaying the literature reviewed.

This literature review takes a narrative style or the review of literature relevant to the area studied as the research is qualitative in nature and the narrative style literature review suits it well .A narrative literature review for a qualitative research encompasses the various relevant concepts ,theories and works which aid in the understanding of the basic key concepts involved in the research and builds a theoretical and conceptual background for the research while pointing out the research gap for further study. The narrative mode of literature review is more focused on a through unanticipated understanding of the topic making its foundation by summarizing the relevant research and concept and pitching various academic views on the study issue. This kind of literature review focuses more on the understanding of the relevant concepts and not on the accumulation of knowledge for the further research find the reason and significance of their research as a result. I have arranged my literature in four broader themes:

- (1) Body and Gendered bodies
- (2) Theories of representations
- (3) South Asian Literature
- (4) Critical Discourse Analysis.

The literature review has taken in account various studies regarding the representation of gendered body in media and specifically in the advertisements, the power structure discourses and their relationship with the sociocultural representation and norms regarding genders and gendered bodies have been researched. The literature presents a generally unvarying ideas regarding the representation of gendered bodies in advertisements across the globe. A



Tendency towards female objectification has been noted by various studies where the issues of body image and beauty dominate the female body representation. The representation of male body is also represented in specific norms relating to physical strength and autonomy.

## **2.1 Body and Gendered Body**

### **2.1.1 Body Politics, and Representation of Body**

How the body is represented is affected by how it is constructed to be presented in the society as the foundation of what a gendered body is. The widely accepted and practiced heteronormative ideas regarding gender and gendered bodies signifies the representation of body in both society and media. Body politics rules the societal norms for the genders where the gendered body is controlled, oppressed and limited in its functions and performance as Foucault takes it (King, 2004). Butler (1990) states that the bodies are produced and naturalized by symbolic performances such as putting on makeup. But then many of the performances of the body cannot be described or represented for that matter like an orgasm or grief as taken example by the author. The author states that the discourses are generated by the performances and practices of the body. The discursive forms of knowledge are not truly abstract but are tied to the performance and the act of the body as the words and linguistic concepts do come from the bodily senses and actions. So, the basic understanding of the gendered body seen as the masculine and feminine is the construct of the society for the bodies to behave as such.

Discourses, symbolism and representation. Lefebvre states that the discourses and symbolisms are created by humans performing or acting them out and are not just produced objectively in the form of texts and images. The research thoroughly look into the gap between the representation and non-representation theories and concludes that the two are working together most of the times and that the non-representation theories According to Lefebvre (1991), the body and its functions gave way to words should be explored more for the understanding of body in the social context for a larger space of interpretation of the true nature of body. Liza Griffen (2007) looks at the representation of bodies in another than linguistic way for dealing with the representation of body. Her major argument suggests that only linguistic theories cannot be used to decipher properly the body's various practices and expressions. It states that we need to tap into other dimensions of the analysis namely the 'non-representational theory'. She also states that the representation theories limit the analysis and understanding of the body to abstract ideas relating to the processes done to the body and

not what the body itself does. It also suggests that the non-representation theories of performance and embodiment provide a larger arena of the understanding of the body in the areas the discourse; symbolism or representation cannot be successful. Griffen (2007)) notes that the linguistic theories can be rigid in their dealing with the body by putting boundaries and dichotomies in the concept of body such as the difference between the male female bodies while also being much fluid in other cases such as using the terms for alternate sexualities. The major limitation of the linguistic theories of representation according to the author is their abstract and worldly understanding of the body and deviation from the more real depiction of it. The linguistic representational theories keep the abstract poetic notions of the body and the solid physical realm separate; the things done to the body in focus and not the things done by the body as a material entity are attended to Karacan (2007) explores the idea of female oppression through body politics which uses the myth of beauty and femininity and bounds the women to being oppressed. The female body is oppressed and controlled under hegemonic ideas of beauty and the body of women is thus treated usually as an object of male desire rather than a subject equivalent to the male body due to patriarchy. The researcher states that beauty is generally affiliated with femininity, the idea keeps women under a tight scrutiny to be beautiful in the society's terms to be womanly or feminine or that to be accepted as one. The author sees beauty as an Ideological state apparatus through the Althusserian lens where multiple ideological apparatuses like education, religion, politics and communication sets. Form and affect practices in the society certain body standards are made for women to follow to be beautiful and accepted in the society. The beauty myth shows that beauty is come from the Victorian times where the wellness of appearance was considered to reflect the spiritual wellness.a quality which the women should possess and the women who possess it are in demand for being possessed by the men. The chapter states that the beauty and goodness concept

Newcomer in Van Damme (1996) provides a Marxist analysis of the aesthetic makeup of a society and classifies the aesthetic preferences of a culture under the class structure. He states that humans go for the things that they desire, beauty is taken as a simple response which an individual makes to something of their desire. Observing the aesthetic approach under a class-based system, wealth is taken as the basic desire and thus aesthetic phenomenon relating to wealth and a higher class. White people in the modern era like an even smooth tan as it shows a life of luxury where a person can financially afford to get a tan. Contrarily, an uneven tan has been

associated with working outside in Western and many non-Western cultures and is considered unaesthetic or not beautiful/undesirable.

The feminist theory states that the beauty standards serve the purpose of maintaining the gender inequality and oppression as a result. Wolf states that the beauty myth is oppressive for both men and women but more for women: it works for the men and their institutions as well as their institutional power. Keeping women in investing themselves in keeping up with the required standards leads them away from striving and achieving more in the public sphere, so the hegemony of men remains in that arena. The woman is measured in qualities she cannot usually control as her height, weight and specific measurements deemed as ideal. The non-representational theories take the flesh as the focus and note the symbolism and lingual practices related to it in contrast as the social theories. These theories look at the body in its material form, what it does experiences or embodies is emphasized besides the symbolic component. The author takes the concept of non-representation by Thrift (2000) as moving towards the theories of practice and action. The concept of performance takes; the stage here as the process of the act that the body performs, or its performativity (Butler, 1990), is emphasized which to a certain extent comes from the linguistic speech act too. He horizons for the material interpretation and thus provides more dimension to the understanding of the body such as in the concepts of gender, social and sexual identities. Although, the author notes that taking the two kinds of theories might generate a paradox as the performance is represented and the representations are in a way perform too.

### **2.1.2 Advertisement, Body politics and power.**

John Paul and Eric Sheets (2012) have discuss the representation of American Indians in the popular sports culture. The study employs Goffman's Gender advertisement theory to look at the visual ethnic depiction of American Indians in the sports institutions. The major argument of the study is that the representation of Native Americans is stereotypical and oppressive besides being culturally appropriated. The minor argument of the study state that the stereotypes can be seen in the images as ead by the patterns provided by Goffman's Gender Advertisements. The idea that the visual depictions of the societal setups and norms through symbols takes place, the visual symbols being a language which can be deciphered into codes carrying information for social communication (Bergson, 1984). The symbols can be studied through the speech patterns for the distinction in socio-economic classes, display of consumption patterns for interactive power, and their creation and enforcing of interactive

boundaries. Using the same theoretical insights of Goffman, Kang (1997) looks at the gender role patterns displayed in the print during during the time period of 1917 to 1991 Kang's work discusses the prevalent gender roles and patterns and the messages given out about women to the society in the advertisements The major argument is that the sexism in the years 179 and 1991 advertisements remains as discussed by the gender stereotypes of Goffman. The paper by Kang (1997) uses the terms gendries referring to denote the culturally established categories of sex as male and female while 'gender displays' refer to the conventional portrayals of these category overall sexism between the two years remained almost the same, the hypothesis is unsupported. The males were frequently portrayed as taller than the women in the advertisements for both the years. The use of hands and fingers as in the feminine touch was present almost equally in both year advertisements as well as the self- touching. The major roles attributed with the women in the advertisements according to Courtney and Lockeretz (1979), have been identified as house-bound males, low level professional roles, dependence on men and their depiction as sexual objects and are seen in advertisements for cleaning, beauty, food, clothing and home products. Goffman believes that the gender roles displayed are such that the man-woman relationships takes a parent-child relationship characteristic, where the women is supposed to be the dominated, dependent child who cannot think for herself. He states that the advertisements create a false reality by the stylization of the dull everybody reality which seems better than the reality and attracts the viewers. He uses five categories or patterns by which the gender roles are displayed in the advertisements namely relative size, feminine touch, function ranking, ritualization of subordination and licensed withdrawal.

### **2.1.3. Body politics, representation and film**

Film is an important visual medium which elaborates the depiction of the gendered body in media. Factors including representation of body and gender in various creative constructs provide a vast understanding regarding body politics and representation of the gendered body. Contemporary TV advertising can be seen through the cinematic lenses, the creative strategies for advertising, the story formation for the product's marketing and how the gendered body is represented and be well understood through film. Jensen (2014) has used various theories regarding the presence and representation of females in the films, keeping it to the Western Caucasian females for the purpose of their master's research. The view of Merkin (2007) states that the modern Western societies emphasis on the self-presentation much. Burgin (1995) finds the modern visual communication culture not in just the

representation of already present norms but also in the dimension of creating them for the world. The theories regarding the female body, embodiment and the male gaze use feminist point of view of the use of the female body in certain measures with emphasis on the commodification, sexual objectification and pleasure for the male. Inness (2004) states that the female and her body are generally used in the film under patriarchal ideas and the concept of gaze. Smelik under consider film as a culture practice which represents many myths about females and feminist, Films become feminist issue as the films represent women in a patriarchal way, taking many misogynistic concepts and portraying women according to them, the film feminist theory is a product of second wave feminism according to Chaudhuri (2009). She also notes that the depiction of females in the cinema are the representation of the patriarchal fantasy and not the reality of women, the female is a biological construct but feminine is a socio-cultural construct for Chaudhuri which comes out of the cultural practices and understandings about the female.

Jensen uses the Spectator theory by Laura Matvey mainly for understanding the depiction of women in cinema. She derives that the scopophilia as the pleasure gained by sight where looking and being looked at provide the sexual pleasure another person or object is used to gain that pleasure by a person, another or gaining the pleasure by using sight and so the cinema and cinematic experience come under the concept. The woman is portrayed according to the male fantasy pleasure. Kupfermann (1979) takes physical body as a reflection of social body thus the body is used as a symbol and a metaphor. Embodiment has been defined as the process that experiences, produced, sustained and performed from an object body to a body. The ideas of space and place are taken in the context of the presence and activity of the human body. The lives, identities and significance of the character specifically the female character can be seen through their presence in the space and place in the cinema. The space and place are referred to as the setting of the scene or character in the cinematic vocabulary here. The space travelled shown in the film is usually a depiction of the amount of physical and mental transformation and change the character has went through. The movies depicting travel usually take it to imply the concept of self-discovery usually having the major characters) of male gender in this context the female driven films showing women in a road trip sabotages male superiority on them and shows there as independent and growing women in vast. Outdoor settings thus to an extent being a parody of the genre. The mobility of the characters in the time and space also represents their personal journey significant to the character and its identity.

#### **2.1.4. Body Politics, Self-representation and social media**

Self-representation is a major portion of the socio-cultural determination of gendered body and its representation. How one prefers to be presented regarding their gender is generally according to what is accepted in their socio-cultural context the reinforcement of norms as seen through self-representation depicts the dominant discourses and their underlying practices. Orth (2016) used the theory of self-presentation of Erving Goffman in a modern paradigm of self-presentation on social media. The thesis takes Instagram specifically and studies the patterns of self-presentation in the millennial generation using Goffman's theory. The major findings of the thesis suggest similarity between the Goffman study and this thesis depicts a difference in presentation among different users on different base. The modern-day social media platforms work on the self-presentation on similar grounds as of Goffman's theory of self-presentation. The minor argument of the study shows that the presentation modes and behaviors are different for males and females where certain presentation modes are taken as feminine Herring and Kapidric (2015) have analyzed self-representation on the social media by the teens in a gendered perspective. Their work sees the implications of the use of social media forums, profile construction, self-representation according to the gender of the teenagers in the survey. The major argument of the paper is that behavior of male and female teenagers is quite different on the social media regarding their profile contents, privacy, outlook and self-presentation. The minor arguments of the paper suggest that the differences in the self-representation behaviors of both genders are related to the social gender stereotypes usually where the dichotomy of feminine and masculine actions behaviors come in play Therefore, the dominant ideas regarding gendered bodies are observed which shows what the society takes as a norm and as an acceptable representation is reflected in the media; here specifically in the advertisements where the major focus of the advertiser is to capture the interest and acceptance of the viewer as a potential consumer.

### **2.1 Theories of representation**

Advertisements are a major part of the product marketing in affects the consumer behavior. Advertisements in the modern era have become an entity in themselves where the television and social media lay a huge role in conveying information regarding products and services to the masses efficiently. Advertisements use exciting and appealing narrative and imaginary to attract their target audience to maximize their advertising. The

authors suggest that marketing makes use of gender bias extensively with stereotyping and idealization of the genders their roles and depiction in the advertisements (Stevens & Ostberg 2012). The. Advertisement sustains, and subvert or challenge. The existing cultures and practices in the society. Usual concepts regarded with femininity are observed to be softer in nature and of inferior nature than that of masculinity such as love, irrationality, nature body and emotion etc. While the notions associated with masculinity are stronger and hold in nature such as reason, mind, rationality, culture, control and production according to Stevens & Ostberg (2012). Portrayal of genders has always been and stereotypical gender biased in media (Cheng & Leung, 2014). Loma Staven and Joshan Ostberg (2012) talk about the representation of the feminioty and masculinity in the advertisements and the strategies used by the advertisements for their required representation. They focus more on the marketing techniques of the advertisements for the representation of the gendered attitudes two major strategies of the marketing which are traditional and cultural approach according to Stevens & Outberg (2012). The traditional approach takes consumer culture as pre-existing which cannot be changed by the marketing activities and the marketers only react to the marketing factors. The culture approach on the other hand takes the consumer culture and the companies/marketers to co-exist in society in which the marketing activities co-construct the consumer culture and takes the responsibility of forming ideals and stereotypes in advertising thus affecting the consumer culture. The complacent strategy displays confirmation to the existing. Stereotypes and cultures while the subversive strategy gives me thing new in the culture thus challenging the traditional values and concepts. A study by Magallles (2005) investigmes the presentation and semiotic construction of gender idemities through a Critical discourse Analysis. The research looks at Brazilian advens regarding gender identities in traditional and model representations and constructions. The major argument of the study soggen that the sexist ideas do exist in the Brazilian advertisements: hybrid identities withough have been observed through the mixing of traditional and new-age gender representation. The study shows that the feminine is shown to be commodified. And objectified besides being constructed as fragile and incapable. Magalhles (2005) has noted that the masculine has been represented under "heterogeneous consumer identities relating to health, fitness and technology etc. in a intersexual identity dominantly. The modem masculine aspects have also been observed in the advertisements where beside the traditional concept of strength of men is mixed with softer concepts such as fashion and health issue. The masculinity remains in the realm of the

traditional superiority and power position in contrast to the femininity as shown in the advertisement study.

## **2.1 Representation and Power**

Gender representation is directly linked with the power dynamics of the society, how the dominant ideas and discourses regarding gendered bodies are being exercised in a society are typically ruled by the factions in power, who make an exercise retain those norms. The superior and inferior are constructed in a society and are naturalized through various mechanisms, therefore creating a biased representation. Bourdieu's cultural social capital presents a clear picture of how the power structures are linked to the representation of the gendered body (Andres, 2013). The masculinity or femininity and the means by which it is derived in a socio-cultural setting paves way for the superiority and acceptance given to certain practices. A cultural depiction of masculinity may provide subjugation to the femininity; as in patriarchal setups men are the superiors, masculinity becomes the capital (Darwin, 2017). Fanon (1967) takes the case of the relationship between the colored women and the White man to analyse a facet of the Black inferiority under colonialism. The author takes the example of a book by Mayotte Capécia, a woman of color who wrote about her White male muse and related ideas. The superiority of the white man in the romance lies in the man's Whiteness as evident by the words and ideas put forth by the writer. She finds herself inferior for the White man due to her color, she learns she cannot turn the world black so instead tries to transform herself into white. A similar idea of superiority inferiority can be seen in many other post-colonial depictions of the gendered body in the media (McLoughlin, 2017). Multiple researches present the enforcement of gender stereotypes and biases in representation in media and advertisements. The societal norms where body ideals are a feminine domain while strength, practically and social development is put forth a masculine domain. Isanov (2006) has dealt with the gender representation in the media in this regard, studying the daily newspaper of Bosnia and Herzegovina, Croatia and Serbia. The author takes gender as a transnational representational phenomenon; posing similarities in approaches, mode and patterns being similar in different countries. The major finding states that gender stereotypes, roles and identities exist in the three countries studied where the women are generally under-represented, are not given importance as authentic serious news providers, are limited to certain kinds of soft news and are generally discriminated in the representation, appearance and the usage of gender insensitive language the women are usually presented more in the entertainment sections of



the news and the softer news sections while men have seen to dominate the more serious domains of news well as being in a general dominance over other gender groups. In the professional domain, the female diversity in the news related professions is also very low and are rarely used as the source of news thus taking away any competence from them Women are also seen in a substantially lesser frequency in the photographs in the newspapers than the men specifically in the front pages; the frequency does increase manifold going towards the later sections of the newspaper focusing on the entertainment and used as a visual attraction rather than part of serious news, Media discourse as a male domain is reinforced constantly through the media (print media in this case) in the researched Yugoslav countries using many methods of employing gender inequality, reinforcement of stereotypically misogynistic identities and gender Frith Shaw, and Cheng (2005) compare how beauty is constructed and portrayed in US, Singapore and Taiwan as seen in their advertisements and feminist framework Ex proral analysis. The results of the study shows a clear difference between the Western and Asian culture where in the US the beauty is constructed in terms of the body, whereas in Singapore and Taiwan it is more about the face. The US ads show most of advertisements for clothing while the other two cultures have an abundance of beauty products advertisements. Under the feminist arguments, the study of Frith, Shaw, and Cheng (2005) concludes that the objectification of women as objects of sexual stimulation cannot be universally applied as it holds true in the case of the United States but not in the case of the Asian cultures studied. The classic Western feminist approach argues that women have been extensively portrayed as sexual objects in Western advertisements. According to this research, the classic Western feminist stance it is not applicable for the Singaporean and Taiwanese cultures as their constructs of beauty focuses more on the face rather than the body, thus, posing a rather modest outlook of women compared to their Western counterparts. A similar observation has been documented by McLoughlin (2017) which suggests a presence of hybrid identities of south Asian women in the fashion and lifestyle magazines tend to mix the east with the west thus marking a difference from the Eastern modest looks from the western mixed modern look including a more sensuous look

## **2.2 Representations and Hegemony**

Len-Rios, Rodgers, Esther. & Yoon (2005) have documented the perception of female representation in news content and its comparison with the content analysis under a feminist

framework. The main argument of the study is that there lies a male hegemony in the US. Culture and male domination is clearly seen in the different life and specifically in journalism as studied here, thus keeping the power walks differential in the favor of men. The minor argument of the article suggests that the cultural differences are reflected in the perception as due to the hegemony, the male news room staff denies the difference in representation of the genders more. The stereotyping of the female journalists can also be connected to this hegemony where certain gender roles are reserved for the genders (translated into females getting more representation in the entertainment section and not in the sports or business sections. Yoon (2005) use the theory of hegemony provided by Antonio Gramsci as a consent-based power or dominance provided to a certain social group deriving the power from the social institutions. The masculinity is perceived to be at a higher social status and men are perceived to be more intellectual than females thus imposing certain social-cultural roles on the genders according to the cultural feminists. All these theories combined have paved the way for the dominance of men in as they are thought to be intrinsically superior in most of the cultures and thus are given more representation and status than women. Andres (2013) quotes Connell (1987) regarding the idea of 'hegemonic masculinity. The idea states that the scheme of masculinity keeps the women and the un-masculine subjugated, so to say. This presents the idea of the representation and the performativity such that what is socio-culturally masculine is supposed to be superior. The feminine or in likeness of the feminine (homosexual or other alternate sexualities) are not to be avoided at all costs for the masculine to stay supreme. A similar study conducted by Londo (2006) analyses the presence and depiction of women's gender roles taking the elements of careers, beauty and motherhood in the women's magazines in Albania, using theoretical framework of Van Dijk. The study assumes that the gender roles, trends and perception as represented by the magazines reflect the society and aims to identify the ways in which these media discourse and representations relate to the wider social norms and practices. The main argument suggests that beauty is regarded as a path for achieving femininity and confidence according to the magazines while ultimate value to be achieved by motherhood. The socially constructed gender roles and stereotypes are emphasized and validated usually by the media and the women's magazines more specifically. The analysis shows that the successful women presented in the magazine are usually given importance more in the aspect of their beauty rather than their

career. Men on the other hand, were represented in a deeper and more abstract perspective of soulfulness, integrity, independence and talent while the women were restricted to the materialistic notions. The ideas promoting motherhood are more normalized in the undertone of the text.

## **2.1 Representation and Media**

(Keith Gori, 2014) has studied Goffman's analysis of advertising applying his hyper-ritualization as a framework for further study. The paper employs Goffman's work from a theoretical perspective and takes the hyper-ritualization to see the necessity of advertising in a broader framework underlying the character of advertising (Gori, 2014) discusses the initial study of advertisements by Goffman under a gendered analysis of advertisements named as the Gender Advertisements. The study stated that the advertisements represented gender in a way that their relationship could be better understood as the child-parent relationship which posed the woman as the subordinate, behaving in a way more suitable for children. According to the analysis, the advertisements represented certain gender roles in their content which came from the existing social interactions and reality, these concepts presented in such a way to create a false reality which seemed better than the original one. Goffman terms this alteration of reality as hyper-ritualization. The hyper ritualization is the stylization and conventionalization of the already present social conventions in the advertisements which create a stylized version of the reality which is generally quite unattainable besides being largely unrealistic. The 'dull' footage of the reality is polished in the media, the cutting, editing, framing, representations and projections of self-identity and pre-existing social conventions all in the end constitute the theory of hyper-ritualization (Gori, 2014). R concludes that the hyper-ritualization, as it paints the reality in its unachievable stylized version by using the existing realities, normalizes the stereotypes and subsequently becomes a part of the social performances and identities. The viewers recognize the hyper-ritualized notions presented through the mass media but fails to identify and understand the narrative underlying those notions. The paper provides a small but thorough, account of the similarities of the concepts and their wide applications.

## 2.2 Gender representation in Media

(Majstorovi and Turjačanin, 2006) have studied the marginalization and ethnic separation of women besides the gender stereotyping in the ethnically divided Bosnia and Herzegovina with the analysis of two dailies of the country. The main argument states that there is a discrimination between men and women in the society in both gender and ethnic dimensions as depicted by the dailies analyzed based on the patriarchal makeup of the society and its conservatism plus the ethnic divide of the Bosnian-Herzegovinian society. The minor arguments of the article state that the women are portrayed in the stereotypical tales of mother, victim or entertainer usually while being totally absent from the ethnic discourse. Her role in the ethnic discourse if any, is that of a mother again which is the hearer and defender of the value system.

The study takes help from the feminist ideas which discuss the discrimination against women in the patriarchal societies and their media outlets specifically in relation to this study. It takes the theory of 'distorted reality about how the women are presented in and by the media in a distorted and limited way and the symbolic annihilation of women by Gerbner stating that the under-representation, derogation and condemnation (of women in this case) indicates a symbolic annihilation. Frame analysis of Goffman is also used in the study which is a method by which media discourse is organized and takes media as frames providing groups of articles. The frames interpret the belonging roles and significance of the genders by their construction. In addition to these theories, the study is backed by the concepts of social constructivism and presence of an active audience. (Signoretti, 2017) work extends the work by Goffman on advertisements (2017). It discusses the prevalence of the gender's patterns in the print advertisements statistically measuring the incidence of the specific patterns as discussed by Goffman. The major argument of the study is that there still prevail many of the gender patterns and stereotypes as identified by Goffman still prevail. The minor argument of the paper suggest that there have been changes in the stereotypes and patterns in certain cases, but the changes also provide many subliminal concepts which can be traced to the older or the gender biased ideas. The paper takes the study of Ervin Goffman pertaining to gender advertisements, describing 6 gender stereotypes in the print advertisements. The stereotypes are relative size, feminine touch', function. Ranking, the family', the ritualization of subordination, and licensed withdraw.

Coffman states that the advertisements put forth attractive images in which the reality is altered. The mereotyping is done on a high level in the advertisements according to Goffman. Signoretti (2017) concludes that many stereotypes and patterns still exist in the modern-day advertisements as they did when Goffman studied them. Though much has changed now, and various stereotypes have also gone now because they do not represent the modern times and the modern women, the analysis also observed that the most beautiful women are used in the advertisements while the men in the ads are generally the most successful ones. The paper extends the Goffman study for the current time Italian magazine advertisements in a well-executed manner. The data has been taken from a wide time frame and the collected sample also turns out to be quite extensive making the analysis better with its generalizations.

### **2.3 South Asian Literature on Representation and Power**

McLoughlin (2017) has investigated the imperialist and colonialist basis of the preferences for the beauty of women as portrayed according to the magazines. The representation of Indian womanhood and femininity, the internal and external cultural influences and traditions as well as the identities are analyzed through the text provided to deconstruct the mechanisms working behind them and their social repercussions. The major argument is that India's colonial history has led to the cultural imperialism being affective in the way where colonizer's contextual superiority is taken as the ideal and tried to be replicated to an extent in the beauty regimes. The minor arguments of the chapter states that Asia's and specifically south Asia's fixation with fair complexion stems from the superiority of the European colonizers and well as the cultural imperialism as a result. Secondly, the Whiteness takes the form of the modernized dressing portrayed by the magazines which is a cross between Indian and Western outlooks. The racial superiority of the White West has been commodified and thus the Whiteness' has been a mostly a their aim for the Asian woman in achieving beauty. Femininity has been appropriated through different concepts as the fair skin criterion. The dressing and behavioral aspects of the woman have been subjected to certain standards influences heavily by the cultural imperialism. These approaches have been represented in the form of hybrid identities according to the author, the amalgam of the Eastern traditions and the Western sensibility and outlook thus creating a somewhat balanced and modern look for the women it caters into fitting better with the global norms and standards. This Whiteness fad can be seen under the idea of cultural capital. Edward Said

(1978) has discussed in his book *Orientalism* the issue of the imperialism and the exoticization and the otherness of the Orient by the Europeans. This controlling strategy has led to the notions of inferiority of the East as compared West and thus resulting in the present colonized mindsets of the East which are translated in the preferences for beauty as studied here. Spivak (1994) talks about the Western treatment of the Sub-continental women as speechless and tries to secure them and save them from the patriarchal norms of their religions and cultures. She accounts for the superiority of the West specifically in the feminist arena to save the Eastern woman from its own society and culture while being its voice rather. This is again a superimposition of own ideas of the West which can be seen under the colonized mind-sets of the East. Similarly, McLoughlin (2017) states that the symbolism surrounding the women of the East under the culturally imperialist present as well the postcolonial legacy has been limited to domestic roles and nationalism. Women and their bodies have been used as objects for national conflict representations where the symbolic honor in the nationalist and domestic agenda serves for their purpose. The women subject entirely to the domestic dimension in the absence of valid national crises or conflict thus limiting her to be an object of the home and family thus limiting her rights and sexuality. The home according to Chatterjee (1989) is the basis for the formation and brought up of the generations and nations, this keeping women in an outwardly exalted symbolic place while also keeping them limited to the domestic, symbolic.

There lies no concept of the consent of the woman and the sexuality has been controlled by the symbolism and patriarchal practices which put them forward. Rao (1999) provides an example of the imperialism as the technology used to determine the health of mother and unborn child is being used for the female feticide in India: inculcating the modernity of the Western technology in the society but also the using it for their own oppressive purpose. The color of the skin can be obviously identified with the person being of the 'superior' or the race of the colonizer or the inferior or colonized. In this case, the darker skin color identified with the South Asians is tried to get rid of by then fairness products such as extensive skin bleaching to get a more whiter skin color for attaining a so-called superiority or closeness to the European colonizers (Brown-Glaude, 2007). Again the skin color is treated as the cultural capital, creating a superiority for the beholder of the superior skin.

## 2.4 South Asian Literature on Commodification and Power

McLoughlin(2017) has studied the hegemonic construction of the standards and ideals of female beauty and femininity in South Asian women's magazines using the text generally and specifically of the advertisements of the beauty products their underpinnings. The major argument of the author is that the magazines majorly focus on the beauty and fashion, use Western standards of the beauty and fashion more often and commoditize the concepts well using the superiority of the Whiteness within the postcolonial context. The minor arguments suggest that the skin color has been related with the socio-economic class as evident by the magazines. The skin color, beauty and fashion regimes are generally based on the Western aesthetic standards and this western-ness is commodified under the context of globalization and empower Advertisements also have shown White models for the skin whitening or skin brightening products aimed for the Indian female consumers who are clearly of a darker skin tone generally. This provides the message of the superiority and ideality of the white woman as the epitome of beauty, most Indian models in these ads are also depicting a whiteness of physical characteristics rather than being related to the average Indian female. The physical features like big eyes, tall height and thick lips etc. are evident in the female celebrities used to model for most of the advertisements. Of beauty products. There has been some advancement in the fair skin issue where now the dark-skinned women are being appreciated and the problem of the prioritizing of the fair skin color has been criticized. Chapkis (1986) discusses the very famous incantation of the evil queen in the fairy tale of snow white asking the mirror who the fairest one is allowing the concept of fairness to be equated by the beauty fairer female celebs have been seen in a position of privilege in Bollywood as well as Indian society and culture as mentioned before in the case of Aswariya Raye Osuri calls it Aishwarya's transnational connectedness taking the term from Grewal for this concept as the certain whiteness of the green-eyed starlet has a global and local appeal due to her ash-whiteness. Beauty products are represented as an aid to provide the middle class, general female population with the empowerment and confidence that they lack. The red lipstick, the fairness creams, hair products, makeup looks and trends etc. are commodified and translated into the must haves for the women for them to be able to reach a certain idealized bodily state that will make them superior like the standard model in the advertisements. The concepts of economic class and social status are also related to the beauty ideals. In fact, women are told that their strength and empowerment is not a result of their political or academic views but rather from their

outward beauty and their sexually attractive behavior to men (Machin and Thombomow, 2006) Ullah and Khan (2014) have studied the objectification of women in the Pakistani advertisements, how the women and their bodies are idealized in their specific images are formed through the advertisements. The major argument of the paper suggests that the objectification of women is done in a manner to normalize their acceptance in the male fantasy of feminine beauty by their body exposure and ideal body type which is harmful for the society. The theory used by the researchers is by Frederickson and Roberts Objectification theory (1997) which states that women watch themselves being objectified in the media and internalize the messages and thus find themselves to be evaluated based on their sexual worth and spparent attributes This may increase the anxieties and insecurities in the women related to their appearance and worth in the swiety kidding to margin for body shaming and physical psychological disorders in them. The first theme analyses the fairness fad as advocated by the advertisements on the channels as an ideal. The critical race theory originating from the critical race feminists which takes in account the racial supremacy factor under which the white supremacy is used by societies. Under the influence of the white supremacy, the society takes the influence of the White or the western ideologies, taking them as superior race to be followed. The repercussions of the critical race theory are the white superiority translated into the fair skin complex and similar attitudes. There are four themes devised for the research by the authors. The first theme is the white complexion taken as an ideal for feminine beauty, second is the shiny and bouncy hair used as the feminine capital, third is the flawless skin of females for their confidence boost and lastly is the idealization of the thin petite bodies as well as the exposure of body to be idealized as standards feminine beauty The advertisements as seen overall, give importance to the appearance and the apparent desirability of the females, their seductiveness and their idealistic standards are emphasized to be followed by the women for their acceptance in the society the advertisements standardize certain locks and physical constraints for the women and drag them into the fantasy dhat by having those physical attributes they can be successful and worthy in their lives. The article is a good analysis of the Pakistani ads and their depiction of the women and their standards of beauty. The study is also their social repercussion appreciable to look at multiple aspects of the female objectification in the ads end.



## **2.5 Commodified Feminism.**

McLoughlin (2017) has investigated the ideas of the woman empowerment as shown and promulgated by media. The feminist ideologies are being commodified and the used for the purposes of empowerment and liberation women in a critically different and materialistic way. The main argument of the chapter states that the notions of feminism and empowerment of women are being misrepresented most of the times in a commodified manner. The mince arguments suggest that women empowerment is used in a materialistic way, the representation of the concept of empower me in self does not serve the purpose of empowerment well rather it again make the women passive. The author suggests the use of intersectionality while understanding the texts as the reader as well as the writer are part of the population while having multiple identities. The texts then represent views in a multidimensional frame of reference. The use of passive and active language in the text and focusing on a participant of the issue i.e. either the victim or the abuser also changes the way the problems are depicted. The lack of human rights availability to the victims and generally the female population is discussed under the feminist agendas by showing how the dependence of women in socio-economic sense exploits them and so they are to be empowered by being independent. The independence also comes from the sexual assertiveness of the new age women according to Machin and Thombomow (2006) and it has b much advertised in the magazines. The traditional representation of sex puts the women in the passive position while the empowered woman controls her sexuality. This has been called a misrepresentation of feminism as it reverses the solution and again gives men what they want by emphasizing on the heterosexual relationships. Sex positions are discussed also while showing linguistically that the woman might be the active participant but again putting the man in the dominant position whose satisfaction Ali and Batool (2015) have analyzed the portrayal of women in text and images in the media to understand the gender identities created and promulgated by the media in Pakistan. The article observes an English language daily newspaper to see the depiction of the genders and the identities for them in the text and images to understand the representation of the genders. The major argument of the article suggests that the images and texts in the media show patriarchal and gender biased notions and validate the male hegemony over the women and their bodies in the society. The minor argument of the anicle suggest that the media uses stereotyping for

males and females in their content and limit the women to the comment related with beauty and home related or softer activities and portrays them as fragile. Ali and Bol (2015) have taken the theoretical framework of social construction. The construction of identity and reality are systematically constructed and the society reinforces those identities upon its participants through various modes and methods such as the customs and traditions, linguistic frameworks and related representational frameworks. The discourse analysis used in the paper pertains to Foucauldian discourse analysis. The production of knowledge through language devises different discourse in a society which take representation with the help of linguistic frameworks. It creates a subtle control in the society where certain rules are created under a discourse about the right act. The social control produced by the discourses process operates in such a way that the control seems normal and natural in the society.

#### 2.3.4. South Asian literature on representation, power and hegemony.

Sadaf Ahmad (2016) deconstructs the body language in the Pakistani commercial films with a gendered perspective. The paper discusses the presence of gendered body language specifically taking the slaps for the analysis and see how the specific body language and its use in the gender depiction and related concepts put forth by the films, and their telling of the hegemonic operations in the gender discourse in the Pakistani society. The major argument of the article is that the Pakistani commercial film has used the violence in shape of slaps as the legitimate retaliation to insults based on honor.

Vitali (2008) has analyzed the representation of male and female protagonists in the Indian action cinema through history. She displays the major finding that the films analyzed contain gender biased portrayals of the male and female protagonists. Since the beginning of the film industry, it has been seen that the female body has been represented in a much different than that of the male. The female body is shown moving the dance performance has been clearly a mandatory aspect for the female in the films while the sensational exposure of a female body has also remained a practice while song and dance has not been a necessity for the male artists. The male star usually is seen saving a damsel in distress while avenging his own issues, the female action figure remains a tad low and the action than her male counterpart is not saving the man or the male protagonist either. The depiction of the gendered roles in the movies has also been heavily inspired from the Western representations in their woman has been given certain roles with their particular significances in the films as well as the men. The mother is usually the major motivation of the male 'hero', a lover who might be a damsel in distress too is another motivator and a

sensual point too. The man is the hero, the superhero specifically in the action films who can fight with monsters and goons with his strength the hyper-masculine and hyper-feminine bodies are focused and shot with close-ups. It has been noted that the dance performances for the female are reciprocated by wrestling or fighting performances by the male protagonists. The sexual appeal is highlighted by the exposed and moving bodies and by situations, the male is sensualized by the female eye as she dances for him and in front of him which enhances his desirability. The angry young man trope was more prominently seen in Amitabh Bachan movies where the hero is an avenger, who defends or avenges his family or more socially settled population units thus also be seen as a savior on moral grounds. The female became more and more sexualized as the Indian film industry grew young female performers to be only for the charm alongside the angry tragedy stricken hero. The songs and dance numbers increasingly became seductive which only exploited the sexual themes sing the female. Thus, the representation of the two genders have been strictly stereotypical based on the commodification of the body while providing power roles to the hero or the male protagonist in social and moral grounds who fights the evils of the society and saves people, while reducing the female protagonist to usually a weak person in need of saving, to only the love interest who seduces the hero and is present for sensual dance and song-sexually objectified.

## **2.6 South Asian Literature for Gender stereotypes and Representation**

The study conducted by (Jamil, 2018) has inquired the Pakistani TV endorsements for the frequency of stereotypical and non-stereotypical representation of women. The study suggests that 73% of the advertisements showed a stereotypical representation of women, indulging in domestic activities, displayed in a care-giving role and being subordinate etc. The advertisements which represent females in typical housebound roles in a traditional outlook have a three times larger air time frequency than the ads depicting women in non-traditional roles. The stereotypes exist in the social cognition as the ideas are taken as natural by the viewers, the non-traditional depictions thus garner lesser airtime on TV due to their lesser relatability for the Hashmi, Zulqarnain, & (Ghafoor, 2018) have studied Pakistan TV advertisements for advertising effectiveness.

The researchers employed a purposive sampling. Interviewing university students to gauge the effectiveness of the TV ads. The main argument provided by the research states that the advertisements which feature female models as main advertising strategy affect the consumer behavior. The study shows that the viewers relate the content of the ads to their socio-cultural norms, making them go for more culturally appropriate depictions of female models. Ali & Shalwar (2011) conducted a content analysis of 150 advertisements to investigate the representation of men and women in the Pakistani television ads. The study reveals that the representation of the genders affects the female audience in three aspects of body image, sexuality and consumer spending behaviors. The major finding of the study reveals that women are dominantly depicted in limited and highly stereotypical roles. The representation of the females is limited to the domestic domain where they typically depict a mother cooking, washing and taking care of the children or in roles pertaining to physical beauty, the representation of men on the other hand, displays males as strong and active parts of the society. The researchers have noted that the male is represented in authoritative roles; the idea of strength and confidence is dominant for the men in both the roles displayed and the voice overs. The male voice overs are typically authoritative and informative, while the majority of the female voice overs present a sensuous and soft tone. An interesting detail regarding the voice overs states that Women have been observed to be used unnecessarily in the ads in addition to their objectification. The females are present more in the ads relating to domestic use products and physical beauty products while the sports and health themed ads employ more male models. A similar study by Cheng & Leung (2014) state that the public service movements regarding health in Hong Kong have stated a dominance of patriarchal gender stereotypes. The audio and visual aspects of the PSAs have been analyzed using Critical Discourse Analysis. The audio analysis states that the male voice overs are dominant and are employed in 58% of the announcements. The female voice overs were way less and also spanned only very limited themes of health based ads/ announcements. The visual content also states similarity in results where the females are usually depicted under stereotypical subservient roles while the males are represented in open environments stereotypically linked with strength, sports and authority.

## **2.7 Critical Discourse Analysis**

### **2.7.1 Major theories of CDA.**

Critical Discourse Analysis takes in account the ideas of power relations and discourse to study the presence of any socio-cultural phenomenon. Jahedi, Abdullah and Mukundan (2014) have discussed detailed account of the three kinds of Critical Discourse Analysis approaches in their study. It focuses on the approaches of CDA by Fairclough's Critical approach, Wodak's discourse-historical approach and Van Dijk's socio-cognitive approach. Fairclough's approach will be discussed in the methodology section of the write up.

The CDA analyses language as a part of the social process linked with the other processes of the social processes. CDA works on certain principles while critically analyzing the language as discourse. It addresses social problems and observes the linguistic character of social and cultural processes and structures. It takes power relations in a society as discursive and states that the power relations are constructed and performed through discourse. CDA highlights that discourse does the ideological work and the discourses are constructed under certain ideologies, the discourses then constitute the societies and shape the societies and their cultures. Another principle states that the relationship of the texts and the society is mediated by the discourse creating and propagating institutions of the society. The discourse analysis under the CDA is explanatory and interpretive which critically understands and explains the different contextual social actions in diverse, dynamic and open ways. Lastly, the CDA looks at discourse as a form of social action to find out the power relationships in the society.

Wodak's discourse historical approach sees discourse as a social practice stating a dialectic relationship between discursive practices and fields of action in which they are situated. He defines discourse as a collection of interrelated socially constructed linguistic acts, which manifest themselves in the social fields of action. This approach takes the interdiscursivity and intertextuality as the discourses and texts being connected to discourses and texts respectively. Wodak employs a triangulation method for the approach, combining historical, socio-political, as well as linguistic perspectives. The texts are analyzed under the presence of certain discursive strategies which are the referential strategies about the language used to refer to an individual or group, predicational strategies telling the qualities attributed to them, augmentation strategies to justify any inclusion, discrimination or exploitation and

suppression of certain social groups by other social groups, framing strategies showing the perspectives in which they are portrayed and lastly the mitigation and intensification strategies showing the mediation or overt articulation of any discrimination of social groups. According to Wodak, the national identities are produced by discourse

Van Dijk's socio-cognitive approach connects Fairclough's micro structure of language approach with macro-structure of society approach while focusing on the social cognition as the mediator between text and society. According to Van Dijk. Societal structures is related to discourse structures through actors and their minds. This approach analyses the discourse critically under the ideological structures and social relations of power involved in discourse. Van Dijk states two kinds of power as the coercive or power with violence and brute force and the persuasive power which is based on knowledge and information and thus the texts and the news is controlled by the dominant powers in the persuasive field. He uses the representation of us vs them following different categories such as the actor description under the ideologies, authority, categorization, lexicalization, polarization, vagueness and victimization, Van Dijk considers discourse as communicative event including the conversations, written texts and any semiotic or multimedia dimension of signification. The social and personal cognition are involved in the mental structures and representations in discourse under the beliefs, evaluations and emotions Van Dijk approach combines both the cognitive and the social dimensions for finding the relevant context of the discourse.

Ramanathan and Hoon (2015) have studied the significance of the CDA Approach towards understanding and revealing the mechanisms of ideological representations through the media. The deconstruction of texts to understand and analyse the power relationships manifested through the texts in the media, the construction and presence of discrimination and dominance of certain actors in the society can be well achieved by using the Critical Discourse Analysis tools.

The Critical discourse emerged in the 1990s with the seminal works of Fairclough and Wodak. The critical analysis of discourse aims at revealing and analyzing the use of language for creation of power structures in the society. DA is stated to be a problem-oriented method which involves multiple disciplines, tools and theoretical concepts for critical research of the language and power and social practice connection. The CDA looks at

the discursive injustice analyzing the social practices, inequality and power abuse while signifying evaluation of the issues and phenomenon being investigated under the critical analysis.

Jahedi, Abdullah and Mukundan (2014) consider three major approaches of CDA by Fairclough, Van Dijk and Wodak. The social theory of discourse concerning the works of Fairclough (1992) takes language as a form of social practice. According to this approach, the discourse constitutes and reproduces the social practices as well as reflects them, the social practices resulting and existing makeup the social identities and relationships between different social actors and classes, and also the social practices contribute to the knowledge creation and belief systems in the society. Fairclough takes a three-dimensional framework consisting of text, discursive and social practice which are linked by semiotics. He uses the language features of grammar, vocabulary, and cohesion and text structure for the analysis. Sheyholislami (2019) states a major point taken in account by Fairclough regarding the Critical Linguistics as it treats the interpretation of the audience equal to what a learned analyst would interpret. This notion cannot be taken as correct as the text consumer generally lacks the expertise of a linguist or an analyst. Therefore, how the text is consumed provides differing interpretation of the text. Secondly Sheyholislami also states that Fairclough sheds light on the inclusion in intertextuality of the texts to be analyzed in addition to the basic linguistic formation, similarly interdiscursivity is also employed which states a specific discursive standpoints of the provided by Social Actors Approach by van Leeuwen considers actions the constituents and producers of the social structure and uses existing text for analysis at a detailed linguistic operationalization at actor level. The Dialectical-Relational Approach of Fairclough suggests language to be shaped by the social functions it serves by using the existing text by analyzing dialectical relationships between functions of signs and other contents of social practice. The study considers social media as communicative acts of negotiation between actors of shared meanings. The interactions and negotiations between the actors give way to power relations and domination or discrimination of certain actors. It all develops certain social practices which create discourse. Thus, the Critical Discourse Analysis method becomes a good solution for the critical analysis of the social media and formation of social media theories. Different social issues like predation of children and cyber bullying take place in the area of social media and such practices can be thoroughly analyzed with the considered mechanism.

Khosravik (2017) takes the Critical Discourse approach for the study of social media and focuses on some issues that the approach has been facing in that area of analysis. The author considers some suggestions for the advancement and improvements of the studies which are helpful in seeking solutions for the on-going issues with the studies taken under the CDA. The author has made use of the Iranian nationalist discourse on the social media to aid for the arguments of issues suggestions and considerations relating to the approach. KhosraviNik (2017) describes the social media communication as electronically mediated communication across any electronic platforms, spaces, sites, and technologies. The social media is there for the facilitation of the individuals and masses for their communication and interaction and development of content with inclusion of the participants and users. The Social Media Critical Discourse Study is taken as an approach which analyses the production and consumption of discourses in terms of genre and distribution under a Faircloughian point of view. The socially oriented approach of the analysis to study the different new and emerging social interactive behaviors and their characteristics and their uses placed in their different socio-cultural contexts. According to the author, the Critical Discourse Studies should be defined as socially committed, problem-oriented, textually based, critical analysis of discourse “The author calls for integrative approach for studying the social media under the CDA for the inseparable text and their contexts, Multimodal approach to include the all the communication channels in the social media discourse for a better and advanced understanding and analysis of the specific discourses. The macro-contextual issues of the society are considered important by the author, the Foucauldian notion of the structural and social conventions underlying the discourses and the Habermasian idea focusing on the quality of the communicative action must be included. Coulthard (2003) has done a Critical Discourse analysis of the print media representation of the 'other' in the British and Brazilian newspapers. The study uses a multimodal approach for the analysis of texts and images during the period of April and May 1997 and July and August 2000. The major aim of the study centered upon finding out how contextualization of events, people and social practices is done from two different perspectives and how the national identities are constructed in the press through texts or images. The analysis is based on the concepts of van Leeuwen (1993, 2000), van Leeuwen and Wodak (1999), and Kress and van Leeuwen (1996).the author has analyzed the verbal and visual clues of the representation in media. The study takes news as a discourse as it is socio-culturally determined. The news is produced by the news producers which are social agents, the news formed under certain ideologies and perspectives to be



provided contextualization to the consumers which is the society and provides information about the reality to the audience. The news is seen in the aspect of the as it depicts and reports social practices outside of their context but from within another context. The texts according to van Leeuwen, are the representation of the social practices but not the social practice themselves, talking or writing about a social practice is thus its re contextualization. With the re contextualization, the issues of trustworthiness, biasness and information asymmetry give way to different takes or representations of a single social practice, person or event through the news. The author takes specific areas of newsworthiness for analysis including reference to elite nations, personalization and negativity.

The power sus again come into play as they affect the discourses, place some discourses high up while keeping others subjugated and Media and specifically advertisements are one of the institutions for the communication of the discourses and ideological concepts to the society Media includes the communicative mediums of print (newspapers, magazines etc. audio (radio etc.). electronic (TV, film, Advertisements etc.) or sosial media (Facebook, Twitter, Instagram etc.). The media is a powerful tool specifically in the modern ers to promulgate ideas, exercising power and maintaining the ideas and social hierarchies in check by the powerful. The media is used aptly by the powerful to propagate their ideas, constructed norms and discourses and to naturalize them to subjugate the masses. The representation is a key tool of media for portrayal of different people, incidents and concepts in different lights and communicating them to the audience. The advertisements are communication tools used for marketing of goods and services which attract audience into purchasing the marketed items. The advertisements are a source of entertainment and communication of messages and information to the audience in a society. The entertainment is connected concept of Gaze according to the feminist film theory, the concept provided by Laura Mulvey (1975). This concept takes it fundamentals from the concept of scopophilic: the pleasure from looking. The entertainment provided by the media is heavily dependent on this pleasure provided to the audience. The concept of gas or rather male gaze according to Mulvey (1975), produces the content for the pleasure of the heterosexual male's gaze in film (media)-due to asymmetry of power between genders. The concept of hyper-ritualization states that the advertisements use the stylization and conventionalization of the already present social conventions which create a stylized version of the reality which is generally quite unattainable besides being largely unrealistic, according to Goffman (1976).The hyper-ritualization makes the ads entertaining

and produces fetishes related to gendered bodies in this case. A fetish is a gratification, fixation or obsession connected to objects or body/body parts which the hyper-ritualization and the gaze (Scopophilia) creates. The hyper Ritualization consequently produces the concept of gender advertisements as stated by Goffman (1976) as showing a biased presence of genders in the advertisements. These gender advertisements then give way to the representational biases again as the gendered bodies are represented in the advertisements in a biased way where power dynamic again come to play creating a class differential with usage of stereotypes.

The stereotypes and biased representation show us gendered bodies, the concept that restricts bodies in their gendered bounds created by the dominant discourses in the society and thus are represented in the advertisements and media the gendered bodies represented there bring the concept of objectification which also has a two-way relationship with Fetishism. The objectification restrains the human body to be taken as an object of a commodity rather than a subject, in case of gendered bodies we come across the sexual objectification of the body. The objectification comes out of body politics as the systems of subjugation bound the body in its objective realm where it loses power and is used and portrayed as a mere Object on which power can be exerted. All the above discussed concepts are chosen to be studied under the critical. Discourse Analysis. The concept of CDA offers a theoretical framework for the study of social issues through analysis discourse. The CDA analyses the structural relationships of dominance and power in the society evident by the language usage (Albert & Salam, 2013). It addresses social problems and observes the linguistic character of social and cultural processes.

It uses power relation in a society as discursive and states that the power relations are constructed and performed through discourse CDA highlights that discourse does the ideological work and the discourses are constructed under certain ideologies, the discourses then constitute the societies and shape the societies and their cultures (Jahedi, Abdullah & Mukundan, 2014). So CDA will be employed to analyse the discursive practice of the representation of gendered bodies in the Pakistani advertisements as it encompasses the concept and theories used for this framework. The works reviewed take certain major concepts to discuss the study topic. The conceptual framework constructed through the concepts provided by the literature review in this chapter will be as a background for the study. Gendered bodies moulds the human form according to the discourses so, the aim of

this study is to investigate that how the whetining products and their advertisement conveys the hidden messages through phrases and texts and how the people interpret these pharses in their own perception. Basically discovering and elobrating the discursive contraction of gendered bodies. The reserach will look a clearer picture of social-cultural practices conveyed thorough the representation or objectification of Gendered bodies.

## CHAPTER 3

### 3 AREA PROFILE

In a very precise and compact terms, the area where I have conducted my research is central Rawalpindi, the urban population. The reason I have chosen this particular segment is, Rawalpindi- Islamabad, in general, is the largest metropolitan area covering people with different background migrated nationally. As a result, the research will project better results and better assessment of multi-lingual population, demographics, living ways, spending patterns and income spectrums.

For better understanding I have included the geographical map to further clear the research area.



**Fig 3.1:** A geographical overview of Rawalpindi (source Google Map)

### **3.1 Macro Profile of Rawalpindi**

Rawalpindi is the capital city of Rawalpindi Division located in the Punjab province of Pakistan. Rawalpindi, one of oldest city in Pakistan with an area of 259 km<sup>2</sup> (100 sq mi) and population of 3,113,056 (2,017) is ranked as 4<sup>th</sup> largest city in Pakistan, situated in Pothohar region while in Punjab Province. It is adjacent to the capital city of Pakistan, Islamabad which makes them known as “Twin Cities”.

#### **3.1.1 Topology**

In the area where Rawalpindi is located, which was once part of Gandhara, there are several Buddhist remains. Additionally, Rawalpindi serves as a significant hub for northern Pakistan's logistics and transportation. Historic havelis and temples can be found in the city, it serves as a starting point for travellers travelling to Gilgit-Baltistan, Taxila, Rohtas Fort, and Azad Kashmir. Being one of the oldest cities, Rawalpindi has a very high population density. 2,098,231 people call Rawalpindi home as of 2017. Punjabis make up 84% of the population, Pashtuns 9%, and people from other ethnicities 7%. The population of Rawalpindi is made up of 96.8% Muslims, 2.47% Christians, and 0.73% members of other religions. In general, Rawalpindi locals are kind and well-educated. They enjoy eating a lot, and Desi cuisine is typically chosen. 94% of people of Rawalpindi adhere to Islam, the majority of whom are Sunnis, while there are also some Shiites. The various parts of the city have been classified as "Mohallah or Colony" where there is always a school, adjacent hospital, mosque, administrative offices, retail market, bazar, and community facilities. In a single year, all four seasons are experienced. A humid climate characterizes Rawalpindi, with hot, muggy summers accompanied by a wet monsoon and chilly, foggy winters (Source: Google)

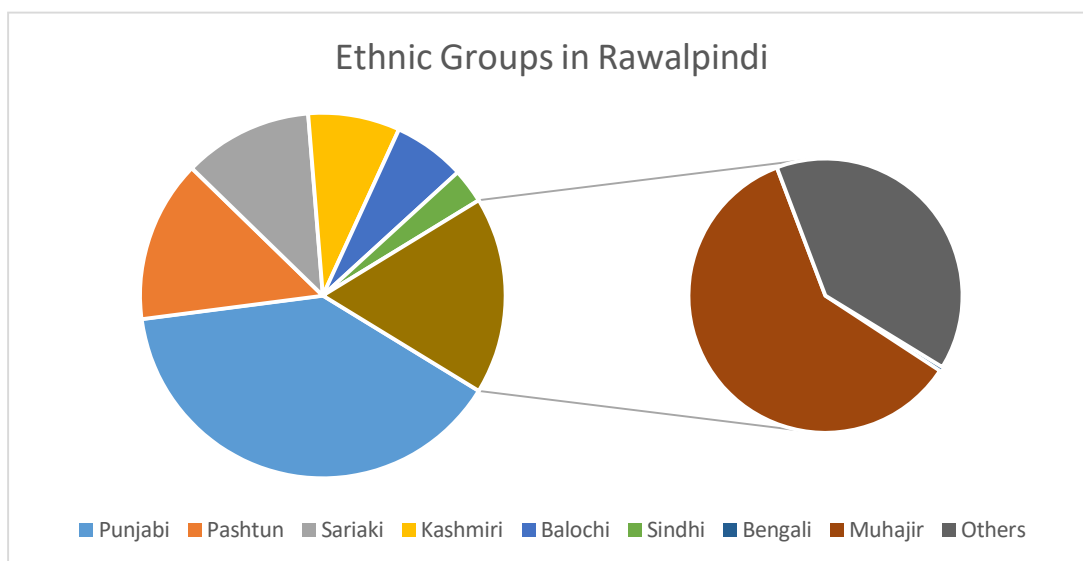
#### **3.1.2 Population**

The population of Rawalpindi is 2,098,231 in 2017. 84% of the population is Punjabi, 9% is Pashtun, and 7% is from other ethnic groups. 96.8% of Rawalpindi's population is Muslim, 2.47% is Christian, and 0.73% belong to other religious groups (Source: Google)

### 3.1.3 Ethnic Groups in Rawalpindi

**Table 3.1:** According to 2017-Census of Rawalpindi, below is the division of ethnic groups in Rawalpindi District: Source ([www.pbs.gov.pk/content/social-statistics](http://www.pbs.gov.pk/content/social-statistics))

No.	Ethnic Group	Proportion
1	Punjabi	44.9%
2	Pashtun	16.4%
3	Sariaki	13.1%
4	Kashmiri	9.3%
5	Balochi	7.3%
6	Sindhi	3.5 %
7	Bengali	0.1%
8	Muhajir	12%
9	Others	7.9%



(Source: Pakistan Bureau of Statistics 2017)

**Figure 3.2:** Ethnic groups in Rawalpindi ([pbs.gov.pk/content/social-statistics](http://pbs.gov.pk/content/social-statistics))

### **3.1.4 Media and People**

Since, Rawalpindi is adjacent to capital city, therefore, it is always in news in all sort of Medias. The most popular and cheaper medium of entertainment among the people is still “The Cable Network”. Although, social media is over taking but as we are covering all age groups therefore, cable networks covers over 50’s and below, the research focus will be on social media.

## **3.2 Micro Profile of Scheme 7**

Scheme 7 is located in the heart of Rawalpindi. It is a part of Rawalpindi tehsil with a population of 343000 inhabitants. The Rawalpindi tehsil has 19 union councils. It is a junction point of several popular areas of Rawalpindi including Raja Bazar, Commercial Market, Saddar and it also touches Islamabad to some extent. Scheme 7 is considered an urban area with concrete buildings and great infrastructures. Hospitals, mosques, schools, colleges, Military camps and Government Sectors are also present in scheme which convinced me to consider this place for my research study. The climatic conditions of scheme 7 remains hot through the summer till the end of September.

### **3.2.1 Population**

It is a part of Rawalpindi tehsil with a population of approximately 343000 residents. It included all the ethnic groups including Kashmiri, balochis, Pashtuns, Sindhis and Punjabis. Some minorities including Christians, Sikhs and people from other religion are also residing in Scheme 7.

### **3.2.2 Ethnicity**

There’s a lot of diversity among people found in Scheme 7. The area is predominat by Punjabis and Pukhtoons. Other ethnic groups are also residing in Scheme 7. These ethnic groups speak their own native languages like hindko, pushto and Punjabi etc but Urdu is common among all.

### **3.2.3 Parlour and Gyms**

Parlours and Gym were my main focusing areas. There are three main parlours and scores of small parlours in the vicinity. There are two main fitness centres for male and females where people of different age group visit for physical fitness. Apart from gyms and parlours, there are also cosmetics shops located in scheme 7, which caters the basic beauty product related needs of the people. . Due to high female population density, the number of cosmetic shops



are considerably high in number than other areas of Rawalpindi. Since females are more sensitive when it comes to skin care or maintaining body shape, therefore, this area provides a perfect environment for a women to keep her body in shape. The parlours provide following services: skin facial, Gwa Sha which is a Chinese face treatment, body massage, waxing and all the female products. For chubby women, the Gyms provide the best equipments for losing body fats and maintaining a good figure. The presence of female schools and colleges makes it a perfect place for women who are concerned about the insecurity of their children. The parlours I visited were Nikhar Beauty Parlour, Shine Beauty Parlour and the gyms I visited were Mahnoor gym which was specifically for women and the AK Fitness gym which was for both males and females.



**Fig 3.2:** Gyms and Beauty parlours in Scheme 7 (Source: Field)



**Fig 3.3:** Cosmetics and pharmacy store in Scheme 7 Rawalpindi (Source: Field)





**Fig 3.4:** Beauty Parlours, Gyms and cosmetic stores in scheme 7 Rawalpindi. (Source: Field)

### 3.2.4 Profile of Respondents

The respondents who were interviewed were working in different sectors. Some of them were doctors, engineers, businessmen, street vendors, beauticians, fitness trainers. Majority of the women were housewives whereas a few of them were running their own cosmetics shop or boutique. So I found diversity among individuals living in scheme 7. Compared to other areas of Rawalpindi, the interesting thing that I found out was that women were engaged in labour work too. They were assisting customers in shopping malls. So this was an edge for me to gather information from different people with different specialities. Everyone had their own point of view when they were inquired.

### 3.2.5 Shopping and Housing Patterns

In Scheme 7, there are proper commercial areas, shopping malls and markets. The area also has paved streets, street lights, two mosques, and quite comfortable living environment which makes it a suitable place for the people to go for shopping. The housing categories found in scheme 7 were pakka, kacha and semi kacha. There wasn't any proper symmetry. Most of them also had "Pinjra" for keeping animals. No proper housing scheme was found.



**Fig 3.5:** Scheme 7 housing society (Source: Field)

### 3.2.6 Lingual Diversity in Scheme 7

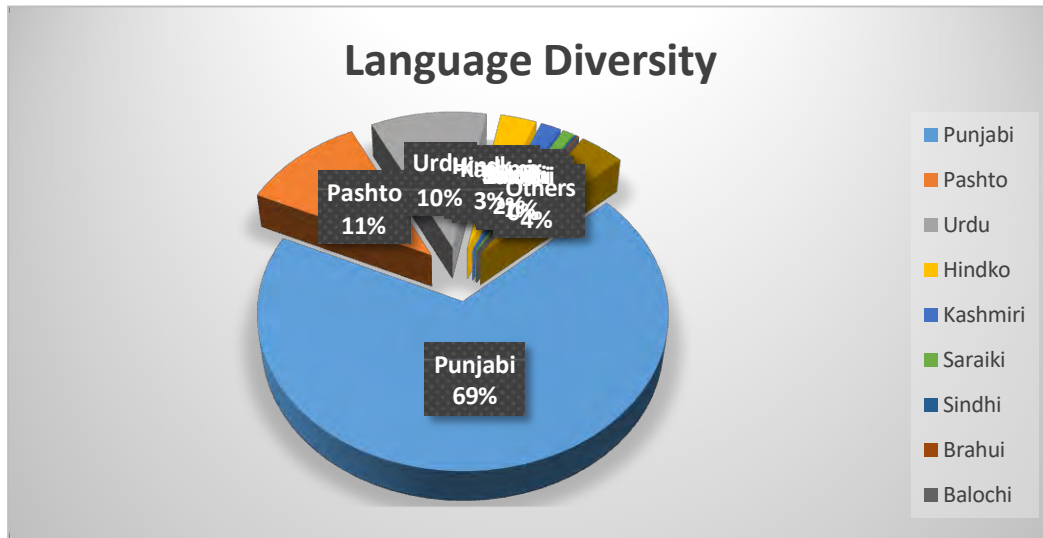
As mentioned in above chapter, Rawalpindi is not only a metropolitan city but as well as it is a mutli-lingual city. The national migration and independence of country from British Rule has led it to become a multi-cultural city. At present the proportion of languages spoken in the scheme 7 varies.

**Table 3.2:** 2017 Census of Rawalpindi, Pakistan

At the time of the 2017 Census of Pakistan, the distribution of the population of Rawalpindi District by first language was as follows: Source (**pbs.gov.pk**)

Name of the Language	Proportion
Punjabi	68.7%
Pashto	10.9%
Urdu	10.2%
Hindko	3.2%
Kashmiri	1.8%
Saraiki	1%
Sindhi	0.2%
Brahui	0.1%
Balochi	0.1%
Others	4.0%

As we can see in the table, Punjabi is on the top followed by Pashto. Below is the chart showing the values in chart form:



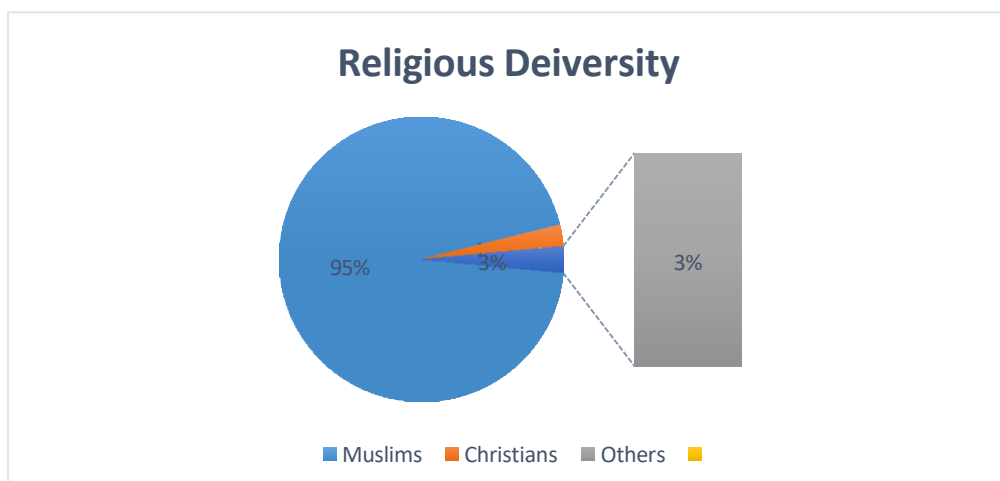
(Source : Pakistan Bureau of Statistics 2017)

**Fig 3.6:** Language Diversity in Rawalpindi by Pakistan Bureau of Statistics 2017

### 3.2.7 Religious Diversity in Scheme 7

According to 2017 Census of Pakistan, below is the religious diversity in Rawalpindi district: Muslim 96.8%, Christian 2.47%, 3% belong to other religious groups

( Rawalpindi district - 2017 census". *pbs.gov.pk*. Pakistan Bureau of Statistics. 2017).

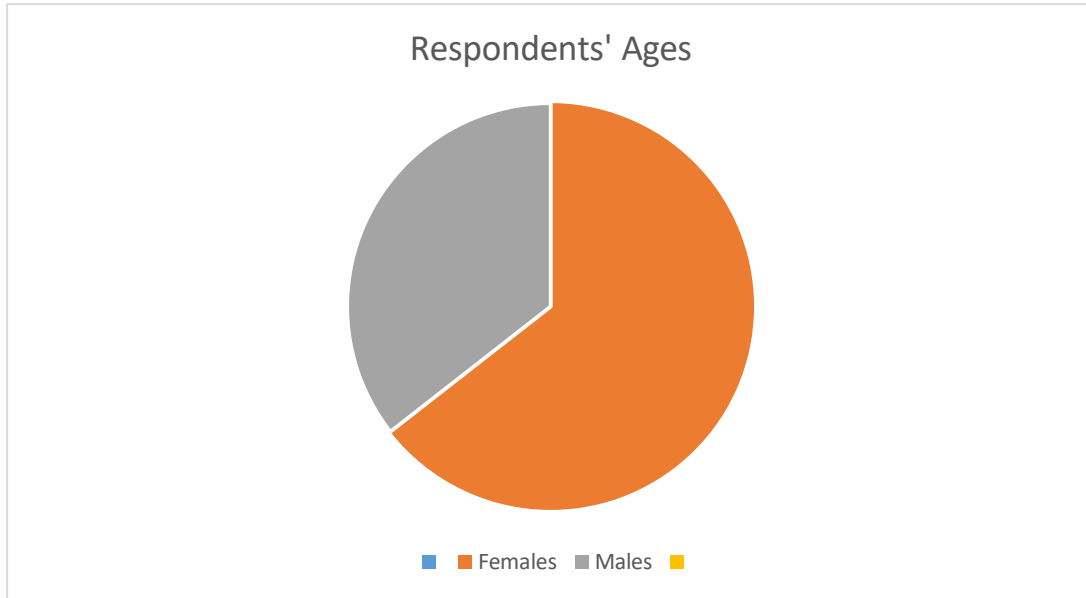


(Source: Pakistan Bureau of Statistics 2017)

**Fig 3.6:** 2017 Census of Pakistan showing religious diversity in Rawalpindi district: Muslim 96.8%, Christian 2.47%, 3% others. Source ([pbs.gov.pk](http://pbs.gov.pk))

### 3.2.8 Ages of the Interviewees by Percentage

There are 50 interviews taken in total where the ages of the respondents were between 15 to 45. In addition, the respondent's gender wise were 29 females while 16 were male. Below is the representation by chart.



**Fig 3.6:** Respondent ages gathered through cences form of research



## **CHAPTER 4**

### **4 Research Methodology**

Research is basically a process in which we dig out the knowledge of things which we never know. It is a procedure to understand the research problem by collecting new information and entails the specific procedure, techniques, designs and tools

According to the Gric (2010), methodology is the discussion that how particular piece of research should be undertaken and can make it possible to best understood.

#### **4.1.1 Research Techniques**

Research techniques are the strategies or processes utilized in the collection of data or evidence for analysis in order to uncover new information or create better understanding of a topic. In anthropology, researchers apply the qualitative process of gathering information and exploring in depth the why and how of culture, behavior and human expression (Janesick, 1999).

Using the ethnographic method, I was able to study the subject overtime from various perspectives. I applied multiple data collection methods which include participant observation, focus groups, interviews, and textual analysis to provide a comprehensive and contextual understanding of the phenomenon under investigation.

#### **4.1.2 Participant Observation**

On my first day of field work I went to local parlour. I sit with customers who were waiting for their turn. I stated general discussion with them about beauty, health and various products they are using for enhancing the quality of their skins. I also interact with workers and beauticians and discussed the latest fashion and beauty products. What are the effects of the beauty products on the skin of the customers? With the passage of time I also interacted with regular as well as special customers. In case of beauty parlours, I became their regular customer and made them realize that they can share their personal life experiences with me without any hesitation. I helped them in every minor tasks. I was then allowed to inquire them and their clients related to my research project. In this way I established good talking terms with the customers as well as beauticians.

### **4.1.3 Rapport Building**

Generally, Rapport building refers to mutual relationship and trust building between two individuals. When you meet someone you like, trust, and whose viewpoint you can comprehend, you feel a sense of connection. It's the connection that develops after you realise that you value and prioritise similar things in life (Gillispie, 2017).

When I first visited scheme 7 area of Rawalpindi, people stared at me with peculiar faces. For a moment I felt like they are trying to avoid me. Maybe they considered me a News Channel reporter but after having a meetup session with different individuals. The local people consider the researcher as an outsider when he/she enters the field and cast a suspicious eye on the activities to be carried out. The researcher can not gather the data without gaining the trust of the people. The trust is built through gradual familiarity with the locals and once it is done, it becomes comparatively easier to collect genuine and authentic information from the field. I shared some of my life experiences with them so that they can trust me and tell me everything I needed for my research study. I built a relationship with the respondents to make sure that they feel free to share their personal life experiences. It took me a week to build a trustful relationship with the respondents. Since I inquired the respondents about their personal and social life, therefore, it was necessary to have a mutual understanding with the clients.

### **4.1.4 Key Informant**

According to Bernard (2006), key informants are highly intellectual people in the society who comprehend the desired information and provides the best possible way to deliver it to the researcher.

The criteria of selecting key informant depends on how much knowledge she has regarding the research title of the researcher (topic relevancy), her social engagement, how much reputation she has among the people, her social knowledge and most importantly the trust that people have on her. My first key informant was my cousin "Zahida Shah". She was working as a beautician in the parlour. Since, she was a beautician so she had contacts with local public and other beauticians working in different sectors of Rawalpindi. I told her about my research project and she willingly assisted me in getting required information. She also told me which beauty products are on high demand.

The second key informant was Ayesha farooq who was a native to my research area. I contacted Ayesha through Zahida's reference. She was running a Boutique in Scheme 7

Rawalpindi. She knew many people in that locale, therefore, she played a supporting role. She really helped me in collecting data from the families. She had a good reputation in that area, therefore, the people could not deny her so everybody gave me the information I needed.

## **4.2 Research Tools**

In my research I have conducted structured and unstructured indepth interviews which was open ended in nature. I wanted to asked about the use of beauty product's phrases properly and their psychological, socio-cultural and economical consequences through which my respondents were suffering and later on interpreted transcribed and transalted.

### **4.2.1 Interview Guide**

A list of questions or topics that the interviewer intends to cover throughout the interview is known as an interview guide. Generally, Qualitative research interviews are considered Indepth interviews. They are regarded as semi structured since the respondent's response comes under a single domain as asked or suggested by the researcher. It has to be considered that the open-ended questions should not be asked from all the respondents.

My interview guide was comprised of comreshensive list of relevant questions to measure the perception of the respondents about beauty and its association with other aspects of their social lives. The main concept behind in-depth interviews was to learn what respondents believe to be crucial information about the subject at hand in their own words. 290 questions were asked from the respondents and they answered all the questions without any prejudice. During the course of interview, irrelevant questions and repeated queries were discarded. The interview guide aided me in covering all the necessary information needed for my research work.

### **4.2.2 Focus Group Discussion**

Focus group discussions are widely employed as a qualitative strategy to comprehend social topics in depth. Instead of using a statistically representative sample of a larger population, the strategy seeks to collect data from a deliberately chosen group of people.

I was able to conduct two focus group discussions. Each group discussion consisted of 5-7 members. Out of the two focus group discussions, one of the group discussion was conducted unintentionally. The average duration of a focus group discussion was 25 minutes and it usually took more time than expected. The reason for conducting focus on group



discussions is document the queries of the people in multiple setting group. Private and public response of the people are always different that is why to document and record the multifaced behaviour of the people. Furthermore, to avoid false information, the focus group discussions helped me in collecting useful and relevant information. Irrelevant responses were neglected.

### **4.2.3 Case Study**

A case study is a comprehensive examination of one individual, family, or event. In order to look for patterns and reasons of behaviour, practically every element of the subject's life and background is examined in a case study (Kardos & Smith, 1979). This method is used in anthropological research to understand the past experiences of respondents and it has been used as a tool for a data collection. A case study aims to learn as much as possible about a person or group so that the findings may be applied to a wide range of people. Unfortunately, case studies can include a great deal of subjectivity, making it challenging to extrapolate findings to a wider audience. It allowed Researcher to look into different phenomena. A good case study is taken from real life, the reader has a belief in the authenticity of the case and it contains sufficient and complete knowledge for the reader.

My research work consisted of four case studies. The first case study was of Zahra who was running a boutique and she was a house wife. The second case study was of Kainat who was a law student and she was also doing a part time job as a beautician in a parlour. The third case study was of Liaqat who was also a college student and he was running a cosmetics store. The last case study was of Ayesha who was a receptionist and she was also running a small boutique at home as a side business. The respondents were key to my research work as they explained everything in detail about their sufferings. In order to strengthen the data, I had to understand and go through the in- depth analysis of the respondent's response. The purpose of case study was to give a practical example of the relevant important theme. My case studies were based on the respondent's life experiences. To understand how his/her social and personal life was affected, a case study was necessary to disclose possible cause of the problem. The average duration of case study was 40 minutes.

### **4.3 Field notes**

I wrote down every piece of information on my notes which was related to my topic and observed in field during my work. I wrote down my observation during field work. It allowed me to recall the events and mode of discussions which was usefull of my research.

## **4.4 Daily diary**

This method has been used by me in research as mostly used by anthropologist to keep the records. It is like a note book in which researcher write down his or her daily routine activites during field work. Everyday when I went to field and after comping back from field. I firstly write down all the interviews on it and once I have completed my sample size target, I I tried to made themes and further procedure. I also jotted main points in my daily dairry.

## **4.5 Audio Recording**

I used audio recording to record my interviews. It was easy for the documentation of data. I always get permission from my respondents before recoding their interviews. Some of the respondent never permitted me to record his or her voice because they feel uncomfortable for tellings everbody that they become beautiful after using creams so they didn't want to share in his or her voice their beauty sacarcy. I recorded many of the respondents interviews which made me ease to write down their interview.

## **4.6 Sampling**

A portion of the population that has been chosen to be representative of the entire population is referred to as a "sample" (Acharya, Prakash, Saxena, & Nigam, 2013). The outcomes of a research are influenced by the sample taken from any population.

### **4.6.1 Sampling Technique**

The name or other designation of the exact procedure used to choose the subjects for the sample is known as a sampling technique. Following are the sampling techniques that I used in my research study:

### **4.6.2 Non-Probability Sampling**

In contrast to probability sampling, non-probability sampling gives not every member of the population an equal opportunity of taking part in the study. There is a known probability that each person in the population will be chosen. Out of all the types of Non-probability sampling only two were taken for my sampling and data collection:

#### **4.6.2.1 Purposive Sampling**

The non-probability sampling technique known as "Judgemental sampling" is used when the researcher makes the decisions about which items to include in the sample. Researchers frequently think that by using excellent judgement and obtaining a representative sample,

They may save time and money. My research study was based on purposive sampling. Only those individuals were taken whom I believe could be useful for my research. It helped me in collecting rare information. Since I had to collect precise data, therefore, this sampling technique was employed for my research.

#### **4.6.2.2 Snowball Sampling**

The term snowball sampling refers to chain sampling. Some of my respondents recommended me to get interviews of the people which they referred me. It assisted me in getting precise information. The chain sampling helped me in connecting more individuals with more knowledge about my research study. In this way I was able to interact with large number of sample individuals and collected more information about my research. It is called chain sampling researcher select a few samples and with their references they ask them to recommend other subjects which are related to the current study and present in that geographical setting. This technique is helpful for the researcher as respondents are more comfortable when they know the researcher and without any references no one gives the interview.

#### **4.7 Sample Size**

The area I chosed for sampling was scheme VII, Rawalpindi. I filled census survey form from 100 household and recorded the basic data bank. On the basis of that data base I selected one female from every second household who was using any cosmetic and was willing for the interview. I this way I selected 50 respondents for data collection. five individuals and groups as my sample size from approximately hundred households. Fifty I took forty five households were visited in a sequential manner. The majority of the women were house wives but some of the women were running their own small businesses including **boutiques** and **parlours**. Some of the women were working in shopping malls. Along with that I also conducted unstructured interviews from women who were selling cosmetic goods on the street were also interviewed.

## **CHAPTER 5**

### **5 Public perceptions on beauty and commercial advertisements**

The multifaceted ideology of beauty shows that perception can have many transitions depending on individual, society or traditional background. Every one of us has been impacted by society and its norms at some time in our lives. You're better off being attractive in this world. There is no avoiding it. Attractive individuals are treated better, regarded favorably, and given more leeway in all ages and professions. Babies with good looks receive greater love from their mothers. Teachers like and consider kids who are more appealing to be smarter. Adults who are attractive get paid more for their employment and are more likely to find love and mate. And when jurors do convict handsome persons, they are less likely to favor lenient sentences. The way you dress, behave, and carry yourself are all important components of personal beauty, as are characteristics that are difficult or impossible to change, such as social standing and income, race, and physical characteristics like height and form. But when we first meet someone, we focus on their face. We are quite skilled at distinguishing between looks that can launch a thousand ships and ones that only a mother could adore. The brain performs a variety of tasks, including detecting beauty.

They are undoubtedly a consideration we take into account even while making significant judgments. Most of us consciously or unconsciously define beauty in accordance with societal norms. During the course of interview, one of our respondent informed that you need to have a good looking face in order to adjust yourself in an organization. No matter how much skills you have or how much you have achieved in life, you still need to be beautiful to be hired by a reputed organizations. The respondent explained her life experience that she was hired because she was beautiful. She also stated that those girls who did not have a fair complexion were rejected. The reason behind that is our society. Our society doesn't accepts a black women.

#### **5.1 Historical Background**

Traditionally, the concept of beauty was merely based on shape and symmetry. Recently, the modern concept of beauty demands more than just shape and symmetry. Early beauty and cosmetic regimens heavily depended on natural components like berries, bugs, and charcoal to generate a wide range of hues, and many items were used for more than one function, a precursor to modern cosmetics multi-taskers. Early beauty treatments made use of the local

natural resources as well, obtaining natural substances for scrubs, pastes, and exfoliants from the neighborhood. Throughout the history of the cosmetics business, this practice of utilizing regional, natural products has been prevalent. Being handsome is in human nature, and historically, human beauty has been portrayed in many works of high art. On order to achieve the ideal of beauty, a lot of time, money, and emotional energy is invested in enhancing our look. When they believe they are appealing to others, people feel better about themselves. We use parts of our brains to assess beauty traits that are strikingly universal across cultures. Our bodies are designed not just to serve a purpose, but also to project an attractive image to others. One of our male respondent said,

ہمارے لہ کم لی لمبے بڑے کونجی دی چھلی ہے اور درج ذیل خصوصیات والی لڑکیوں کو خوبصورت سمجھا " چھٹا ہے جن میں پتلای کم، درہلن سے سٹازکے چھلی اور چوڑے بڑے لکھوں بھورا رنگ اور بن بھوں شامل ہیں  
 لکن دق سنہی سے ہمارے بیوی بیوی انٹرنیٹ پر خوبصورتی کے معنی تصور کرتی رہی ہے کہ لڑکی کو شہمی، سنہرے بالوں اور لمبے رنگ سفید دہن چھلی ہے جو کہ ہمارے روایتی خوبصورتی کے تصور سے بالکل مختلف ہے لکن یہ سب مغربی تصورات ہیں جو ہٹان پھلے اور لٹھریشن لکھو روکی طرف سے فروغ دی ہے۔ ہمارے لڑکیوں کے ساتھ عاشریک لکھول رہے ہیں پہلے وہ سولہ کات عارفکر ہیں گے اور پھر اسکا حلت چوڑکیوں

گے۔

(In our country tall height is preferred and the girls with following characteristics are considered beautiful which include slim back, medium size boobs and butts, Big Eyes, brownish colour and locked eyebrows but unfortunately our beauty industry is advertising the Western concept of beauty is that is the girl should have silky, blonde hair and white skin complexion which is totally different from our traditional beauty concept. But these all are western concept that media spread and funded by multinational companies. They are playing economical game with our people. First they will introduce the problem and then they will suggest a solution for that.)

## 5.2 The Modern Concept of Beauty

Nowadays, the attributes of beauty includes fair skin, white colour, beautiful eye brows, big eyes, no scars, dimples and much more. The society is more concerned about the physical appearance of the women. For the past few years, the concept of beauty has taken more attention especially the social media which is full of bloggers, influencers and much more. All of these people and social platforms are now promoting the concept of beauty. So we performed a series of interviews amongst different class of society. Our aim was to determine how exactly our society has changed over the past few years in response to changing dynamic

environment. Here is the case study in which the respondent stated that how this new concept of beauty had affected her life in the past.

### 5.2.1 Case Study

The respondent shared her life story with us that she was having issues getting married because whenever a family would come to see her, they rejected her at first because she was not much beautiful like other women. Every time they would come, they demand that the girl should look beautiful. She faced a lot of rejection whenever she applied for a job because every organization demanded beautiful girls. She also struggled during her university life. So she was exhausted and finally started using beauty products. She said she used “7herbal Ubtan” and it worked as a miracle for her. She got acceptance within few weeks and finally got married. So she was of the view that a fair complexion is necessary. You can’t get married and get a good job if you don’t have a fair skin. One should have to look beautiful to please other. She was disappointed because she said that our society doesn’t accept us in the way we normally look. The remarks she gave were,

*”Mera nam Ayesha hai. Meri age 28 saal hai aur me ghar me aik chota sa boutique b khola hua hai. Me pindi me rehti hun aur currently me as receptionist kam b kr rhi hu aik hotel mein. Mene shuru se hi life me bht struggle kia ha apni khobsoorti ko le kr. Mere chonkay rang sanwla that toh mjhe bht issues hoty thy. Even university life me b mera friend zone itna bara nhi tha ku k me baki larkio ki tarah pyari nhi thi. Jb mene job shuru krna chaha toh mjhe almost har jagha se rejection mili. Mene jaha b CV send ki agy se koi response nhi milta tha ku k sab organizations ko payari larkian chaye hoti aur fr meri shadi nh ho rhi thi ku k me pyari nhi dikhti thi. Jb b larkay wale dekhne aty thy toh reject kr dete thy ku k unhy pyari larkian chaye hoti thi. Is chez ne mjhe bara dukh b dia k larkio ko unke original skin colour me koi pasand nh krta. Society me rehne k liye safaid hona majburi ban gayi hai. Mene fr Seven Herbal Ubtan cream use krna shuru ki .Iska meri life me bara kirdar hai. Jb mene ye cream lagana shuru kit oh me thory hi dino me pyari lagne lagi. Mera sanwla rang dur hone laga. Mene fr aik hotel me as a receptionist k liye apply kia toh unho ne mjhe rkh lia job k liye. Ab jb meri job lagi toh mere rishte b ana shuru hogye. Aur fr isi tarah meri shadi b hogai. Ab mere 2 bachy b hain. Me khush hun apni zindagi se. ap ye smjhain k is cream ne meri zindagi change kr k rkh di. Ku k ab hum jis society me rehte hain yaha logo ki priorities change hogai hain. Ab log khoobsoorti ko tarjeeh dete hain.. To me beauty*

*products ko ehmiat dungi ku k imko use kr k hi aj meri shadi possible hui aur meri job b lag gayi.”*

(My name is Ayesha. I am 28 years old and I have small boutique at home. I live in Rawalpindi. Currently I am working as a receptionist in a hotel. From the beginning, I have been struggling in life because I was not beautiful. Since i had a brown skin complexion so I had to face a lot of issues. During my University life I didn't have a big friend-zone because most of the girls were beautiful and they would prefer beautiful girls to be their friends. I was not getting married because I wasn't beautiful. Whenever a family would come to see me, they just rejected me because my skin complexion were not up to their standards. It really disappointed me because I wanted myself to be accepted in my original skin complexion. It has become compulsory for a women to get fair skin in order to survive in the society. Then I started using “Seven Herbal Ubtan” which helped me in getting a fair skin tone. This product has made a huge impact in my life. Within a few days of using the cream, I became so beautiful that my brown color disappeared. Then I applied for a job as a receptionist in a hotel. Now that I had a good job, I started getting more marriage proposals. I got married too. I have 2 kids now. I am happy with my life. This product changed my life. We live in a society where people prefer white skin complexion. So at the end I would recommend beauty products because these products are the reason for my marriage and job today)

### **5.3 Religious Concept of Beauty**

Some of the respondents were clearly against the use of cosmetic products. They considered cosmetics as a waste of capital. One of the respondent said,

*“Hum Islamic country me rehte hain. Hamara deen islam hai r humay islam ki teachings ko follow kerna chaye na k western system ko follow krein. Mere nazdeek toh khubsoorti kirdar ki hai. Ap namaz parhain, quran parhain apke chehre pe automatically noor ajayega aur apko cosmetics k use krne ki zarurat nh paregi. Hamari youth pagal hai jo Allah SWT r Quran ko chor k in fazul chezo k pichy pari hui ha.”*

(We live in an Islamic country. Our religion is Islam and we have to follow Islamic teachings and western lifestyle. For me, beauty lies in your character. You should pray Salah, recite Holy Quran then you will observe a glamour on your face. You don't need cosmetics to do so. Our youth is so foolish that instead of following Allah SWT and Quran, they are indulged in these irrelevant things)

## 5.4 People's Perspective of Beauty

Today, while some women are viewed as innately attractive, the majority of women must seem attractive and lovely in order to meet the presumptive "beauty standards." I instinctively presume that what I see is a prettier version of reality when I see someone lovely on a magazine cover since there might be changes made to make the image appear pretty. Today, I believe the majority of people are aware that the majority of the visuals they view have been altered and do not accurately depict reality. Personally, I believe that the media nowadays cuts much too much content. The following case studies reveals what actually people think of beauty and how beauty has influenced their way of life:

After interviewing different ethnic groups with different norms and beliefs, we came to know that everybody has a different perception of beauty. Most of the responses were intercepting with each other. In an interview, the respondent was asked about what is their thoughts on beauty and how actually they define the term "Beauty". So one of the response was,

*"khoobsoorti toh ye ha k apka chehra saf hona chaye. Apka dil jitna marzi saf ho woh apke chehre pe nazr nh ata. Apka safaid rang hona chaye aur dagh nhi hone chaye face pe"*

(The real beauty is manifested on your face. Your face should look pretty. It doesn't matter how pure your heart is, it doesn't reflect on your face. Your facial skin should be white and clear of scars)

The respondent was very clear with the choice of words when she was inquired about the perception of beauty. She stated that it doesn't matter that how good you are, No matter how much humble and kind you are with the people but the real beauty is reflected from your face. Your face should look beautiful with no scars. She also added that having a pure heart is just not enough. In order to live a happy, one should have a beautiful face. One should not look like a crow. The remarks from the respondent clearly demonstrates racism because she actually denied black people and mentioned in her comments that why would somebody love a black man or women.

This was a very special case in which the respondent gave some contrasting views which were exactly opposite to what other people said about the concept of beauty. The respondent said,



*“Mere nazdeek toh khubsoorti dil ki hoti ha. Pyara hona zaruri nh hota. Agar aik insan pyara ha lkn ikhlaqi lehaz se badtameez ha tohvs insan k sath kese koi guzara kr skta ha toh agr shakal payari na b ho kamazkam insan ko khubsoorat ikhlaq rkhne chaye ta k who usko ane wali zindagi me ab kam ayn. khoobsoorti toh kuch dino ki hoti hai , agy toh sabne boorha hi hona hota ha”*

(For me, to have a beautiful face is not necessary. If a person is beautiful but he/she doesn't have good manners than his/her beauty is useless. Nobody likes an immoral person. A person who is not beautiful but has a kind heart will live a prosperous life than the one who is just beautiful but yet has no good manners. The beauty of the face is temporary, it will be gradually diminished with time and the only things that remains till the end are your good manners and moral values)

The respondent gave some inspiring views about the concept of beauty that it is not necessary to have a good face. For her, the compulsory thing is your moral values. How good a person is with others. How well he/she treats people is more important than just having a fair skin. She also added that fair skin is not permanent, you can't stay beautiful all the time. With the passage of time, the beauty deteriorates but your moral values always remain the same. So she preferred moral values over physical appearance.

## CHAPTER 6

### 6 Gendered bodies' depiction and discursive construction of beauty products in Pakistani advertisements

The manner in which men, women, boys, and girls are portrayed in the media may teach people of all ages a lot. The media can impact the actions that result from conceptions of gender roles, in addition to other socialization factors like family and friends. Due to the fierce rivalry for customers, advertisers have been driven to use aggressive advertising methods and practices, such as creating an issue that can only be solved by utilizing their products. Similar to this, manufacturers of beauty goods use advertising to persuade women. A strong medium that routinely reaches a sizable number of women is magazines. Advertisements for beauty products are consistently overrun in the regional English-language journals. Some of them include quite a bit of information, such as the history of the product, its efficacy, reviews or testimonies from famous people or ladies who have used the product, pricing, etc., while others are fairly brief and condensed. These commercials have a propensity to deceive readers into thinking whatever is advertised is actually true. Following are the strategies implemented by companies to attract the consumers.

#### 6.1 Erotogenic Approach

In order to attract clients, companies often use an erotic way to attract people. In order to stimulate sexual desire, one should look beautiful. When the respondent was asked why was she attracted to buy that particular product and how was she convinced by the packaging of the product, she replied:

*“Packaging me agr model dekhein toh unho ne aik Arabic model use ki ha jo k Arabic beauty ko highlight kr rhy hain jese k arbi log khubsoorat hty hain. Misri logo k basically jo ancestor hain who Hazrat Yusuf (AS) hain toh isiliye Egyptian log pyare hoty hain aur hamare mazhab ko b isiliye touch kia inho ne is product me . husn e yusuf ki story toh humne Quran me b suni ha.”*

(If we look at the packaging of the products, they have used an Arabic Model which highlights Arabic beauty. Generally, Arabic people have pretty faces. Basically Egyptian are the predecessors of Hazrat Yusuf (AS) that is why they are beautiful. They actually gave an Islamic touch in their product as we have already heard the story of *Husn e Yusuf* in Quran.)



**Fig 6.1:** A picture taken from the review section of an online website (daraz.pk)

The respondent remarked that she used “حسن مصر” because she was attracted by the packaging of the product. She said that she was inspired by the use of Arabic model on packaging. She was of the view that generally Arabic people are beautiful especially women so she thought that by using this particular product she might also look like Arabic women. Moreover, she added that Arabic people are actually the predecessors of Hazrat Yusuf (AS). The particular ethnic group was inspired by the story of Hazrat Yusuf (AS) that how the women actually cut their fingers by just a glimpse of Hazrat Yusuf (AS). So basically these are the reasons for buying this specific product.

The respondent explained,

*"Meri tarah har larki ki khuwish hoti ha k hum pyari nazr ayn, sabka khuwab hota hai k hum khoobsorat hon. Kuch log khubsoorat hojaty hain lkn kuch ki khuwahish adhoori reh jati hai. Aur hamari society ne khubsoorti ko aik culture bna dia aur khoobsorat hone ko bht importance di jati hai. Maine aj tk koi cream use nh ki aur mera khuwab tha k mein khoobsorat lagu, safaid rangat aye mere chehre pe ku k meri naturally skin black thi bht. Fr mene ye cream dekhi jisper likha hua tha" "آپکے چہرے میں خوبصورتی اور سفید چہرے" toh is chez ne mjhe bara mutasir kia k ab me apna khuwab pura kr skti hu r isko lagane k bad me wakay me bht pyari hogai. Isko lagane k bad mere sab khuwab sab puray hone lagy. meri job b lag gayi r meri shadi b hogai. isko lagane se wakay mere khuwab sach hugye."*

("Just like me, every girl wishes that they look beautiful. It's a dream of every girl. Some of them do complete their dreams but most of the girls struggle to do so. Our society has given so much importance to beauty that, it has become a part of our culture to look beautiful. I

have never used any Cosmetic product before, it has always been my dream to have white skin complexion because naturally I have black skin .Then I came across this product on which it says "آپکے حسیں خوبوں کی تباہی ر" . (Ultimate solution to your dreams). So I was impressed that now I can fulfil my dreams. I got a fair skin complexion after using this product. I fulfilled all of my dreams. I got a good job and I got married too. It really turned out to be my ultimate source of solution to fulfill all of my dreams.)

The respondent explained how it changed her life. According to the respondent, she fulfilled all her dreams. She was a black girl but after using "**Husn-e-Misr**" she really became more beautiful. Furthermore, she said she was impressed with the tag line that says "آپکے حسیں خوبوں کی تباہی ر". So at the end she was so satisfied with the product quality and its effectiveness

## 6.2 Certification, Customer Satisfaction and Achievements

Before buying a particular product, the product certification is necessary. It implies that the product should has to be registered by a reputed firm and it should contain proper certification tag on it.

During the course of interview, when the respondent was asked that what is the most important thing that convinced you to buy this product, so she responded:

*"Ye product PCSIR se attested ha r jo b products unse affiliated hain who genuine products hoty hain. Inki quality b achi hoti ha r ye inki packaging pe b tag likha hua ha"*

(This is an attested product by **Pakistan Council of Scientific and Industrial Research (PCSIR)**. The products affiliated with PCSIR are genuine. They have good quality and they also provide good packaging along with the authentic tag by PCSIR)

The responded clearly stated that the product (Faiza Beauty Cream) had an authentic certification from PCSIR. This is a good indication that any product affiliated with PCSIR is genuine and you don't have to worry about this particular product. The buyer also stated that it brings self-satisfaction that this product is certified. In case if anything goes wrong with the product I can still claim it because of this certification. The responded added that this is actually a guarantee for the buyer that they can still claim their funds if they found anything wrong.

The respondent demonstrated that “Faiza Beauty Cream” is the best cosmetic product in Pakistan especially for women who wants to be an influencer. She mentioned in her comments that Faiza Beauty Cream has been awarded a prestigious prize “**Fastest Growing Brand of the Year Award 2020**”. This puts in no doubt that this is the best brand in Pakistan. She remarked,

*”Faiza Beauty Cream ko number one brand ka award b mila hua ha jo unho ne apne product pe mention b kia ha. Isiliye me ye product do saal se use kr rhi hu. Iske upper likha hua b ha beauty award toh ye chez bari mutasir krti ha j bap koi product lete hain”*

(Faiza Beauty Cream has been awarded number one brand in Pakistan. That is why I am using their products for like 2 years. The “**Beauty Award**” tag is also there. So these minor details really matters whenever you buy a particular product.)



**Fig 6.2:** Taken from a website (libpak.pk)

One of the major issues for the buyer is to have a guarantee of the product they are buying. For that purpose, the seller either gives his/her trust that if the product failed to fulfill their needs then the buyer can have the money back guarantee within the limited time frame.

The respondent said,

*”faiza beauty cream pe money back guarantee b likha hua ha jiski waja se me ye buy krti hun. Secondly mjhe is baat ki fr tasali hoti ha k agar ye product kam nh krti toh mjhe at least*

*puri payment wapis milegi r muqsan nhi hoga. Ye aik plus point ha jiski waja se me is product ko baki companies pe tarjeeh deti hu”*

(Faiza Beauty Cream comes up with a tag line that says”**Money Back Guarantee**” which is why I have no doubt in buying this product. It is actually a satisfaction for me because if it did not work out for me, I can still vlain my funds back and there will be no loss for me. This is why I prefer this product over other companies)



**Fig 6.3:** Taken from a social media platform (Facebook)

The respondent was fully satisfied on buying this product because she mentioned in her comments that “*Faiza Beauty Cream*” comes up with money back guarantee. She doesn’t have to worry about her funds because if the product did not work out for her then she can claim her funds back. She believed that what is better than having your funds back even after using the product so she had no doubt on buying this product.

### 6.3 Phraseology

The word choice is the most important part of advertisement. In order to enlighten the reader, the seller needs to use easy and effective vocabulary so that the user finds it attractive. During the case study, one of the respondent explained that she was impelled by the phrase mention on the product. She stated that she watched an advertisement in which she read the phrase “**Beautiful wherever you go**” so she was really impressed by the use of words mentioned in the advertisement. So she added that if you want to have a unique personality, you have to

look beautiful. So I was really amazed by the glamour of the model that was used in the advertisement of “Golden Pearl Cream”.



**Fig 6.4:** A picture taken from a local TV channel.

Another respondent gave somehow similar feedback about the beauty product she was using. The respondent said,

*“Me golden pearl isliye use krti hun ku k mene iske ads me parha tha “Ap jayn jidhr tehr jaye nazr” toh me us jumlay se bht mutasir hui thi. Dekhain g hum larkian toh yahi chahti hain k sab log hamari trf attract hon. Humay dekhain aur admire krein. Isiliye mene golden pearl lagana shuru ki. Aur ab meri life me bht change aya hai. Me jis b shadi me jati hun toh sab ghoor ghoor k dekh rhy hty hain mjhe. Toh bara acha lagta ha jb apki koi tareef kre”*

(I use **Golden Pearl Cream** I have seen its advertisement. Something that caught my attention was this sentence which is “آپ اچ یں جدھر تھر ہیئے نظر”. You know that every girl wants public attention. We want people to admire our beauty. That’s why I started using Golden Pearl Cream and my life has changed so much. Now whenever I go to some wedding occasions, people kept on staring at me all the time. So it feels good when someone praises you)





**Fig 6.5:** A picture taken from a TV commercial.

The respondent was influenced by the use of phrase which says “آپ چاں جدر ٹہر جائے نظر”. The respondent stated that the story behind this sentence is that I want public attention. I want people to praise me. I want to become so beautiful that wherever I go people should get amazed when they look at me. I want others to keep staring at me. I just want to impress the general public. That is why I am using this product.



**Fig 6.6:** A picture taken from a TV commercial.

The respondent said,

*” garmio me meri skin bht oily r rough hojati thi toh mjhe aisi chez chaye thi jo mere face ko puri tarah nikhare. Jb mene Golden Pearl ka ad dekha toh mjhe who bht acha laga. Usme*



*unho ne bare tarikay se chezo ko separate likha aur highlight kia van na. ab ap dekhein na ye line "محسن چنا رکی تعریف ممکن نہیں". Mjhe toh bht acha laga ye ad. Isme har chez attractive thi. Ye line hi is product ki khasiat ha k ap itni pyari hojaugi k apki tareef krne k liye lafz nh hongy. Asia ki mashoor cream hai ye. Toh me koi r ku use kru cream. Ap mjhe dekh skti hain me itni pyari awein toh nh hui na. ye use ki ha toh itna asar para face pe."*

(In summer, my skin gets more oily and rough so I needed something that would give me a glowing face. When I saw the Golden Pearl ad, I really liked it. They did a great job in the commercial by separately highlighting the tagline and other stuffs. You might have observed this tag line that says, "محسن چنا رکی تعریف ممکن نہیں" (It's not possible to praise the love of life). I just loved this ad. Everything was very nice and attractive. This phrase has a special significance because it means you will become so beautiful that it would be impossible to praise your beauty. It's Asia's most famous product, then why should I use any other product. Today, if I look good is because of this product otherwise it would not have been possible.)

The respondent's feedback shows that she loved everything about **Golden Pearl** cream. From its advertisement to the product quality, everything was up-to the mark. She explained how it turned her into a princess. For her, the cream workout like a miracle. She said can't be more happy and satisfied.

We further interviewed more people and somehow we received similar responses but in different products.

The respondent informed,

*"G me Tibet Snow cream use krti hun ku uska bht asar ha meri life pe aaur mere ghr walo ki life pe b. basically Tibet Snow nam se zahir krta ha k ye cream Tibet k barfilay paharo ko tashbeeh deta hai. Who sada bahar barf se dhaky hty hain toh iska b yahi mtlb ha k ye cream use krne se ap sada bahar khubsurat rhengy. Caucasian model b use ki ha inho ne jo European aur Asian dono looks de rhi hai. Mjhe ye model b bht pyari lagi aur meri sab behnein r ghar wale b yahi use kr rhy kafi arse se. Mere rang me bht farak aya jb se mene ye use ki . ab me kafi gori hogayi hu ap dekh skti hain aur na hi koi dagh dhabay aur jhurian hain face pe"*

(I use Tibetan snow cream because it has affected the life of my entire family. Essentially, the name Tibetan Snow suggests that this cream glorifies the snowy mountains of Tibet. It is covered with snow throughout the year, so using this cream will keep you forever beautiful. They also used a **Caucasian model** which gives both Asian and European looks. I really liked this model because she is pretty. All of my family members have been using it for a long time. My skin complexion has made a huge difference since I started using this product. You can observe that I have very fair skin complexion now with no scars and freckles.)



**Fig 6.7:** A picture taken from a magazine.

The respondent further said that,

“apne who ishtehar toh Tibet ka dekha hoga na g jisme unho ne Vaneeza Ahmed ko dala hua tha. Jb larka rishta lena laerki k ghar jata toh larki ki maa ko uski behn smjh leta. Bara mazey ka ad bnaya hua who. Vaneeza Ahmed usme kehti hai”**Mein Sana ki behn nhi uski ammi hun shayd apki nazar kamzor hai**” Usme vaneeza ko bara young dikhaya hua na. yani k dekhein ye cream laga k ap buddhi b nh lago gy. Yani bara young concept dia van a k ap ye cream laga k young lago gay bht. Who apne dor ki bari pyari larki thi vaneeza.”

(You might have seen that ad of Seven Herbal cream in which they used Vaneeza Ahmed as a model. When the boy went to the house for a marriage proposal, he was deceived by the appearance of Vaneeza Ahmed whom he thought that she’s the girl’s sister but it turned out

to be her mother. It was a very creative ad. Vaneeza Ahmed said, *”Mein Sana ki behn nhi uski ammi hun shayd apki nazar kamzor hai”* (I am not Sana’s sister, I am her mother, I guess you have a weak eyesight) .They have actually portrayed Vaneeza as a young beautiful mother. This cream actually avoids aging. They showed that you would look young if you use this cream. Vaneeza was very beautiful in her prime)



**Fig 6.8:** A picture taken from a TV commercial.

#### 6.4 The Ancestral Hierarchy

The respondent said, *”Mere ghar wale b yahi cream use krte hain. Even meri mama ne mjhe ye recommend kia r unko unki mama yani meri dadi ne recommend kia. Yani k ye smjh lein aik khandani riwayat ban gayi hai ye. Nasal dr nasal hum sab ye cream use kr rhy r agy apne bacho ko b yahi recommend kreingy. Tibet k ad me b dikhaya hai jb Vaneeza kehti hai”* *”خوبصورتی کی سدا بہار روئی تہمت ہوتی ہے۔ Toh mjhe ye line bht pasand ai”*

(My family also uses this product. My mother recommended me this product and her mother recommended her this product. Her mother means my grandmother recommended this product. This product has now become a tradition of our family. Our ancestors used this same product. I would also recommend it to my children. It has been shown in Tibet ad in which Vaneeza said, *”خوبصورتی کی سدا بہار روئی تہمت ہوتی ہے۔* (The everlasting tradition of beauty is Tibet). I really like this tag line.)

The respondent stated that there are several reasons for buying this product. The respondent and his family members have been using this product for a long time. She quoted, *”خوبصورتی*

ہے اور وہی سبب ہمارے رویے متبہت ہی تھے۔ and explained that this phrase refers to the beauty of **Vaneeza Ahmed** because she is an aged lady but still she looks beautiful. It looks as if she never gets old. The respondent stated that she also wants to look like Vaneeza Ahmad. She said that just like Vaneeza Ahmad, this cream helps me in maintaining a fair skin complexion. The phrase “رویت” refers to an ever ending beauty just like that of Vaneeza Ahmad. My grandparents have been using this product. They recommended it to my mother and she in return recommended me. I would continue to recommend it to my children also. In a world where only white skin is favored so I cannot survive with a darker skin complexion. She also admired the **Caucasian** beauty shown in the picture. She added that Caucasian models give both European and Asian looks. She also mentioned that by using that **Caucasian Model**, they actually targeted both Asian and European women. In the above picture, the product name “**Tibet Snow**”, the tag line “خصوص ورتی کی سبب ہمارے رویے” and the **Tibet Mountain** which is covered with snow throughout the year clearly justifies the respondent statements.

We recorded another interview in which the respondent remarked that,

*“sabo zyada miki jeri chez sun mutasir kita o isde utay likhaya si **khudko ko dekho apni nazr se.** dua ae k is ich Mawra Hocane v dasi ahaa baun sohni lagni o.miki apni shakal change nh lagni si. me fr Capri sabun len lag gayi te isda bara asar paya meri zindagi te. Miki chehre tejhuria te dagh v san na. Miki tension rehni si k loki ki kehn gay ne jadu me bhr jasa te me khubsoorat te bilkl nh si lkn hun me bari khushi nal sheesha takni aan.Hun miki skin v fresh rehni a te me bhr v ja skni aan. Pehle menu dar renda si k log ki khen gay ne .me gori v nh si te meri skin te dagh v san na. lkn isnu istamal krn toh baad bara fark paya g”*

(The thing that attracted me the most was that it was written in the ad that says “خودکوی کھو ”. Secondly, Mawra Hocane has been shown in the ad. She is a very beautiful girl and I like her so much. I never liked my looks so I started using Capri soap and it really turned my life. I had scars and freckles on my face, but now my skin feels fresh and free of freckles and scars. I was worried that what people would think of me when they look at me because I wasn't beautiful at all, but now I am filled with happiness because I can see myself in the mirror. Back then, I never liked myself so much because of freckles and scars on my face. So his product has a great impact on my life. Now I can go out publicly. I am not worried that what people would think of me. It really had a great influence on my life)



**Fig 6.9:** A picture taken from a TV commercial.

The respondent gave some positive feedback on Capri soap. She was inspired by **Mawra Hocane**. She stated that she really likes Mawra so much because of her beauty. She stated that she was worried about her skin because she had scars and freckles on her face so she started using this product and now she is very happy. The respondent also stated that she was an object of criticism because she had freckles and scars on her face. She actually mentioned how society reacted when she did not have a fair skin complexion. She wanted herself to be admired by the public so she used Capri soap. She also stated that now she can look in the mirror with a smiling face. She clearly justified the statement that it is true what they showed in the ad that says, “سے، خود کو دیکھو اپنی نظر”.

The respondent informed, “I was inspired by Ayesha Omar’s beauty. She advertised Capri soap which is why I started using this product. Moreover, she also mentioned in her add ‘**Change your world beautifully**’ which really caught my eye that I should start using this product because I want to look like her”



**Fig 6.1.1:** A picture taken from a magazine.

The respondent focused on the phrase that says “**Change your world beautifully**”. She wanted to look as beautiful as Ayesha Omar. So inspired by this character she also used this product. Her beauty and choice of words greatly influenced and convinced the respondent to use this product.



**Fig 6.1.2:** A picture taken from a TV Commercial.



The respondent briefly explained the concept of **Lily Flower** in the advertisement of Capri soap. She said, "I was really amazed when I saw that **Lily flower** in the advertisement. Basically, it depicts natural beauty and purity. It shows that the product is made of natural ingredients. During the summer season, my best choice of soap among all other soaps is Capri. I do like the **Capri** name because it is associated to the Italian Island which is a very charming place to visit. The phrase they used was eye-catching which says, "**Refresh your skin with Vitalizing Water Lily**". It totally convinced me to buy this product. It gives my skin a very refreshing look."

## 6.5 Special Offers

Some cosmetic companies imply different strategy to attract the buyers. For that purpose they offer special discounts on their main products. One of our respondent who has been using a Capri soap told us that I bought this product because of several reasons:

- Firstly, it was on discount. Definitely it saved my money
- Secondly, the main ingredients involved were Aloe Vera and Neem which are very good for skin.
- Finally, the product was available in bulk amount so I didn't have to spend a lot of money on individual items.



**Fig 6.1.3:** Picture taken from a local Grocery store.

## 6.6 The Marketing Strategy

Consumers extensively rely on various forms of content to decide what to buy, learn about new items, and utilize various kinds of beauty products. The brand must be accessible to interact with them throughout the client journey. Different companies apply different marketing strategies to convince the buyer. One of our respondent stated that,

*”Whenever I buy a soap for myself I would always look for the most attractive description. I have been using Skin White Soap because it is written there on the packaging that it can brighten your skin in **15 days**. So that was fascinating for me that how could a soap makes you look prettier in just 15 days. So I bought it from the grocery store and it did work out for me. Now I look more fresh and prettier than before. Moreover I had an oily skin so I was happy that it is specifically for those people who have oily skin”*



**Fig 6.1.4:** Taken from an online store (Saloni.pk)

The respondent told that she was inspired by the marketing strategy used by the company. She gave her reasons that she has been using **Skin White (Goat Milk Whitening Soap)** because it made her look pretty in just **15 days** as mentioned on the packaging. She has a complete trust on this company because the soap helped her to replenish her skin within 15 days. She also informed that what else do I need if I can get a fair skin in just 15 days and also I had an oily skin too so it also helped me getting a fair skin tone with least oil extraction. She highly recommended the soap because of its effectiveness.

In an interview the respondent mentioned,



” is sabun me basically Halal wala tag b hai r bakri k doodh se bnaya va sabun hai. Toh ap dekhein ye purely halal product ha , koi extra chemicals nhi hain isiliye me use krti hun ye product”

(This product contains Halal tag and also the main ingredient is the goat’s milk. So you see this is a purely Halal product (Skin White Soap) . It doesn’t contains any extra chemicals that is why I m using this product)



**Fig 6.1.5:** A picture taken from a TV Commercial.

## 6.7 Halal Product

The respondent was inspired by the religious touch that was portrayed on the packaging of **Skin White (Goat Milk Whitening Soap)**. she told that it contains **HALAL** tag and also the main ingredient is **Goat’s Milk** that is why I was inspired by this soap. These tags have been highlighted with bright colours. So it puts me in no doubt not to buy this product.

## 6.8 Collaboration with Beauty Influencers

The finest brand partnerships aid both sides in expanding their respective client bases, boosting social media interaction, raising awareness of a cause, increasing sales, or achieving their own particular business objectives.



**Fig 6.1.6:** Taken from a website (makeupandbeauty.com)

We interviewed some people about why they use this particular product so the response we got from one of our respondent was,

*“G me Fair and Handsome for Men isliye use krta hu ku k iske ad me shahrukh khan ki tasveer hai. Who khud b is product k brand ambassador hain. Iske ilawa aik bari achi ghario ki Company ha tag heuer jiske brand ambassador b Mr Khan hain. Me unka bht bara fan b hun. Unhi se inspire ho k mene ye product use krna shuru kia ”*

(I use Fair and Handsome for Men because Shahrukh khan is the brand ambassador of this company. They personally use this product. I am his biggest fan. Apart from that Mr. Khan is also a brand ambassador of a very reputed company named “Tag Heuer”. Inspired by Shahrukh Khan, I have started using this product)

The respondent was inspired by a famous Bollywood actor “Mr. Shahrukh Khan”. He added that Mr. Khan is the brand ambassador of “Fair and Handsome for Men” and he is also an ambassador for “Tag Heuer”. He concluded that this is the only reason I am using this product because I am a big fan of Mr. Shahrukh Khan.

### 6.8.1 Case Study

In another Case study, the male respondent gave somehow similar feedback but on a different cosmetic product. He was influenced by the choice of words explained in the ad. he said,

*” Mera naa Liaqat abbasi ha g. meri umr ha g ALLAH twadi pali waar kre ae koi 18 sal. Me ithay androon pindi vich renaa. Te samne ithay college vich parhna v aan ae mere gharaa nal ae. Me part time job v krna vaan aik cosmetic store te. Dikho g me pehle pehle bhataa kala si, menu dost v tanay marde san college ich, kuriyan v mere val ni takniyan san, te menu ae chex andr e andr khandi rehndi si. Fr me Shahrukh khan da ad dikhaya te bara mutasir hoye me. Me Fair Men and Handsome isliye istamal krna aan kivaay ae jeri ae na ae miki chitta kr satni dasti te nalay ae sasti v ha te isda asar v hai. Dui gal ae k me isda ishtehar takaya uste likhaya hoye k tum v bans kte ho Shahrukh khan bs istamal kro is cream ko. a te me isi wastay ae cream use krna aan k me v Shahrukh khan wrga gora chikna jaya mun kadaan ta menu v kuriyan pasand kran. Is cream da bara asar hua meri zindagi te. Hun me gora v hogya vaan te menu kuriyan v pasand krni aan. Me bara khush aan hun.*

(My name is Liaqat Abbasi. May Allah (SWT) bless you, I am 18 years old. I live in Rawalpindi. I study in a college located near to my home and I am also doing a part time job at a cosmetics store. I used to be black back then, my friends used to bully me in college because I had a black skin complexion, I wasn't liked by girls. This really hurt me so much. Then I watched Shahrukh Khan's ad and I was very inspired by it. I use **Fair Men and Handsome** because it makes me look beautiful whenever I use it. Secondly, I watched its ad in which they say *“k tum v ban skte ho Shahrukh khan bs istamal kro is cream ko”* (Now you can become Shahrukh Khan, all you need to do is to use this product). I want to look like Shahrukh khan. He has a fair skin and he is very handsome. I do want to have white looks like that of Shahrukh khan to seek women attention. This product has changed my life forever. Now I am more handsome than before. Girls also like me because of my looks. I am so happy now)

The respondent was inspired by a famous Bollywood actor **“Shahrukh Khan”**. The respondent stated that he wants to look like Shahrukh Khan. He was so obsessed with his skin that he started using this product. During his college days, he was bullied by his friends and the girls also used to avoid him because he was black but after using the product. The results were astonishing. He became more handsome and he got some huge fan following in college because of his new looks.

## 6.8.2 Product Globalization

The term “Product Globalization” is generally a marketing strategy applied by multinational companies to launch their products in multiple markets.

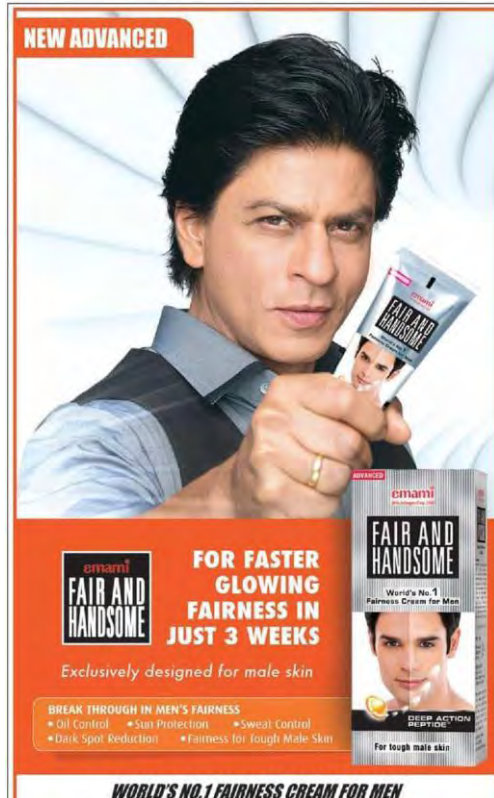


Fig 6.1.7: Taken from a Journal (brandyuva.in)

We did an interview in which the respondent gave remarks about the product that he has been using Fair and Handsome for Men for like 2 years because this particular product is now available on amazon. The respondent gave his views that he was inspired by the fact that this product has gained international popularity. It is now available in various online platforms including amazon, Ebay and many more. The globalization is a major factor for its sale in international market.

## 6.9 Target Audience

Some companies target specific group of people. For that purpose, they promote their product accordingly.

### 6.9.1 Case Study

To understand how **Seven Herbal Ubtan** targeted married couples, we interviewed several married ladies and one of the response we got was that,

“Mera nam Zahra hai. Me Islamabad me rehti hun. Meri age 29 sal hai. Me sham ko boutique me kam krti hu. Me apni married life ko le kr bht disturb thi. Mere husband aksr mjhsre naraz rehte thy. Mere pas ane se avoid krte thy ku k me pyari nhi thi. Toh meri mother ne mjhe recommend kia k Zahra beta tum 7 herbal Ubtan istamal kro ye bht achi cream hai. Jb mene hye product khareeda toh mere liye bari asaniyan hogain jese k aik toh ispe likha tha “اصلی اور خلص بیٹن صرفس یونر بلیٹن۔” toh me bari heran hui k ye toh khalis ajza se tyar hui v cream hai. Secondly me job b krti hun r sath sath ghar b sanbhalti hun toh me alehda se face massage nh kr skti. aik toh usme time b lag jata r alehda alehda ingredient use krna bht mehnga b parta hai. Toh ispe mene parha “بلیچ یض رورتن فیشن لکاج جی جی ہٹ۔” toh ye toh mere liye bonus hogya k time ki b bachat r kharcha b bach jana mera. aur nam se zahir ha isme unho ne 7 ingredients use kiye hain. Acha pehli chez jo mjhe Seven Herbal Ubtan ki achi lagi who iski packaging thi jisme shadi shuda jora dikhaya vat ha. Me smjh gayi thi k ye srf shadi shuda logo k liye hai. aik chez ye k ispe likha tha 15 minute lagayn aur chehra jagmagaye toh ye chez b achi lagi k 15 چٹا لگائیں اور چہرا جگ لگائیں اور چہرا جگ لگائیں۔ Secondly mere husband b chahty thy k me pyari lagu, jb se mene Seven Herbal Ubtan lagana shuru ki toh me bht pyari lagne lagi. Mere husband b ab mjhsre khush rehte toh meri married life pe iska bht asar hai. Ku k mere liye toh mere husband e sab kuch hain toh unki khushi k liye me kuch b krne ko tyar hun. Agr me aise pyari dikhti hu toh fr aise e sahi. Me bht khush hu is product ko le kr”

(My name is Zahra. I live in Islamabad. I am 29 years of old. In the evening, I work in a boutique. I was so stressed about my married life. My husband used to ignore me because I wasn't beautiful at all. So my mother recommended me that Zahra you should use **Seven Herbal Ubtan** . This is a very good product. When I bought this product, it made my life easier. Firstly, what inspired me about this product was this phrase “اصلی اور خلص بیٹن صرف” that this product is made up of natural ingredients. Secondly, I am a working lady. I have to go on duty in the morning and look after my home when I get back home so I can't do extra facial massage. This requires more time and it is also expensive for me to buy and utilize individual ingredients. So I read on the packaging that says “بلیچ یض رورتن فیشن لکاج جی جی ہٹ۔”, I was excited because I don't have to spend extra time on bleaching and facial

massage and it did save me a lot of money. It's written already there on the product name that **Seven Herbal which** means it is made up of seven different ingredients. The first thing that struck me was its packaging where they showed a married couple. I understood that it is for married couples only. The interesting line that caught my attention was the tagline that says “*15 منٹ لگتی ہیں اور چہرہ جگمگتی ہیں*“ and it really made me look beautiful in just 15 minutes. Secondly, my husband also wanted me to look pretty so when I started using Seven Herbal Ubtan, I looked prettier than before. My husband is happy for me. It really played a great role in my married life. For me, my husband matters the most. I can do anything for him. If I look good by using this product then I am happy with it.)



**Fig 6.1.8:** A picture taken from an online store (chepak.com.pk).



Fig 6.1.9: A picture taken from a magazine.



Fig 6.2.1: A picture taken from a magazine.

The respondent informed that by using “**Seven Herbal Ubtan**”, she really noticed a change in her married life. She is satisfied because her husband is now happy with her. She looks beautiful than before. She informed that the tagline that says, “15 منٹ لگاتاریں اور چہرہ جگمگاتیں” “ is true because it really made her look beautiful in just 15 minutes after applying it on skin. She also mentioned two more statements about the product packaging that says “اصلی اور خالص اُبتن صرف سیون ہر بل اُبتن” and “بلیچ کی ضرورت نہ فیشنل کا جھنجھٹ”. It cleared all her worries that she doesn’t have to buy extra ingredients individually which will save her a



money and time. She was so excited and amazed that how a single product could provide all the solutions to her problems. She said her husband is her priority. She can do anything for him. If she looks beautiful by using this product then she is happy to assist her husband in the best possible ways. She added that her husband's satisfaction forced her to do use this product but now she is happy with it. She is using this product on a daily bases.

## 6.10 SEO-Friendly Content

Google is used by customers at every step of the purchasing process. You must comprehend search engine optimization (SEO) if you want to be seen at crucial times. Additionally, you ought to provide worthwhile articles on informative and instructive subjects. You may even improve your video material for more exposure and interaction. The searches used in this SEO strategy are more general and unbranded. As a consequence, you'll draw in prospective buyers who aren't yet committed to a certain brand or product. With the help of search- friendly content, you can reach the appropriate audience at the right time. The following image justifies the respondent response when she said,

*“When I wrote beauty cream on Google then the initial images I witnessed were of Faiza Beauty Cream, Golden Pearl, Ponds and many more. So I ordered Golden Pearl because it was first on my search engine and secondly the reviews I read were all in favor of the product so I felt comfortable in buying this product”*

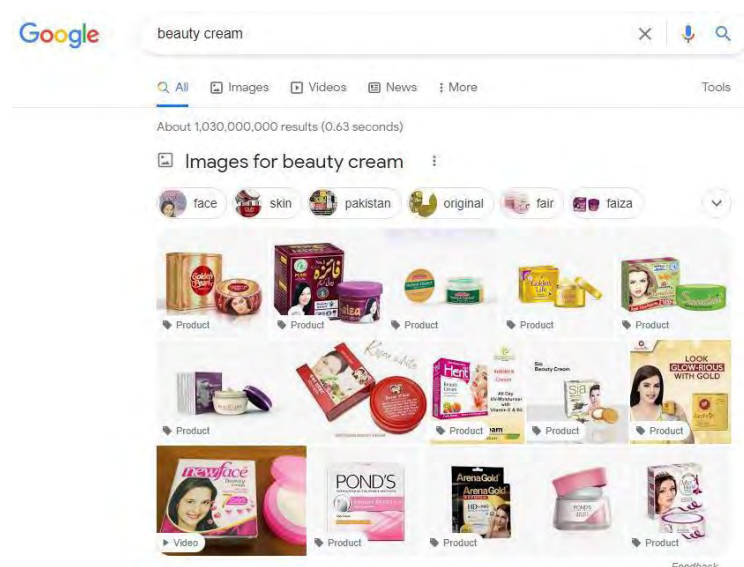


Fig 6.2.2: Source (Google)



The respondent stated that *Faiza Beauty Cream* and *Golden Pearl* were on the front of my timeline when I searched for beauty creams. After going through all the reviews from the previous buyers I was fully satisfied to order *Golden Pearl* for myself. She also added that since the product was available online so it was kind of a relief for me that I don't have to go to the cosmetics shop to buy this product

.

## CHAPTER 7

### 7 Unrealistic standard of beauty and its impact on Socio-Economic and Psychological lives of Women

Certain components that we see as beautiful are encoded into our brains. It may be determined by our culture, past events, or the world we live in. There are universal beauty standards in the social media sphere, despite the fact that the world is a difficult place to live in. Every day, we observe influencers and strive to understand them while secretly wishing we were more like them. We fail to see, however, that self-criticism frequently has detrimental repercussions on both our mind and body. As physical and mental health are closely intertwined, beauty is concerned with both. Regardless of genetic, environmental, occupational, or dietary demands, short-term actions to change one's body form can have medium- and long-term repercussions. The idea of a flawless body persists in our day, encouraging a culture where many people lack self-esteem and body confidence. Teenagers feel tremendous pressure to obtain a flawless physique due to society's unrealistic body standards, which damages their general self-esteem and fosters bad habits. Unrealistic images of women and girls in the media that show them as having a beautiful figure help to promote this perception. There are countless underweight and photo-shopped models that serve as role models for what adolescent females are meant to look like.

#### 7.1 Cosmetics Induced Poverty

Poverty is defined as not having enough capital to meet basic needs including food, clothing and shelter. The increasing demands of cosmetics has caused inflation in Pakistan which ultimately induced poverty in Pakistan.

The respondent responded about poverty that, *“dekhain mehngai apni jagha pyara hona b toh zaruri ha na. agr me pyari nhi dikhungi toh log kese meri products use krengy. Aur me golden pearl isliye b use krti hu k usme zareen khan b dikhai v ha packaging pr aur who bht pyari lagti hai. Uske kapre dekhein who khul k bhr ja skti ha tang kapre pehn k ku k uske bazu, gardan, hath, per sab goray chittay hain srf ye cream use krne se. isiliye me ye use kr rhi cream ta k me b fancy dresses pehn saku bare occasions pe”*

(To maintain your beauty is more important than inflation. If I don't look beautiful then how are the people going to buy my products. I use Golden Pearl Cream because it has a very good packaging and also because of Zareen Khan which can be seen on the front side of the

product. She is very beautiful. She can go out without any prejudice because she has white skin. She can wear fancy dresses and she can show off her body. This is because she is using Golden Pearl Cream. That is why I use this product because I want to wear fancy dresses and show off my body publicly. I can then go out without any hesitation.)

The respondent seemed to be pretty much self-obsessed when she talked about why she wants to look beautiful. In order to sell her products she stated that she needs to be maintain her beauty. She also mentioned that although inflation is a major cause of poverty but if I am not able to sell my products then how am I going to live a sustainable life. I want a constant source of income and the secret to my income is my beauty which I have maintained by using “Golden Pearl Cream”. I love this product because a famous Pakistani actress Zareen Khan is also using this product. She added that if you look at Zareen khan, she is a very beautiful women, she can wear fancy clothes and go out publicly without any hesitation. She has maintained her stature and skin colour by using this product. So I want myself to look like her and go out in public gatherings. For me the only solution to poverty is “Golden Pearl Cream”.

## **7.2 Ethnicity**

An ethnic group or an ethnicity is a grouping of people who identify with each other on the basis of shared attributes that distinguish them from other ethnic groups.

When the responded was asked about why did she like this ethnic (Pathani) group of people, she responded that,

*”pathania bht khoobsoorat hoti hain. Unke nain nakhssh pyare hoty hain. Gori chitti hoti hain. Saima khan mjhe bht pyari lagti hai. Log usko pasand krte hain toh mene b socha mjhe b chitta gora hona parega ta k log mjhe b pasand krein”*

(Pathanis are very beautiful. They have beautiful eyes. They have white skin. I like Saima khan so much. People also love Saima khan because she is beautiful and so if I want to attract people I have to be beautiful like Saima Khan)

The respondent gave the reasons that why she liked pathanis so much. She said that pathanis have a beautiful white skin with no scars on their face. They have beautiful eye brows and they have big eyes. She also added that she likes Saima Noor khan which is a Pakistani actress. Saima Noor khan has telecasted many drama serials and she also has big fan following. Therefore, the responded concluded that Saima khan is her inspiration. She wants

to look like Saima khan. She want people to love and respect her like they respect Saima khan. The respondent wants people's attention towards herself. She also added that,"*Meri kam wali kali hai aur usy koi nh pasand krta aur who Christian hai. Isiliye me chitta hona pasand krta hun r chitta rang promote krta hun apne products k through*"

(I have a black maid and nobody likes her because she is a Christian. That is why I love white skin and I promote white colour through selling my products)

The respondent clearly stated racist remarks when she was questioned about Pathanis. She mentioned that her home maid is a Christian and her colour is black. She also said that nobody likes her because of her skin colour and religion.

### **7.3 Superstitious Thoughts**

Literally, the word "Superstitious" means a belief or practice that results from ignorance, fear of the unknown, trust in magic or chance, or a false conception of causation.

In one of the interviews, the respondent was inquired about the use of beauty products and why did she specifically bought that beauty cream. In response we came to know that people of Pakistan are still having some superstitious thoughts that beauty products brings good luck. The respondent remarked:

*"Faiza ka meaning ha lucky hona mtlb agr ap khubsoorat hongy to ap lucky b hongy. Log apki taraf attract hongy aur apke kaam b asan hongy"*

(Faiza means Good luck. Therefore, if you are beautiful you will be lucky in every aspect of life. People will be attracted towards you and everything you do will be done with ease)

The aforementioned response from the respondent reflects that people still thinks that luck is primarily based on beauty products that is why she bought "Faiza Beauty Cream" just because the word "Faiza" means "Good Luck", therefore, she bought that product and believed that by utilizing this product it will make her beautiful and will bring good luck to her life. The respondent used an erotic approach to attract people. She believed that you have to be beautiful to attract people and it will certainly help her out in every aspect of life.

## 7.4 Beauty Product's Limitations

The beauty products have widespread adverse effects. After conducting a series of interviews, most of the women faced serious complications after using beauty products. One of the respondent informed,

*"yra g me Tibet cream use kiti si kuch arsa pehle. Zahiri tor Te bara gora chitta kr dita si lkn thore dina baad chehre te danay payi gaye, mari skin b rough hoi gayi, hun me dermatologist kol jani aan us menu cream diti ae te bara fark pe rya"*

(I have used Tibet cream some time ago. At first, it really worked out for me. I felt so fresh and beautiful but gradually scars appeared on my skin and my skin got rough. I can contacted dermatologist and now I am on proper medication I am still recovering from the side effects of using that cream)

The respondent used an inexpensive beauty cream named "Tibet Cream" and she had to face some severe consequences. She got scars on her skin. She had to go to dermatologist for her checkup. She is now on routine medications. She was very disappointed with the quality of the product. She was mentally depressed because she had to suffer from the side effects of the product.

## 7.5 Gender Discrimination

When someone is treated unfairly or disadvantageously based on their gender, although not always in a sexual manner, this is known as gender discrimination. This includes sex-based, gender-identity- or gender-expression-based harassment or discrimination. In our society, being beautiful has turned into a contest. Teenagers constantly compete with one another and spend hours getting dressed to simply fit in. People limit their daily caloric intake in an effort to lose a little weight. Men are typically not included when these aesthetic standards are discussed. We overlook the fact that men have endured hardship on par with other genders.

In an interview, the male respondent stated that,

*"Hum mardo ko society mein value nhi di jati zyada. Ap dekh sktin hain k jitney b beauty advertisements hain usme srf female dikhai jati hai ku k who pyari hoti hain. Mostly kafi commercials me male body ko as worker dikhaya jata hai jb k female dance kr rhin hoti hain aur apne figure ko dikhati hain zyada.. Society me males b khubsoorat hain lkn srf female ko hi ku khubsoorti se link krte hain. Hamari male dominant society hai lkn jb baat*

*advertisements ki ati ha toh srf female ko portray kia jata hai. Ye wazeh tor pe aik discrimination ha gender ki.. Mardo ko srf tb e value di jati ha jb who pese kamaty hain jb k female srf pyari hi ho toh uski value kafi hoti hai.”*

(Men are not valued in our society. You might have observed that in most of the beauty advertisements only females are considered. In most of the commercials males are portrayed as workers while female body can be seen as dancing and showing her stature. We do have handsome men in the society but why the concept of beauty is only linked with females. We have a male dominant society but when it comes to TV commercials mostly beautiful females are displayed. This is a clear picture of gender discrimination in our society. Men are only valued when they earn some money but this is not the case with the females. They just need to be beautiful to get some respect in the society)

When we conducted the interview with an opposite gender. The respondent showed some disappointments through his feedback. He stated that men's are only valued when they earn some capital although there are many handsome men in our society but only females are taken into consideration when it comes to make a beauty commercial. This is how men are not valued in the society. He further added that why are men shown as workers in advertisements while women can be seen as dancing and showing her body. This clearly justifies gender discrimination in our society. Beauty attributes are for females only. Females aren't required to earn money that is why they have to look beautiful to get respect in a society. For a man, it is mandatory for him to earn money. Men don't need to be beautiful. That is why only females are considered in beauty advertisements and you can rarely see men in the advertisements.

The respondent also stated that “**why it is Fair Men and Handsome but not Fair women and handsome?**” The respondent objected that this is clear discrimination in the society. These are the consequences of **Male Dominant Society**. This is basically causing people to lose self-confidence. People hate themselves when they look in the mirror. Furthermore, the respondent related the advertisement in which the boy was using a female cream and he was criticized with these words “**chee chee chee larka ho k tum larkio ki cream lagaty ho**”. So this is also an example of discrimination in the society and it is shown publicly. Nobody criticizes the media for showing false pictures and statements.

## 7.6 Power and Body Representation

The respondent stated,

*“srf ameer larkian dikhai jati hain. Jinke pas pesa ha unhy hi prefer kia jata hai ahr ad mein. Kisi ghareeb ko koi nhi dikhata. Power ka ghalat istamal krte hain media wale. Wazeh tor pe class difference dikha rhy hain jo k bht ghalat bat hai. Aise society me aman barqarar nh rhy ga agr equality na ki gayi”*

(Only rich women are shown in ads. Those who are wealthy are preferred in advertisements. Nobody shows a poor in an ad. It's a complete misuse of power. They are clearly distinguishing classes which is very wrong. There would be no peace and equality if they continue to do so)

According to respondent only wealthy women are prioritised in beauty advertisements. The media doesn't show the poor in the advertisements. This is completely inappropriate. She further added that media should avoid doing that because if they continue to do so there would be no peace and equality and the consequences will be devastating.

## 7.7 Objectification of Female Body

The practise of treating a person only as a sexual object is known as sexual objectification. In a broader sense, objectification refers to treating someone like a commodity or an item without taking into account their personality or dignity. Although objectification, a form of dehumanization, is most frequently studied at the level of a community, it can also relate to an individual's actions.

Although both men and women can be sexually objectified, the term is typically used to refer to the objectification of women. It is a key notion in numerous feminist theories and psychological theories that are based on these theories. Numerous feminists contend that the sexual objectification of women and girls worsens gender inequality, and numerous psychologists link

Objectification to a number of dangers to one's physical and mental well-being. Numerous feminists contend that the sexual objectification of women and girls leads to gender inequity, and numerous psychologists link objectification to a variety of hazards to women's physical and mental health. According to research, objectification of males has psychological

consequences similar to those on women and can make men feel self-conscious about their bodies. According to respondent,

*”dekhein srf aurto ko hi kuo ishtaharat me dikhaya jata hai, mardo ko kun nhi dikhate, kya srf aurtein khubsurat hoti hain, inhi ishtaharat ki waja se ajkl aurto k sath zyadti hoti hai r unhy fr qatal kr dia jata hai. Is sab k qasoorwar hamara media ha jo aise beauty advertisements dikhate hain jinse jinsi khuwahishat peda hoti hain. Golden pearl cream k ishtehar me b jo model use ki ha uske kapre kitne cheap hain”*

(Why are only women considered in beauty advertisements? Why don't they show men in such advertisements? It is because of these advertisements that women are getting raped and killed. I would definitely blame our media who promotes such vulgarity and stimulates sexual desires among people. You can observe that the model used in Golden Pearl Cream advertisement is wearing an inappropriate dress)

The respondent mentioned in her comments that women are treated as a sexual object. We see so many beauty advertisements especially that of golden pearl cream in which the model is wearing fancy dress which is totally contradictory to our culture and most of them have a female model. Why not men's taken as a sexual object. The bitter truth is that because of these sexual beauty advertisements, the criminal activities have increased. We see more sexual harassment cases, rape cases and sometimes murder cases just because of these disgusting advertisements. According to respondent, women should not be considered as a sexual object. There should be gender equality. Both men and women has to be treated dynamically. She also added that our media plays the big picture here. It is the media that has to be blamed because they promote such vulgarity and the consequences are right in front of your eyes.

## **7.8 Improved Marital Affairs**

The respondent exclaimed that she was having a tough time because her husband was not giving her the attention she needed. She was very desperate because she wanted her husband to look at her with a smiling face but all she received was just a dull response from her husband. She stated,

*“Mere husband meri trf muhabat ki nigah se nh dekhte thy. Jb b who office se ghar aty toh roothy roothy nazr aty. Me unse khul kr kuch keh nh pati thi. Isi tarah mjhe feel hone laga k woh mjhe ignore krne lagy hain toh mene Seven Herbal Ubtan use krna shuru ki aur chand*



*dino me mein gori chitti hogai. Aur fr mere husband b mere se khush rehne lgy. Aur ab hamara relation b bht acha ha apas mein”*

(My husband never looked at me with love in his eyes. Whenever he comes back home from office, he always seemed to be a little upset with me. I could not talk to him with ease. I felt like he’s ignoring me so I decided to use *Seven Herbal Ubtan* and within few days I got a very fair white skin. After that my husband was so happy for me and it did helped me improve my marital affairs)

The respondent was so happy after using Seven Herbal Ubtan because the product helped her in improving her marital affairs. She was very disappointed with her life because she was not beautiful and her husband used to ignore her whenever she tried to get close to him but when she started using this product, she noticed the change in the behavior of her husband. Her husband was more friendly, loving and caring than before. So she believes all this miracle just happened because of this product.

## **7.9 Implementation of Western Culture**

The beauty products has greatly influenced the Pakistani norms and cultural values. During the course of interview, the respondent stated,

*“Pakistani advertisements me ab ap dekhein k ajeeb si models dikhai jati hain jinke kapre b tang hoty hain r bazu b nangy hty hain. Jb k islam me aisa kuch nhi hai. Islam me aurat ko parde ka hukum hai. Ye sab media ka qasur hai jo western culture ko in beauty advertismnts k through promote krta hai jese k Golden Pearl me jo model dikhai hai uske kapre kitne fazool se hain. Yahi waja hai k ajkl hum western culture ko follow kr rhy hain. Jiske nuqsanat ye hain k ab class differences agye hain society mein.”*

(Pakistani advertisements nowadays are showing young models in the ads who wear fancy dresses in which they are half naked. This is not what Islam teaches us about. In Islam, women’s modesty is so precious. It is the fault of our media who promotes such vulgarity and western culture through beauty advertisements. Look at the advertisement of Golden Pearl. They have used a model who is not dressed properly. This is the reason why we follow western culture today. It is because of this we have class differences in our society.)

The respondent criticized the manufacturers of Golden Pearl Cream and the media partners for manifesting western culture in Pakistan. She gave her remarks that this is not an Islamic

way of promoting your product. They should consider the norms and values of Islamic culture before posting such content on television. She pointed out the model that was shown in the advertisement of Golden Pearl Cream. She said that this type of models and the way they dress should be banned. This is promoting a wrong culture in Pakistan. Being a Muslim, it's absolutely disgusting for me.

## **7.10 Lack of Confidence**

During the course of interview, we were informed that how the perception of beauty has greatly affected their lives.

### **7.10.1 Case study**

In one of the interview the respondent stated,

*“Mera nam Kainat hai r meri age 21 sal hai. Me university me parhti hun aur sham ko parlour me asa beautician b kam krti hun. Meri bachpan me skin jal gayi thi . Mere skin face pe garam chaye gir gayi thi jiski waja se meri skin hal gayi. R mere face ka te hal hogya . Ab jb me university jana shuru kia toh sabne mera mazakh urana shuru kr dia. Sare mjhe churail kehne lag gaye.br mjhe presentation dete wakt b sab mere pe hanste thy jiski waja se me itni pareshan hui k mene presentation dena chor di. Srf colour difference ki waja se mjhe itna crticise kia jata tha. Mere andr se confidence khatam hogya r mene fr presentations dena chor di kuo k mjhe Sir b dekhna pasand nh krte thy”*

(My name is Kainat and I am 21 years old. In the evenings, I work as a beautician in a parlour. I had a skin burn when i was a kid. A hot cup of tea dropped on my face and these are the consequences of that incident. Now when I started studying in university, my class fellows made fun of me. They would call me witch. Whenever I would present on stage, they would laugh at me and because of that I lost self-confidence. I could stand in front of class again to give a presentation. I was criticized because of these racist remarks. Gradually i lost confidence and then I did not give any presentation in class.)

Another respondent stated,

*“Mera nam parveen hai. Meri age 32 sal hai. Mein married hun r house wife hun. Me aik office me kam krti thi. Me bht talented thi. Me lkn mun pe mask laga k jaya krti thi. Kuo k meri skin complexion black thi. Aik dafa jb boss ne mjhe dekha mask k bagair toh woh bht naraz huay Aur mjhe company se nikal dia gya ku k woh smjhte thy k kali larki ko dekh k*

*clients bhag jayngy. Clients samjhain gay k itni fazul company hai k inke pas pyari larki nhi hai. Unho ne mjhe nikal dia jiske bad mene dobara job nh ki. Mera self-confidence khatam hogya aur ab me house wife hun. Me ab kahi b job krne nh jati. Hamari society me bht discrimination hai.”*

(My name is Parveen. I am 32 years old. I am married and housewife. I used to work in an office. i was very talented. I used to wear mask at work because of my dark complexion. once my boss saw me without mask he got very annoyed as my dark colored skin and dull mediocre face was not acceptable to him accord to him no client would ever like to have any conversation with a lady like me so he expelled me from the job. After that incident I didn't even thought of doing the job again as my confidence was shattered and now I am just a house wife. There's a lot of discrimination in our society)

The respondents showed distress when they related their life experiences. Both the respondents lost self-confidence because of the criticism. The respondents gave the feedback that white skin complexion is so dominant in the society that nobody like the black skin colour. Black women are rejected in every organization. Being black is a curse in the society.

## CHAPTER 8

### 8 Summary and Conclusion

The discursive analysis was carried out to comprehend how various businesses target distinct demographics. How they actually execute their marketing strategies to influence the buyer both apparently and psychologically. The research primarily focuses on beauty businesses, their marketing strategies, consumer behaviour, and the effects on individuals, particularly women.

The study consisted of 8 beauty products namely Husn-e-Misr, Faiza Beauty Cream, Golden Pearl, Capri Soap, Skin White (Goat Milk Whitening Soap), Seven Herbal Ubtan and Tibet Cream. The primary goal of the study was to determine how various taglines and phrases, the branding models and mode of advertisement affects consumer's behaviour, the perception of beauty, physical attractiveness, and purchasing power as well as how it influences people's psychology by influencing what they find attractive and how they deal with complexes. An important milestone of this research was to disclose the hidden messages conveyed by media and the cosmetics companies. I was able to discover how our norms and cultural values are humiliated as a result of these false advertisements. The respondents explained how the television and news papers have injected western culture in our society.

After detailed analysis and interviews, most of the female interviewee were of the view that white skin complexion or fair skin has become a necessity for every women in the society. The majority of the women expressed their personal concerns related to beauty and attractiveness. They told that the notion of beauty has affected their married life as well as social life and how the media portrayed the concept of beauty. Most of the women raised the common issue that why only females are taken as an object. According to respondents, the society is not doing justice with women. When interviewed, a few of the male respondents had similar criticism having said that we are living in a male dominant society but still men are valued in terms of beauty.

Recently, the government of United Kingdom has banned all gender stereotypes advertisements. In addition, United States has banned all adverts showing ideal physical appearance for teenage girls and boys.

The sensor board on media level is deliberately ignoring this side as it heading to words a major health crisis on national basis. Medical science strongly recommends the concept

“Healthy mothers, Healthy Generation”, which could only be possible if the women are not mainly targeted negatively in marketing campaigns.

It has many negative impacts on society’s overall thinking and leading to a social disorder; women suffering from beauty complex, males gaining attention to be the decision -maker of beauty, showing women as a substance, being unaffordable by majority of population and generating clashes in domestic life.

## • **Conclusion**

This research is conducted by using the critical discourse analysis to find out the rerepresentation of whetining products and Gendered bodies in Pakistani advertisement. My research has concluded that in Pakistani advertisement, the representation of gendered bodies is biased. The body of female is objectified and commodified. Male do not need for the validation of beauty but for the feminine the beauty is constructed.

As discussed in previous chapter, the misleading advertisement techniques has led the society to a social disorder, inferiority complex, projecting females as a product, excessive use of chemicals to whiten the skin, public health caused by stress/depression, empowering males psychologically to decide what is the standard of beauty and economic crisis since the inflation has already devastated the national economy.

Therefore, as a conclusion, it is recommended to ban such advertisements and misleading messages on public television, radio or social Medias. Pakistan should take steps to ban such gender stereotype advertisements like USA and United Kingdom, if we want to see healthy generations.

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## Interview Guide

1. What is beauty?
2. What is feminine and masculine beauty?
3. What are the characteristics of feminan beauty?
4. Who setup the standard of beauty?
5. What should be the bodily characteristics of beautiful person?
6. What are the describe characteristics that enhance our value in the society?
7. Do you think the beauty standard setup through advertisement an influecing the personality of female and male? If yes how much
8. How these standard is are propogated through beauty enchantment products?
9. How the advertisement and the fairness product does are influencing the esteem of female?
10. How you relate these describe beauty traits of masculine and feminine influecing job criteria?
11. Do you think that a fair complexion is important to get a good job?
12. Do you think in Pakistani society the fair complexion having more value than dark complexion?
13. Why we always choice fair complexion model in advertisement?
14. Have you ever think that there's no place of dark complexion people in our society?
15. What is your thinking about that media always shows female model to present their products?
16. Is showing fair complexion model is best way for good marketing?
17. How the general esthetic of people are influencing by these product?



18. Do you believe to catch the attention of people, cultural values are conveyed in advertisement s through the language and imaginary used in them?
19. What do you think about the texts or phrases that mentioned in the beauty products or these phrases communicate with us at a profound and emotional level?
20. Does verbal information and visuals of models effects you the most?
21. Do you think that the male beauty products should be different from female products if yes how and why?
22. Do you think the phrases which are mentioned in beauty creams is the best way to target the people?
23. How we portray certain groups of people in advertising the beauty product or whitening creams could equally be applied to other variables such as age, ethnicity and class?
24. How gendered bodies are continually moulded and shaped by political forces and societal cultural in order that individual can achieve normalization in terms of fairness and physical apperence?
25. How the brand produts is related to the body?
26. Is it important for the advertisement to promote it's product via gender body fairness if yes then how?
27. Does the whitening products promotes the message of racism and Colourism via advertisements?
28. Does the whitening products enhance the discrimination in the society?.
29. Do you think which type of class has been presented in advertisement?
30. Does the famous models always presented as a beauty objects in advertisements?
31. Do you believe how much use of these beauty products effect our economy?
32. How it effects on psychology of youngsters?

33. Why we always attached fair complexion with body?
34. Why fair skin is the prime agenda for the advertisement agencies/companies?
35. Does the product eqyally shows the good results as it is shown in fairness  
advertisemen?
36. Why we always attached fair complexion with body?
37. Why fair skin is the prime agenda for the advertisement agencies/companies?
38. Does the product equaAlly shows the good results as it is shown in fairness  
advertisemen?
39. Is dark complexion a sign of unvalueness?
40. Why the idea of flawlessnes ancapsulates the idea of darkness of skin?
41. Does the fairness advertisemen conveys the message of beauty discrimination?
42. What definees the beauty? Is it important to have a brighter skin?
43. Does all the advertisement promotes the artificial race of competition via their  
products?
44. Why glamours is shown in all the advertisements? How is it important?
45. Is it important to show the female/male model with a less amount of clothes to  
promote the.product? If yes then how?
46. Is it important to show the female/male model with a western dressing promotes the  
product? If yes than how?
47. What message is conveys in a society through beauty creams?
48. What message is convey through western dressing as we always seen in ads?
49. Does it effects most on the personality of females?
50. Does it claims specific class standards to buy the products? Are the expensive  
products made for the rich people only?
51. Does the advertisement promotes class representation?

52. How much the fair complexion model is important for a good commercial?
53. Faiza beauty cream
54. Have you ever seen the commercials of beauty products?
55. Have you ever use beauty products or whetining creams?
56. Which beauty products you prefer most?
57. What are the purpose of using that specific products?
58. What does attracted you the most in beauty creams?
59. Do you attract by the packaging of beauty products?
60. Have you ever use Faiza beauty cream?
61. If yes, then why you using this cream?
62. What does attracted you the most in this beauty cream packaging?( Bright color ,model looks)
63. What do you interpret from this word Faiza?
64. If the meaning of Faiza is lucky?
65. Do you believe that Faiza beauty cream will bring good luck to you?if yes how
66. Do you think fairness is an ultimate source to good?
67. Did you closely observe the packaging?
68. If yes then how PCSIR (Pakistan council for scitific and industrial Research) which is written in packiging effects you in selection criteria?
69. Does beauty award have any effect on your selection?
70. Have you read this statement on product "Money back Guarantee" If yes?
71. How much its effects on your perception?
72. Do you think it is a way of targeting consumer?
73. Does it attract you?
74. Have you ever seen the advertisement of this product ?if yes

75. How does it attracted you?
76. Have you listen that verbal phrase"apny husan
77. ka darwaza khool dein "if yes then
78. How you will interpret this phrase?
79. Have you listen the song of this product's advertisement " ya Faiza ya Faiza husnay  
alam marhaba"explain this phrase?
80. Do you think Arabic language and Arabic concept in add have some religious  
affiliation?
81. Do you think this beauty product have fantasied the Eyptain beauty?
82. Does the husan- e- yousaf concept added in this product?
83. What does the concept of husan e yousaf?
84. Does it effects on your selection of buying products?
85. What is your criteria to buy beauty products being a consumer?
86. Do you see that the word "Halal" mentioned in packaging which highlighted by  
yellow colour?
87. The word "Halal" is also the source of attraction for Islamic viewer?

88. How you interpret the word Halal?
89. What is the meaning of Halal?
90. Do you think Halal added in this product?
91. Which beauty product's commercial attract you the most?
92. Why this specific beauty product Attract you the most?
93. Which product do you choose as a beauty cream?
94. Tibet beauty cream
95. Do you know the thibath beauty cream or have you seen that advertisement?
96. Do you use this product if yes then why?
97. What extent you are satisfied with its results?
98. How tibhat cream's advertisement did influenced you to use it?
99. Which thing attarct you the most in tibhat cream ingredients?
100. Do you see this packiging of Tibet snow?
101. If yes what was the factors that insisted you on buying this product?
102. Have you any idea of Tibet's mountain?
103. Do you think the name of Tibet snow the word Tibet depicts the mountain?
104. How the "Tibet snow" potray the idea of beauty?
105. Do you think that it give the idea of Tibet mountain?
106. Do you think that it relates with the Tibet Mountains that cream gives you glow like Tibet snow?
107. How does the content of advertisement of tibhat cream attarct you to be used?
108. Do you read the phrase (jab baat ho khubsurat jild ki to sochna kaisy) on tibhat cream packiging)?
109. How you will interpret this phrase?

110. If you seen the packaging carefully did you saw that the first part of packing is blue and white?
111. If yes, do you think the blue colour represents natural ingredients and white colour show? Glow?
112. Does you attract its packiging?
113. Have you seen the model who is picturized in the product?
114. Do you think by picturizing the causation model (white people) on the product thisu company is increasing the obsession with the European beauty?
115. Have you ever watched the advertisement of this beauty products if yes did you listen the female voice "khusburati ki sada Bahar riwayat"
116. How you will interpret this phrase?
117. Do you attract by different phrase which was mentioned in the product?
118. Does you attract ever by the famanality of product as the phrase written on the packaging " Asia ki sub sy mashoor tareen cream"
119. What ingredients needs a products to become famous?
120. If you have seen the advertisement of Tibet snow the model vanizay Ahmed as presented?
121. Do you know vanizay Ahmed?



122. Do you think the advertisement of tibiyt cream give openly message to age people as our mothers?
123. Do you think the vanizay Ahmed playing a role of a mother but still she looks like a girl's sister by using Tibet snow?
124. How you interpret the words of vanizay Ahmed and his son in law?" Apki Nazar kamzor Hy may Apki saas hu"
125. Who are the manufacturer of this product?
126. Does you think the company name mentioned on the product have influencing the reputation of this company?
127. Do you think model casted in the advertisements by the company have aimed the specific the marketing strategies?
128. If yes, does this add quest of buying this product?
129. Why company's always majorly casted female models in the advertisements of beauty products?
130. Did you get all these 5 benefits mentioned on the product packiging? (Wrinkles, spots, smoothness, softness)?
131. Skin white goat milk soap
132. Why do you prefer to buying organic and natural product that's why you prefer to use Goat mil whetining soap?

133. Do you think by using this phrase or the name of product "skin white goat milk" target the people who prefer the indigenous or tradition skin care method?
134. Do you think the written text in bold form "skin white is creating obsession?
135. Is obsession creates negative impact and inferiority complex in society if yes how?
136. Have you listen " Ap ak level barhatay Jain Thora or goray ho jae "interpret this phrase?
137. What is your thinking that how many days you will apply on your body and all the characteristics will enter in your body?
138. What are the goat milk characteristics which is important to make fairer complexion?
139. Have you listen in advertisement "khubsurati ap may hey sirf es ka level barhain"?
140. Do you prefer this soap because of goat milk properties? If yes because of Sunnah?
141. It is religiously good for you because it is made with "halal" Ingredients?
142. Do you believe the tagline "Halal" create emotional bond between consumer and brand?
143. Have you use the Capri soap?
144. If yes why you use this soap?
145. Do you know the meaning of that word "Capri"
146. Do you know the word Capri linked with the place which is located in Italy?
147. Why the company give the name of this soap Capri?
148. What is their purpose behind it?

149. Do you see the product Ingredients if yes?
150. Do you think the flower lilly which picturised in product packaging gives message of national beauty?
151. What would leads you to buy this product?
152. Would you please rate below from 1 to 5 is size texture, packaging, ingredients, promised outcomes, price and being halal?
153. Have you watched the advertisement of this product?
154. If yes, which actions in add attracts you the most?
155. Do you think that the model "Mawara Hocaine "attract you?
156. Have you buy this product by seeing Mawara Hocane and Ayesha umer beauty?
157. Do you prefer this products beacuse of beautiful actress?
158. Do you believe that these famous actresses endorsing the brand and etched in your to buy this soap?
159. As Ayesha Umar did some glamours addition like singing?
160. Did you attract by her singing?
161. Do you think in your opinion the voice over is there to make the ad more poetic?
162. Do you listen "Wo kehta hey Meri saadgi mein husan jalakta hey kehta hey may sub ki sounti Hoon par yakeen bus oun pay karti hu yahi kehta hey Mera aina sahi hey Mera faisala Capri" share you interpretation about it?
163. Do you saw the tagline "husan ko dekho Apni Nazar say"explain this phrase in your words?
164. Do you think is this parse tells consumers to love themselves and be confident instead of relying on others?

165. Do you feel good after using this whitening product?
166. Do you think the lilly water products enhance your beauty ?explain
167. Do you think that product is good because water lilly extracts? If yes why.
168. In this era you still prefer believe in these products?
169. Does it really works? How?

### Objectives of Research

170. To probe the role of beauty products in constructing the perception of beauty through advertisements
171. To investigate the representation of gendered bodies and discursive construction of beauty products in Pakistani advertisement.
172. To dissertate the socio- psychological and economic problems that lays the unrealistic beauty standards among younger generation.

### FAIR AND HANDSOME

173. Why do you use fair and handsome men cream?
174. What think force and attract you to buy this product?
175. Are you using this product to enhance fairness?
176. Do you think synthetic beauty is more important than natural beauty? If natural than why, if synthetic than why?
177. Do you think fair and handsome effects your overall economic and financial condition?
178. Do you think the use of cosmetic products cause discrimination?
179. Have you ever use any beauty product if yes than why?
180. Do you feel any changed boost in confidence after using this product?
181. At which occasion you use this product more frequently?
182. How you describe the word handsome?

183. Does the use of this cream make you prominent? In your social circle?
184. Do you think it is more effective than women fairness cream?
185. Why this cream is specific for males?
186. Do you think you feel ashamed by using women beauty products?
187. Do you watched that model said" mard ho kar larkiyon wali cream use krty hu cheh cheh"?
188. What is your interpretation about this?
189. Why male cannot use female beauty products?
190. Do you think when girls said " hi handsome hi handsome hi handsome "3times it effects that boy standard?
191. How do you think it effects the standard of man's beauty in their social circle?
192. Have you ever researched or observed the effects of creams on other users?
193. Does the phrase in the back side of product "dermatologist tested completed you to buy this product?
194. Have you ever think it is clinical tested it is just written to attract you?

195. How much fair color you think meets your beauty standard?
196. Did you notice any change in your face after using this cream?
197. How long you have been using golden pearl?
198. Do you feel happy without using this cream?
199. Do you think after using this cream you are as beautiful as that women?
200. Do you think the fairness is important in every phase of life?
201. Do you think Beauty effects your standard of life if yes in which areas?
202. Do you think if you are not a fair complexion girl how much hurdles you will face in society?
203. Is there any experience of you if yes kindly share?
204. Do you think the fair complexion increase your chance to get valuable in every field of life?
205. Do you think that having white skin makes you superior than others?
206. Have you ever noticed the dress of female model in advertisement?
207. Have you been using this cream because of the pharse “beauty forever”?

## Annexure 1

- Local Terms

<b>Names</b>	<b>Meanings</b>
<i>Gori</i>	White
<i>Chitti</i>	White
<i>Kalu</i>	Black
<i>Chikna</i>	Handsome
<i>Chaati</i>	Breast
<i>Chuttar</i>	Butts
<i>Bachpan</i>	Childhood
<i>larki</i>	Girl
<i>Nikkay bachay</i>	Kids
<i>Zanani</i>	Women
<i>Moti</i>	Fat
<i>Gaon</i>	Village
<i>Nangi</i>	Naked
<i>pinjra</i>	cage

## Annexure 2

### Census

<b>Sr. no</b>	<b>Name</b>	<b>Age</b>	<b>Gender</b>	<b>Marrital Status</b>	<b>Profession</b>	<b>Qualification</b>	<b>Family Structure</b> (Joint/Nuclear/Extended)
<b>1.</b>							
<b>2.</b>							
<b>3.</b>							



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*Alloca*  
Assistant Professor  
Department of Anthropology  
Quaid-i-Azam University  
Islamabad