

## Deconstructing Gender Norms and Gender Stereotypes: A Critical Discourse Analysis of Pakistani Brands' Advertisements

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### Abstract

Advertisements play significant role in the reflection of society. In early times, advertisements were failed to portray the achievements of women. Women were portrayed as fragile and weak, whereas men were portrayed as strong individuals engaged in high status jobs. The aim of this study is to analyse linguistics, ideological and discursive strategies used in Pakistani advertisements and awareness campaigns to challenge and break gender stereotypes. It will also examine the impact of gender stereotypes in Pakistani advertisements on consumer's perception of gender role and identities. Norman Fairclough's model (1995) is used as a theoretical framework to analyse underlying ideologies and linguistic and discursive strategies used in advertisements to break gender stereotypes. In the paradigm of qualitative approach, descriptive method has been used to analyse the data. Advertisements are selected from different Pakistani TV channels and social media platforms aired during the last three years (2020-2023). The findings suggest that various strategies are used in the selected advertisements, which attempt to break gender stereotypes.

**Keywords:** Pakistani Advertisements, Gender stereotypes, Gender representation in advertisements, Critical Discourse Analysis

### Introduction

Advertisements are considered significant tool to reflect society. Social or stereotypical roles, which are assigned to male and female by our society, are presented through media. Media is the representation of social roles and social identities, which are assigned to individuals by society. In the beginning, stereotypical portrayal of men and women, depicted in advertisements, was different. Men and women were depicted contrary to each other. The stereotypical portrayal of women was that they are weak, fragile, dependent, obedient housewives, and caretakers of family. Contra men were portrayed as strong male individuals, engaged in high status jobs having a single 'bread earners' responsibility towards their families.

Gender stereotypes are still embedded in society despite the progress is made towards modernism. Pakistan is one of the male dominated societies in the world, whereas women are stereotyped as dependent on men. They are just bound to do domestic chores only and their talent and skills remain hidden due to the lack of equal opportunities given to both male and female. From last few decades, television advertisements have been failed to challenge

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stereotypes that are prevalent in society. However, with the passage of time, the observers can see a good change in Pakistani advertisements as they are focusing on showing the content that challenges and breaks stereotypical portrayal of men and women depicted by our society.

Critical discourse analysis is an interdisciplinary approach to study and view the discourses critically and see them as a 'form of social practice'. It helps to uncover the underlying ideologies of discourses as the meanings are embedded in the discourses. CDA needs to be understood as a both theory and a method, it offers not only the description and interpretation of discourses in social context but also offers an explanation of how and why discourses work. In CDA, language is one way through which ideologies are constructed and maintained because it is not possible to read off ideologies from text.

In CDA, Fairclough's three-dimensional model (1995) provides a framework to analyse critically language used in discourses, how language used in various contexts, and how it is used to construct meaning in different social settings. This model comprises three parts, each of which contributes to the critical analysis of the text. First part is *Textual Dimension* to focus on the linguistic analysis of the text. Second part is *Discursive Dimension* to spotlight the production, distribution, and consumption of the text. It also focuses on the idea that how power relations are established in text. Third is *Social Dimension* to deal with the ideological convention of the text. In the present work, the three dimensions are used to analyze the data.

### **Significance of the Study**

This study examines how Pakistani advertisements are challenging and breaking gender stereotypes by using Fairclough's three-dimensional model of CDA. It focuses on the different strategies such as language and discourse in advertisements to challenge gender stereotypes. This study sheds light on how this portrayal of men and women in advertisements shape public perceptions and opinions towards gender roles in society. By critically evaluating the advertisements, the study provides an empowered representation of women in society and reshapes the public's opinions towards stereotypical roles of men and women in society.

### **Research Objectives**

1. To analyse Pakistani advertisements that confront traditional gender stereotypes by using linguistic, ideological, and discursive strategies
2. To investigate the underlying motives and intentions of advertisers in Pakistan and to analyse the influence of these advertisements on Pakistani audience

### **Literature Review**

Advertisements are reflection of gender stereotypes in society. Men are usually depicted as dominant and strong individuals, while women are shown as subordinate and dependent on men. Dominant portrayal of men and non-dominant positions of women in TV advertisements are the main reasons of gender stereotypes persistent in our society. The representation of men and women in advertisement ultimately affects our beliefs and behaviours towards gender roles. Thomas (2000), discussed this phenomenon as, advertisements serve as gold standards for consumers' products as they influence audience' perception through different strategies.

Results of study related to gender stereotypes in advertisements by Shaista and Anum (2021) reveal that stereotypes are prevalent in every society and advertisements are ways to promote and encourage these stereotypes in society. The results also show that the reason to challenge these stereotypes is to take attention of people and to make products more interesting as advertisers are well aware of non-schematic ideologies.

In a study related to representation of men and women in Pakistani advertisements by Ali and Shahwar (2011) conclude that women are being portrayed in limited roles. They are portrayed in less active part and almost having no role in the development of society, whereas male are portrayed in a variety of occupations. Portrayal of women is unnecessary in advertisements; they are just presented to make the advertisements attractive.

Faizan (2018) discovers in an analytical study of stereotypical and non-stereotypical representation of women that 73% advertisements are those in which women are depicted performing stereotypical roles such as cooking, washing clothes, and serving food as compared to non-stereotypical ads that present women in non-stereotypical image like performing outdoor activities, going out and being confident. The main aim of the study was to demolish traditional labels that are assigned to women in advertisements.

Heathy (2020) conducts a study on gender stereotypes in advertisements in the Indian context. The study is conducted on four print advertisements. The study finds that advertisers portray women from happy housewives to sexual objects. They are depicted as weak and dependent objects. The study also reveals that advertisers use both textual and visual elements to reinforce gender stereotypes in advertisements.

Shaikh, Bughio, and Kadri (2015) conduct a research on twelve different advertisements aired on Pakistani T. V. Channels and internet. The findings show that women are depicted as objects that are to be looked at rather than having their individual capabilities. The results show that advertisements promote gender inequality.

Ullah and Khan (2014) reveal in their study that in today's society women's success seems to be dependent on physical appearance as they consider it a most important thing for society's acceptance as otherwise society does not give them respect. The most stereotypical portrayal of women reveals that they are running after beauty products to entertain men in society.

Laham (2020) reveals that women are depicted in advertisements as a source of entertainment for men in society rather than being portrayed as playing some brave roles in the development of society.

Another study related to the stereotypical portrayal of men and women in Pakistani advertisements conducted by Ali and Shahwar (2011) show that advertisements shape public's opinions of gender roles. Men are shown as strong male individual having a strong advantage over female, whereas women are portrayed as weak and dependent over men to survive in society.

In the study of Tanveer, Mateen, and Hussain (2023), on the interaction of men and women in advertisements, it is found that Pakistani TV advertisements challenge gender stereotypes. The research is conducted on 7 Pakistani advertisements. Findings show that many advertisements still portray men as dominant and active whereas women as dependent and emotional.

The women are judged on the basis of their physical appearance rather than on the basis of their actual abilities. Azin and Hussain (2015) also conduct a semi logical analysis on the image of women in TV commercials. The findings define that women are shown in traditional roles while performing daily duties namely for washing powder advertisement women are shown washing clothes and for cooking oil advertisement women are shown as preparing meal for family members.

Bearing in mind the role and contribution of the previous studies, the researchers fundamentally intend to fill in the research gap by probing the linguistic, ideological, and discursive strategies in the Pakistani advertisements, which are responsible to confront the traditional gender stereotypes.

### **Theoretical Framework**

For critical discourse analysis of the selected advertisements, Norman Fairclough's three dimensional model has been used as a theoretical framework for this study. Fairclough's model has three dimensions for critical evaluation of the text. These dimensions are: Textual Dimension, Discursive Dimension, and Social Dimension.

Text is the first analytical expression of Fairclough's model. It includes linguistic emphasis and analysing text in terms of vocabulary, grammar, syntax, semantics, and rhetorical devices. It is the microanalysis of the text. In the discourse of advertisements, it also involves analysing semiotic tools of the text such as colour pattern, font size and shape, sign and symbols and the indication to which thing they denotes. Literacy figures such as simile, personification, hyperbole are also analysed in this dimension of analysis.

Interpretation of the text in terms of production, distribution and consumption of the text is the second analytical expression of Fairclough's model. It involves analysing relationship between producer and consumer and most probably analysing the power relations that producers hold on consumers through their products by using different techniques. In the analysis of advertisements, this analytical dimension is used to analyse the text through the perspective of producer and consumer, and how it affects the consumers.

The third analytical dimension of Fairclough's model involves analysing the ideological convention of the text. It involves the explanation of the text i.e. in which socio-cultural context the discourse is produced, what the economic condition of the country is when the text is produced. It involves locating the agenda of the text, tracing out the ideologies embedded in the text. It also involves analysing the impact of discourse upon society i.e. analysing how the producers control society with the help of words.

## Methodology

This study intends to analyse Pakistani advertisements, which focus on challenging and breaking gender stereotypes. Qualitative approach has been used for critical analysis of advertisements. Data collection procedure includes selection of Pakistani advertisements in which the stereotypes are challenged and portrayed. Descriptive method is used for the analysis of the data. Following purposive sampling technique, the researcher has selected the advertisements aired during the years 2020-2023 on different Pakistani TV channels. The analysis of five advertisements is conducted, which portray the strong roles, played by women to contribute to the development of society. The selected advertisements target the stereotypical roles of women by showing them in strong and brave roles.

## Data Analysis and Discussions

The following advertisements are the part of the data analysis claiming to break gender stereotypes:

### Analysis of Advertisement 01



Advertisement 01: Shan Biryani masala\_ ‘oath for her’; Feb 2022; Source: YouTube

The setting of this advertisement is a home, a hospital and a hall where the daughter-in-law is taking oath of her new profession. The other participants of this advertisement are a husband, mother-in-law and a newly born baby. The daughter-in-law is a doctor by profession and her mother-in-law, in the beginning, does not support her but later on changed her mind. So, this advertisement breaks the stereotypical portrayal of women in society.

Under the following headings, the analysis of *Advertisement 01* is presented in line with Fairclough’s model:

### Textual Analysis of Advertisement 01

The tagline “oath for her” targets women. By emphasizing on the phrase *for her*, the advertisers break the stereotypes by giving women the right of choice. This advertisement gives the idea that women should have the right to decide whether they want to be a housewife or to be a working person.

The term *Doctor-Bahu* used by mother-in-law depicts the prestigious portrayal of women. In our society, this term is used as a ‘badge of Honour’, which is not only dangerous for our society but also a huge waste of potential that could have contributed to our nation’s progression instead of

slaving away as housewives. So, this badge of honour is used to defend women with appreciation as well as giving them responsibilities of household chores. The mother-in-law in this advertisement also addresses her daughter-in-law with the words ‘Doctor-Bahu’ rather than just calling her ‘Doctor’.

### Discursive Analysis of Advertisement 01

Strategies used in Advertisement	Linguistic Devices
Words for endorsement	‘oath for her’
Emotional words	‘ <i>har saal hazaron betiyaan doctor banti hein, bahu ban ’ny kay liy</i> ’(Every year, thousands of daughters become doctors just to become daughter-in-law)
Words for challenging stereotypical portrayal	‘ <i>wesay bhi khana banana kisi aik ka kaam tou nahin</i> ’(Cooking is not the responsibility of only one person (mother-in-law at home)) ‘ <i>aa ja, meri subha kay taray! mil kar karein sawera</i> ’(Come, my shining star! Let’s bring the dawn together.)

### Social Practice Analysis of Advertisement 01

It is obvious that stereotypical portrayal of women still continues to persist in Pakistan through advertisements, but with the passage of time this perception of society is getting changed. Now, this focus shifts on giving equal opportunities to male and female in terms of their ‘*right of choice*’. Still most of the advertisements depict the stereotypical roles of women such as revealed as dependent, weak and fragile but advertisers target these stereotypical portrayals by showing women in strong roles.

This advertisement is also about challenging the stereotypical roles of women. Mostly in the Eastern society, women don’t get the chance to practice their education in practical environment as they are only considered as housewives and are confined to perform roles within the boundaries of home. This advertisement by the company *Shan Food Masala* promotes women’s participation by dealing with the concept of ‘*Doctor-Bahu*’ and encouraging mothers-in-laws to support their daughters-in-laws as compared to being a hindrance in their career.

### Analysis of Advertisement 02

In the following discussion, advertisement 02 is visually presented for analysis:



Advertisement 02: Shan Food Masala\_ 'Shan One Biryani One family'; Feb 2022; Source: YouTube

*One biryani one family* is an advertisement that shows a man visits a family the first time for the proposal of marriage. The family idealizes the toxic definition of masculinity as they belong to Punjab and the young man belongs to Karachi. They tease the young man for not being embodiment of vigour and power. However, the event turns as the man offers them to cook for them. This idea shows that the advertisement reverts the stereotypical responsibility of cooking that is associated with the women only.

### Textual Analysis of Advertisement 02

The Textual Analysis shows the use of different words and the stereotypical norms that are associated with a male as to be physically strong to be the son-in-law of a Punjabi family.

The camera focuses the male visitor from head to toe when he enters the house. It shows that man should also go through the process where from a female has been going through, when the families come for the suit for the future spouse.

Some lines from the advert script, including '*Punjab da puttara* (son of the Punjab), *khandan da badhshah* (king of the family), *sher da bacha* (son of the brave)', show the stereotypical norms associated with male for being son-in-law of the native Punjabi family.

The visitor in this advert was also criticised for being emotional as a male is not supposed to be emotional. Family shows the visitor the picture of their late mother and the visitor says '*barha afsoos howa hai*' (I am much distressed about the demise of their mother) with sad expressions, and then a member of the family offers the visitor with the mocking expression '*tissue chahiy*' and makes fun of the visitor.

Then they offer him a horse riding and when he falls down, they again say '*O ja tissue ly kr aa*' (someone go and fetch tissue papers), and make fun of him for being novice in horse-riding.

As the visitor shrugs the coat off his broad shoulder and steps into the kitchen, it takes on a new significance on gender roles. It shows an ideal husband owns his responsibility both inside and outside the house

### Discursive Analysis of Advertisement 02

This level deals with how the advertisers use different linguistic strategies to build power relations. The following strategies have been used in this advertisement:

Strategies used in this advertisement	Linguistic Devices
Words for celebrity endorsement	<p>“<i>Hatta parda</i> (Unveil.), <i>dikha jalwa</i> (Show off.), <i>muhabbat hojaye</i> (May love incur!)”</p> <p>“<i>sab ko chakha zaiqay pyaar kay</i> (Make everyone taste love.), <i>jo bnatay hein rishty qaraar kay</i> (That makes relations soothing.)” “<i>tou nay tou hum saaton ko aik sath chitt kardeya hai</i> (You have won all of us seven brothers.)”</p>
Emotional words	<p>“One biryani one family”</p> <p>“<i>sacha zaiqa jou dill tak pohnchy</i> (True taste that penetrates the heart.)”</p>
Code Mixing	<p>“<i>teray liye apni world famous punjabi biryani banatein</i> (Would that she had cooked outstandingly her world famous biryani.)</p> <p>“<i>tou sadi family wich nae fit hunda</i> (You do not fit into the traditions of our family.)</p>

## Social Practice Analysis of Advertisement 02

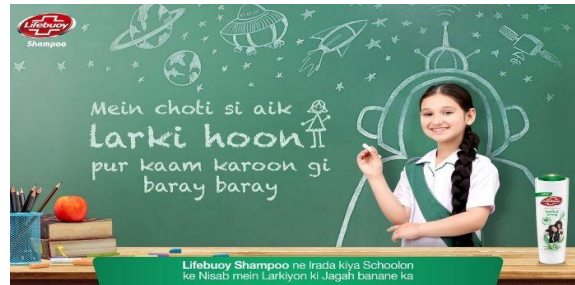
The ideological analysis via CDA by applying Fairclough’s model shows that this campaign is against the traditional beliefs existing in Pakistani society. Pakistani society holds a different view of masculinity but this campaign mitigates that concept of masculinity and holds the equal view of responsibility from both male and female side in both indoor and outdoor activities. The consumers’ ideology is reflected via male members of the society since advertisers use non-schematic ideas to construct new ideologies and hence to promote their products. This campaign shows that their Masalas (spices) are so good that even men can cook good food with them.

This campaign is against every stereotype as the young man wins the hearts of his would-be Punjabi brother-in-laws by making *biryani* for them. The idea that a young man making *biryani* for his in-laws challenges the stereotypical notion that the responsibility of kitchen is associated with females only, and the women are supposed to serve their in-laws when some marriage proposal is offered. In this advertisement, all the characters are male and as a change, there is a young man who proves himself a right choice for offering the marriage proposal.

It also challenges the stereotypical portrayal of what a man should look like in a *desi* (vernacular) family. The would-be son-in-law is a modern young man whose beard is properly shaped and he wears a slim ankle fit pant. When he enters in the family, his would-be in-laws question his look. This shows that girls are not only supposed to be judged based on their looks, men should also be judged likewise.



### Analysis of Advertisement 03



Advertisement 03: Lifebuoy Shampoo–‘*Beti parhao use mazboot banao*’; Oct16, 2021: YouTube

The setting of this advertisement is a home and a school. The campaign is called ‘*mein choti si aik larhki hoon*’ (I am a little girl) ‘*pur kaam karoon gi baray baray*’ (but I will achieve big goals). The advertiser shows a girl who is reading a poem by Jamil-ud-Din Ali, a Pakistani poet, in front of her classmates.

### Textual Analysis of Advertisement 03

The tagline of this campaign ‘*Beti parhao use mazboot banao*’ (Get your daughter educated and make her strong) shows how important is a girl’s education for the development of countries. In Pakistan, there is lack of support from our society for girls’ education. Not every second girl in Pakistan gets the chance of proper education. This tagline encourages girls and it speaks in favour of girls’ education.

The girl reads a line from Jamil-ud-Din Ali’s poem ‘*mein chota saa ik larhka hoon* (I am a little boy), *par kaam karon ga barhy barhy*’ (but I will achieve big goals). In these lines, a gender specific term is used for boys and her classmates laugh at her when she reads this line. This thing demotivates the girl and she decides not to read the poem. However, later on her mother changes the poem, which shows that there should be gender inclusivity in school’s curriculum.

### Discursive Analysis of Advertisement 03

Strategies used in this advertisement	Linguistic Devices
Words for endorsement	“ <i>Beti parhao osy mazboot banao</i> ” (Get your daughter educated and make her strong); “ <i>jitney tumharay baal mazboot hein utni hi tum bhi</i> ” (The stronger hair you have, the stronger you are.)
Emotional words	“ <i>mein choti si aik larhki hoon</i> ” (I am a little girl) <i>par kaam karon gi barhay barhay</i> ” (but I will achieve big goals)
Code mixing	“ <i>Lifebuoy shampoo ka mission larhkiyon ko taleem k zariye mazboot bnana hai</i> ” (The mission of Lifebuoy

	Shampoo is to empower girls by education.)
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### Social Practice Analysis of Advertisement 03

In Pakistan, female representation in school curriculum is mere 7%. Mostly gender specific terms are used in school curriculum, which shows male dominance even in curriculum books. Therefore, in this campaign this stereotypical aspect is challenged and the campaign aims to support gender inclusivity in curriculum books.

### Analysis of Advertisement 04



Advertisement 04:Q Mobile –‘Naya Zamana, Nayi Baatein’; Oct 16, 2021: YouTube

This Q Mobile ad is about a girl who wants to join cricket team but her father does not allow her as he believes that cricket is not the profession of females. He believes that this profession will ruin his daughter’s reputation if she joins it. Nevertheless, the girl stands up for herself and keeps pursuing her dreams. When she gets success and people appreciate her, her father realises that he was wrong.

### Textual Analysis of Advertisement 04

This ad has got a catchy tagline, *Naya Zamana, Nayi Baatein* (new time, new trends) which breaks gender stereotypes. There is also repetition of *naya* (new) and *nayi* (new) to emphasize on the new trends that our society is setting in giving equal opportunities to male and female.

It starts with husband and wife’s conversation. Wife tells the husband that the daughter ‘Sara’ is going for cricket training as she wants to be a cricketer. But the husband replies with *larhkiyan cricket nahein kheltein* (Girls do not play cricket). This shows the stereotypical norm that is associated with girls that they are not supposed to take part in cricket.

When the daughter was leaving her mother asks her to talk to his father but she replies with *abu sath baat nahein ki ja sakti, bs suni ja sakti hai* (Father cannot be talked to, only heard). This sentence has brought forward the theme of dominant ideology of fathers. Girls are not supposed to argue with their fathers as they are just supposed to listen to them and obey them. There is also repetition of phrase in this sentence *ja sakti* (can) and *ja sakti* (can).

#### Discursive Analysis of Advertisement 04

Strategies used in this advertisement	Linguistic Devices
Words for endorsement	“ <i>Naya Zamana, Nayi Baatein</i> ”(new time, new trends)
Words portraying stereotypes	“ <i>larhkiyaan cricket nahein kheltein</i> ” (Girls do not play cricket), “ <i>Abu sy baat nahein ki jasakti, bs suni ja sakti ha</i> ”(Father cannot be talked to, only heard)
Emotional words	“ <i>Allah Sara jesi beti sab ko day</i> ” (May Allah bestow daughter like Sara on everyone.)

#### Social Practice Analysis of Advertisement 04

The ideological convention of this advertisement shows that some professions are only associated with male; female are not supposed to join them. However, this ad is breaking these stereotypes. The lines *larhkiyan cricket nahein kheltein* (Girls do not play cricket.) shows the dominant ideology held by dominant group of society which holds different gender roles for male and female. The patriarchal system and gender stereotypes have been found unbeaten in TV advertisements because society can go crazy for male cricketers but not for female cricketers.

Mother comes to the daughter and asks her to request her father to go for cricket training but the girl refuses to do so by saying that *Abu sy baat nahein ki ja sakti, bs suni ja sakti hai* (Father cannot be argued, he is only obeyed). This is only a monologue, no dialogue with father is recorded. She leaves after saying this by looking at his father. It shows dominant ideology of a girl that how does she resists against gender stereotypes in front of his father to make her own dependent recognition. The daughter’s behaviour also breaks the stereotypical norms of the society that daughters are supposed to be obedient in front of their parents in the matter of choices of life’s decisions.

After that, the girl leaves for cricket training by taking a strong stance on her own. Meanwhile, she is in contact with her mother but does not try to contact her father throughout the training session. Mother also tries to convince father that their daughter is safe and ensures the security of their daughter but father shows no interest in this conversation. It also shows the egoistic attitude of male members, as they are not supposed to show any concern if their daughter leaves home without permission.

Later on, mother is seen to yell with happiness as her daughter is selected for final candidates going for cricket match and also announces it to the neighbouring females. All of them also show happiness and they are all happy on Sara’s success. This is also challenging stereotypes of the society as women do not show happiness on others daughter’s success, especially when they have joined a profession, which is associated with male. And when father visits a marker he is also shown receiving appreciation for his daughter. And one of the men said ‘*Allah Sara jesi beti*

*sab kody*' (May Allah bestow daughter like Sara on everyone.). This statement also shows breaking gender stereotypes as people do not pass such statements about others. However, the advertisers are very tactful for their products so they use non-schematic techniques to break gender stereotypes.

Finally, Sara makes the whole team win the match. Everyone shows immense praise for Sara, which makes her father proud on her daughter's success. Then Sara receives a call from her father to increase her motivation. Here a question arises whether daughters always need to be successful in order to be praised from their father. Is there no way around?

This critical perspective of discourse highlights the struggles of those who make their recognition as without recognition nobody cares who they are. At the end, the girl tells the announcer that she want to get back to home and wants to have a lot of conversation with her father, which shows the lack of communication between daughter and her father. It ultimately brings the idea that ideologies are changed when you are in a dominant position.

### Analysis of Advertisement 05



Advertisement 05:Shoop –‘trust tou must hai’; Oct 16, 2022: YouTube

### Textual Analysis of Advertisement 05

This advertisement portrays a pretty much standard stereotype. It is much embedded in minds. To get groceries, mothers ask dads or sons to do so. However, the girl defies this extreme stereotypes in this ad. As the mother is worried about groceries, daughter gets up and does so by taking her bike that most Pakistanis think that it is not made for girls.

The tagline *trust tou must hai* (Trust is must.) shows that elders should put a little trust in teenagers because they can do wonders as well.

The advertisement opens up with the shout of a mother, holding a list of grocery items, and being worried that father isn't home. The daughter asks '*ammi kya howa*' (Mother! What has happened?). Mother replies '*tumhary abu abhi tak nahi ay, itni sari chezein laani hein bazaar sy*' (Your father has not reached yet, a number of grocery items are to be purchased.). This shows the stereotypical portrayal of men that they are supposed to bring grocery items from market.

Then the girl said ‘*List dikhaen zara, mein ly aati hon bazaar sy*’ (Show me the list, I bring things from the market);this again shows breaking and challenging gender stereotypes. Mother asks ‘*kesy*’? (How?); the daughter replies ‘*bike py*’(On bike), but mother gets surprised over it. Because in our society girls are not supposed to ride bikes and it is considered that bikes are made for male only. However, the ad challenges this stereotypical portrayal and the girl is shown to ride the bike and to bring the grocery items from the market.

### Discursive Analysis of Advertisement 05

Strategies used in this advertisement	Linguistic Devices
Words for endorsement	“ <i>trust tou must hai</i> ” (Trust is must.)
Code mixing	“ <i>trust tou must hai</i> ”(Trust is must.) “ <i>list dikhaen zara</i> ”(Show me the list.)
Words portraying gender stereotypes	‘ <i>tumhary abu abhi tak nahi ay, itni sari chezein laani hein bazaar sy</i> ’(Your father has not reached yet, a number of grocery items are to be purchased.)
Words for challenging gender stereotypes	‘ <i>list dikhaen zara, mein ly aati hon bazaar sy.</i> ’(Show me the list, I bring things from the market.)

### Social Practice Analysis of Advertisement 05

This level shows the ideological convention behind the production of the advertisements or campaigns. Men are believed to have very socially accepted masculine standards. They are supposed to bring groceries from markets. This latest commercial of Shoop Noodles tries to challenge this stereotypical concept.

### Conclusion

The study has investigated the linguistic, ideological, and discursive strategies, which advertisers use to deconstruct gender stereotypes. It reveals that during the last few years the focus has shifted to deconstruct gender stereotypes through advertisements. Gender stereotypes are always found in society. Advertisements normally promote and encourage gender stereotypes rather than confronting or breaking them. However, with the passage of time, these stereotypes are mitigated in recent Pakistani advertisements as discussed in this study. The advertisers use linguistic, ideological and discursive strategies to deconstruct gender stereotypes.

The linguistic analysis of all the advertisements shows the choice of vocabulary that is used to brazen out gender stereotypes. Abundant adjectives are used for women to encourage them and to appreciate their contribution to deal with gender stereotypes associated with them. The advertisers focus more on choice of vocabulary rather than on visual portrayal. The discursive analysis of all the advertisements demonstrates strategies used to maintain power relation. Modern trends use words of endorsement to encourage women. Emotional strategies are employed in vocabulary to make the advertisement more attractive towards audience. The social

practice analysis of advertisements shows that some professions are only associated with men; women are not supposed to join them. In the selected advertisements, women actively participate in roles associated with male only: playing cricket, pursuing medical profession after marriage, and helping mother in bringing grocery. The analysis shows that advertisers are now shifting their focus to deconstruct gender stereotypes in society by giving both genders equal opportunities in all occupations.

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