

COLLECTIVISM PORTRAYED IN SLOGANS OF PAKISTANI FOOD ADVERTISEMENTS

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Abstract

This research investigates different values portrayed in slogans of Pakistani food advertisement, in accordance to Hofstede's (2010) model of collectivism. It aims to scrutinize cultural and collective elements in language of slogans. The textual features were examined to uncover the cultural elements of Pakistan in the slogans of food advertisements. This study, however analyzed slogans through two main postulates of Hofstede's model, i.e familial relationships and companionship. Thematic analysis of ten slogans of Pakistani food advertisement were conducted to test the degree of collectivism in Pakistani slogans. Thus, the research will investigate the ways through which language of slogans create emotional appeal, in order to manipulate the audience into purchasing the target product. Since, Pakistanis are closely knitted with their culture, the advertisers usually design slogans in accordance to collectivist culture of the country.

The researchers found out that slogans of Pakistani food advertisements adequately reveal cultural values of Pakistan, which are centralized upon the ethnic principles of friendship and hospitality. It elucidates that the collective ideals of hierarchical joint family system and companionship are recurrent themes of slogan. Hence, according to the research, slogans of Pakistani food advertisements are markers of cultural values of collectivism in the country.

Key words: language, slogan, advertisement, culture, collectivism, companionship, familial collectivism.

Introduction

Language use is pivotal in all fields of life as its the means of communication through which people interact with one another. Context of the language plays an eminent role in decoding and understanding the message of the communicator. This includes background and ethnic knowledge of the speaker. For efficient communication, the hearer must be aware about the speaker's beliefs and principles. Every linguistic unit contains some hidden ideology which are generally shaped by the cultural setting. For instance, Pakistan has a collectivist society, so the language used in slogans of Pakistani food advertisement also depicts some ideals based upon collectivism.

Advertisements usually employ linguistic and visual features to attract and persuade the audience to buy a certain product. These advertisements are accompanied by slogans of the marketing brand. Slogans are basically short memorable phrases which usually comes at the end of the commercial. It is employed by the companies to increase the appeal of their products. Slogans often contain the gist of the entire theme of an advertisement. Language competence is a prerequisite, for devising a slogan that is short, captivating, and instructive of the entire theme. Its a common practice in Pakistan, a collectivist country, that people eat together to promote unity and brotherhood, so most of the food advertisements slogans are also based on collectivistic themes. For instance, “*khana with paroosi*”, and “*one biryani one family*”

slogans by Shan foods are the prototype of collectivistic theme. These societal values are also encoded in the slogans of food advertisements.

Culture refers to the beliefs and customs of a specific group. Collectivistic countries however have rich cultural values as compared to countries with individualistic setup. According to Hofstede(2010), Pakistan scored low on individualism, hinting towards the high ratio of collectivism in the country. This gives way to Pakistani values of sharing and supporting one another. Moreover, events like *rasm e meetha* and *tehwar* like *eid* holds much significance for all Pakistanis. In addition, cultural foods like *biryani*, *chai* and *kheer* are a common sight in all Pakistani buffets. Mythic values are of utmost importance to Pakistanis. Cultural beliefs of Pakistan, are shaped by the Islamic principles of brotherhood and companionship.

Pakistan is a collectivist country, where family is the primary institution in life of an individual. People usually give more significance to the needs and desires of group rather than their own, in a collective setup. In Pakistan, people usually live in extended familial setups. This includes the immediate family, distant relatives, tribe members, friends, and neighbours. All the family members collectively eat food, share a common income and live under the same roof. Because of the collectivist culture of Pakistan, people provide all sorts of support to their paternal and maternal relatives. Even young adults are financially supported during periods of unemployment. Familial obligations come before all other commitments of an individual. Loyalty and trust are the crucial ingredients for an ideal collective household. Hierarchy is another important aspect of collectivism. People are usually respected and valued on the basis of their age and status, for instance grandparents are held in high esteem in a typical collective household. In social gatherings, they are the first ones to be introduced and served. They are the one who preside over all the important decisions like marriage and property. In collectivist culture people try to provide comfort to one another. They cooperate with each other in all walks of life. Thus all the male members contribute in household expenses, and all the female members of the family, do household chores collectively. Values of loyalty and trust, further strengthens companionship amongst group members in such societies.

Since, earlier studies were confined holistically to cultural influence on advertising (Adeela Majid), this research is fixated on the language of the slogan to uncover the collective elements employed by them, to manipulate and influence the audience.

1.1 Statement of the Problem

Pakistani food advertisements widely employ slogans that reflect cultural and social values, yet limited research has examined them through the lens of collectivism. Despite the prevalence of collectivist ideals in Pakistani society, the linguistic and visual strategies used in slogans to reinforce these values remain underexplored. This gap makes it essential to analyze how familial relationships and companionship are embedded in advertising language. Understanding this connection will reveal how cultural values are exploited to emotionally appeal to consumers.

1.2 Research Objectives

The objectives of the current study are:

- To identify the portrayal of Pakistani culture in slogans of food advertisement.
- To analyze collectivism in slogans of Pakistani food advertisements through Hofstede's cultural dimension

1.3 Research Questions

The present study, thus, formulates the following research questions:

- What are the elements of Pakistani culture portrayed in slogans?
- How are the slogans of food advertisement promoting collectivism?

1.4 Significance of the Study

Language of advertisements play a pivotal role in endorsing a product. Their role is not just confined to the promotion of the product; they also use some influential techniques. This is evident from the fact that slogans not only contain the whole essence of the advertisement but also contain some hidden ideologies to persuade the audience. The culture of the audience plays a trivial role in designing the slogan of an advertisement. As for Pakistan, a collectivist country whereby people tend to value the desires of the society over their individual preferences, the slogans also carry this ideology of togetherness. Thus this research has been conducted to illuminate and analyze the hidden ideologies of Pakistani collectivist culture in slogans of food advertisements

1.5 Delimitations of the Study

The research is fixated on slogans of Pakistani food advertisements. Only two categories of collectivism i.e. familial relationships and companionship given by Hofstede's cultural dimension have been discussed in the research design. Due to time constraints, other elements of Hofstede cultural dimension are not discussed that includes power distance (PD), uncertainty avoidance (UA), Masculinity/Femininity (MAS) and long term/Short term Orientation (LTO). Moreover, the selected slogans only belong to food category, other fields like technology and beauty products are not discussed.

Literature Review

2.1 The discourse of Advertisement:

In modern era, language use is not only confined to academia but it's an important tool used in business as well. According to Perzyna (2017) language is an important area of interest for business companies as it is employed to attract customers. Kannan and Tyagi (2013: 3) in their study of language advertisement text argued that language greatly affect people and society's behaviours. The language of slogans is carefully designed according to the product and societal values of the costumers. Research by Tooba and Fatima on stylistic analysis of brand tag-lines in Pakistani context indicated that "clever use of language is instrumental for the target audience attraction to taglines". Thus the research will focus upon language of slogans to uncover the ideology of collectivism in them.

In recent times advertisements are not just used as persuasive tools to attract costumers but they are also reflective of the societal values. According to Lapanska (2006:17), they help to form a friendly relationship between the text producer and the viewer of the advertisement. Wells (1989:11) also agreed as he believed that advertisement is a non-personal communication to persuade and influence the audience. Hence it can be said that advertisements not only sell a certain product, they are also able to function as markers of societal values.

Slogans of advertisement are catchy phrases used mainly for commercial purposes. It is basically a repetitive expression of an idea which aims to persuade the public to buy a specific product. Hornikx et al. (2007) studied the interaction of slogans in foreign languages in advertisements and found out that, in general, ads with culturally adapted value are more persuasive than the non-adapted ones. Hence slogans of advertisements are not only confined to attract costumers but also help to depict the culture of origin.

2.2 Culture:

The country of origins culture is an important aspect kept in mind while devising slogan of an advertisement. Culture refers to ideology, customs and social behaviors of a specific group. According to Sir Edward Burnett, an English anthropologist, culture is defined as a holistic

model of life which includes knowledge, art, morals, laws, customs and beliefs of individuals in a specific society.

According to Jens Allwood, all distinguishing traits of a group that are not learned but acquired constitutes culture. There are four dimensions of culture according to Jen Allwood i.e., thought patterns, nature, artefacts and behaviours. Geert Hofstede (2010) in his major work, defines culture as “It is the collective programming of mind that distinguish the members of one group or category of people from others”. Triandis (2001) stated that features of culture are shared ways of life, tools, norms and values.

The research by Adeela Majid on comparative analysis of Telenor advertisements in Sweden and Pakistan elucidates that differences lies amongst them on the basis of cultural values of each country. However, it was found out that “Pakistani advertisements can be more assumed to be using cultural values for communicating advertising message” as compared to Sweden. The research paper will thus identify elements of Pakistani culture in slogans of advertisements

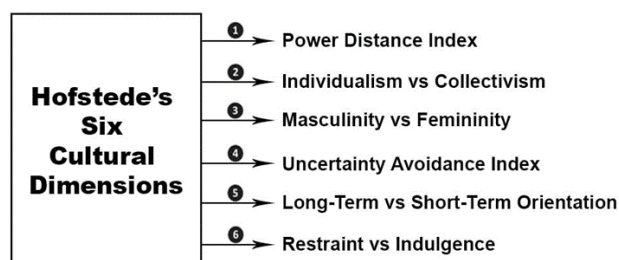
2.3 Collectivism:

Collectivism refers to the concept of prioritizing the needs of society over one's own needs. According to Geert Hofstede (1984:23), “in “studying ‘values’ we compare individuals; in studying ‘culture’ we compare societies”. Triandis (2018) defines collectivistic societies whereby people consider themselves as the part of the society, and they put the needs of the society over that of themselves. Peoples behaviour is basically the result of norms, duties and obligations of the society they inhabit.

Social collectivism basically refers to the phenomena whereby people live by the norms and obligations of the society they live in. In these societies, individual needs are subservient to that of the society. According to Geert Hofstede (2010) collectivism is further divided into three main domains i.e., familial collectivism, companionship and patriotism. Familial collectivism mainly highlights the aspect of joint family system in which hierarchy plays a significant role. In these societies relations with extended family members are of utmost importance. Secondly, companionship refers to the aspect of loyalty with in-group and out-group members. Lastly, patriotism is the feeling of nationalism that the citizens hold for their country. The advertisements focusing upon individualistic values will not be efficient in collectivistic society because they are not desired or practiced in those societies (De Mooij, 2005). This research aims to explore collectivistic elements in slogans of advertisement.

2.4 Hofstede cultural dimension:

Geert Hofstede in his publication “Culture and Organizations: Software of the minds” defines the social anthropology culture as the one in which, not only the thinking patterns are collective even all the everyday task is done collectively. He has distinguished cultures on the basis of the following dimensions: power distance (PD), Individualism/ Collectivism (IDV), uncertainty avoidance (UA), Masculinity/Femininity (MAS) and long term/Short term Orientation (LTO).



This study is focused upon individualism- collectivism dimension. The individualism versus collectivism dimension (Hofstede 1984: 148) puts light on “the relationship between the individual and the collectivity which prevails in a given society. It is reflected in the way people live together...[and] is intimately linked with societal norms” According to De Mooij, individualism versus collectivism can be defined as people taking care of their immediate families only, versus people adhering to their extended families as well (Hofstede & De Mooij 2010:89). Personal markers like “I” and “you” are used in individualistic societies, whereas collectivist usually use “we” pronouns.

According to Geert Hofstede, Collectivistic societies have certain common features:

- “we” pronouns are used
- Individual stays loyal to his group
- Extended family setup is prevalent with the idea of hierarchy
- Individuals are obliged to give all sorts of support (financial, moral etc.)
- Idea of interconnectivity and interdependence are common
- Marriage is not an individual's decision but a collective one
- Financial responsibilities are towards the immediate family and relatives as well
- Young adults tend to live with their parents
- Socializing is a key ingredient in collective society
- Eating together is a common ritual
- Violating the norms of the society leads to loss of face

Pakistan has scored only 14% on individualism index (Hofstede 2010) which indicates a high score of collectivism. Hence, societal values are of utmost importance in Pakistan, a collectivist country. The research paper thus aims to explore collectivism in slogans of Pakistani advertisements through Hofstede model on collectivism.

Research Methodology

3.1 Research Method:

Qualitative research design has been used to conduct this study as it aids in analyzing all the key features of collectivism in the slogan. This research is fixated on the thematic analysis of slogans, to delve into its cultural and collectivistic aspects. The linguistic features of slogans are analyzed through the lens of collectivism according to Geert Hofstede’s model. Moreover, the research also identifies the elements of Pakistani culture depicted through the slogans of Pakistani food advertisements.

3.2 Theoretical Framework:

Theoretical frame work of Hofstede’s model on individualism collectivism has been used in the research. This model highlights various aspects of collectivism. The research focuses upon the following aspects of collectivism:

- Familial collectivism alludes to the strong knitted bond between extended family members. Hierarchy is one of the key aspect of collectivistic setup whereby the eldest member of the family presides over all the important matters of life.
- In collectivistic society, companionship is a common practice whereby people tend to socialize with other members of the society. Eating together with friends is a common ritual in these societies. Companionship includes "in group" and "out group" members. In group refers to the people of the same country, race, religion, language, and historical background, whereas out group refers to people of different countries, race, religion, language and historical background.

Hofstede's model is best suited for this study as it covers all the important attributes of collectivism. Chief purpose of this research is to scrutinize elements of collectivism and culture

in slogans of Pakistani food advertisement. Thus this model is worthwhile in identifying and analyzing the theme of collectivism in the slogans.

3.3 Data Collection:

Data for this study has been collected from secondary sources like television commercials and YouTube advertisements. These commercials were aired on every Pakistani local, private and public TV channel like Geo, ARY digital and Hum TV etc.

3.4 Sampling:

The research has used purposive sampling, whereby only those slogans are examined, that have some specific collectivistic features. Joint family system, eating together, socializing with members of the group are the key components of collectivism. This study has investigated ten advertisements slogan. Moreover, these slogans belong to food category. Research also scrutinizes elements of Pakistani culture in the slogans of food advertisements.

Data Analysis

4.1 Familial collectivism:

Geert Hofstede in his article “Culture and Organization” (2010) gave the key concept of collectivism. The foremost feature of collectivism is the close knitted bond with extended family members. It is customary to live and eat together in these societies. Even the financial responsibilities are shared. It is pertinent to note that even marital decisions are collective in such societies. One of its pivotal trait is the hierarchical division whereby the eldest member of the family presides over all the matters of the household. Their opinion is of utmost priority in all big and small decisions of the family members. Respect and love are the hallmarks of these familial setups. The research will thus analyse familial collectivism in five slogans of food advertisements.

I. *Jahan maamta wahan dalda (Dalda cooking oil)*

This slogan by Dalda cooking oil was produced by *Dalda foods*. In the advertisement a mother is portrayed as a housewife, preparing meal for the whole family with love and gratitude. Just as the meal is prepared, the whole family comes together to enjoy it. Collectivistic notion is foregrounded in the slogan of the advertisement in great detail. The word “*maamta*” (motherhood) comes from the root word *maa*, portraying the feeling of warmth, care and love given by a mother. It is usually the first word a baby utters as he starts to speak, this again connects it with the importance of mother in one's life. In Pakistan, mother is the backbone of the household, who glues the entire family. Our culture gives much importance to food gatherings prepared by women of the house. The advertisement highlights the collectivistic notion of a woman as a housewife, enjoying cooking for the sake of family. The *maamta* or motherhood here is not only confined to the immediate family but it stretches out to the extended family as well, as everyone is sitting on the dining table, including the in laws and grandparents. It also depicts the sister-in-law, helping in cooking, putting light on the fact that in collectivistic culture people help one another. Dalda cooking oil is rich in nutrients, which helps one to stay fit and healthy. Just as a mother cares for the wellbeing of her child, Dalda claims that they process and prepare cooking oil with love and care for their consumers. They believe that dalda cooking oil helps mother to cook food which is healthy and delicious at the same time, giving the whole family the feeling of togetherness. Conclusively it can be said that the word *maamta* used in slogan is not only restricted to the affectionate relationship of a mother and her child but it also includes the extended family, promoting feeling of togetherness in collective setup.

Pakistani Culture:

The slogan of Dalda advertisement reveals Pakistani culture as the mother of the house is the one who is entitled for preparing meal for the entire household. The food preparation

process is directly linked with the love and care of a mother. Slogan believes that in Pakistani culture, cooking is only confined to mothers, not to any other person (like servant) in the household. Moreover, the slogan claims that in Pakistan, cooking is one of the key ingredients for a happy household. In addition, mother's crucial role as the caretaker of the family is also highlighted as cooking in Dalda oil keeps her loved ones healthy and fit. Hence, elements of Pakistani culture are illuminated through the slogan of Dalda cooking oil.

II. *Rishton mein layi piyaar ki mithas (Laziza kheer mix)*

This slogan by *Laziza Kheer Mix* ltd was directed by Babar Elishah. The advertisement depicts a newly married woman, trying to win over the hearts of her in-laws by making a delicious sweet dish. The family of groom comes together to taste the sweet dish and everyone enjoys eating it. This ad is the best example of collectivistic culture of Pakistan as the hierarchical setup of extended family is explicitly shown to have a close knitted bond. The word "*rishton*" is derived from the root word *rishta* (relationship), which reveals association between people. In Pakistani culture, people give much value to the desires of their family members especially the eldest members, shoving aside their own needs, hence for them *rishtay* (relationships) are of utmost importance. Whereas the word "*mithas*" is a metaphor used for love and affection. This compassion is an important ingredient for a utopian joint family system. Collectivism is foregrounded in the advertisement as firstly the hierarchal setup of family is depicted with the father-in-law as the head of the family, whose approval matters the most. Secondly, the tradition of making sweet dish (*kheer*) highlighted the *rasm* or tradition, which helps the newly wedded bride to strengthen her relationship with the groom's family. Thirdly, the extended family members all sit on the same table to enjoy this tradition. Lastly, we see the niece of the groom giving emotional support to her aunt (*Chachi*). The slogan of *Laziza Kheer Mix* claims that by using their product, one can add the taste of love and sweetness in their relationships, the key ingredients for an ideal joint family system.

Pakistani culture:

The slogan of *Laziza kheer mix* advertisement, manifest Pakistani culture as it depicts *meetha* (sweet dish) as symbol of happiness. It is also a form of love language in Pakistan. In Pakistani households, sweet dish is served on some special occasions and is considered to be an ingredient which glues the entire family together in bond of affection. Moreover, this slogan asserts that in Pakistani culture "*rishty*" (familial relationships) are of utmost importance to individuals who try to secure and protect them at any cost, thus sweet dish plays the role of bridge in connecting the whole family together.

III. *Hamaray khanay, hamary tehwar (National foods masala)*

This slogan by *National masala* was produced by *National Food Limited*. The advertisement depicts the *tehwaar* (occasion) of *eid* on which relatives across the border yearn to meet each other and to eat food together. After many years, they are finally able to meet each other in India. *Eid* is a special occasion for Muslims in which, its customary to meet one's relatives. Pakistani culture gives much value to this meet and greet which helps to bind the extended families together. The word *hamaray* comes from the root word *ham* (us). This pronoun of urdu highlights the concept of belonging and togetherness. *Tehwar* here refers to the occasion of *eid* in which people meet each other. The collectivistic notion of using affectionate names like *pyari apa jaan* is also reflected. Moreover, staying in touch with extended family also hints towards collectivist setup. Travelling just for the sake of meeting loved ones on *eid*, propels the woman to move across border to India, this shows her undeterred devotion towards extended family members. Lastly, feeding one another is also shown as a way of showing love. The word "*hamaray*" in the slogan of the advertisement illustrate the feelings of closeness and warmth in collective family setup. Moreover, the word *tehwar* also depicts collectivism as in Pakistan people always try to meet their extended family

members on special occasions like eid. Conclusively, the repetition of the personal marker *hamary* reflects strong familial relations and collectivist culture of Pakistan.

Pakistani culture:

The slogan of National food masala advertisement represents Pakistani culture as eating food together is trivial on occasions like *eid*. In Pakistan on occasions like *eid*, its customary to travel to one's native home and meet one's relatives. Moreover, this slogan highlights the collectivist culture of Pakistan as well as the concept of Pakistanis shared belief of togetherness and sharing through the use of word *hamary* (our). The personal pronoun *hamary* connects the slogan to Pakistan's lifelong tradition of celebrating *eid* with delicious cultural food.

IV. *Mukamal chai mukamal ghar (Tapal family mixture)*

This slogan of Tapal family mixture is produced by Tapal food limited. The advertisement shows a family who is worn out after attending the wedding festivities of their daughter. They seem to be exhausted but after having a cup of tea, they ultimately feel relaxed. The advertisement highlights the collectivist culture, where the grandparents are sad over the farewell of their granddaughter. Everyone in the household was feeling low spirited in the absence of their family member (bride). Moreover, we see that the whole family together have participated in wedding festivities. Since everyone is drained out the daughter in law selflessly decided to make tea in order to make them feel better. The word *mukamal* in the slogan gives way to the feeling of completeness. This completeness is accompanied by warmth, care and love of the entire family towards their daughter who just got married. The word *chai* here represents tea as love language in Pakistani context. *Chai* is also considered as a form of medicine, lifting off all the exhaustion and worries. The word *ghar* here refers to home but it becomes a complete one (*mukamal ghar*) when it is filled with love and comfort. It also hints toward an ideal joint family system. Hence, the repetition of *mukamal* in slogan of tapal hints that by using their tea one gets the feeling of completeness, an important notion of collectivism.

Pakistani culture:

The slogan of Tapal family mixture advertisement reveals Pakistani culture as *chai* is one of the vital beverage in life of a Pakistani. It works as a cultural drink, a conversational tool, a medicine to get away with exhaustion and a tradition of hospitality in Pakistani context. Moreover, the term *mukamal ghar* hints towards the joint family setup of Pakistan, whereby people tend to live together under the same roof. By having *chai* together, the feeling of hospitality and love are promoted, hence the slogan adequately reveals the culture of Pakistan.

V. *Sacha zaiqa joh dil tak phonchay (Shan biryani masala)*

This slogan is of Shan Biryani Masala advertisement produced by Shan Foods. The advertisement shows a large family, eagerly waiting to meet their future brother in law. First encounter with him turned out to be a disappointment for the bride's family as he seemed to be a mismatch to their family. But he wins over their heart by cooking them delicious biryani. Collectivistic culture is aptly highlighted in the advertisement as marriage was shown to be the decision of the entire family, not just the bride and the groom. Moreover, uncle was the guardian of his deceased sister's entire family, helping them out in important decision like marriage, hence hierarchical setup is foregrounded. Eating together also highlights the collectivistic notion. The phrase *sacha zaiqa* used in the slogan refers to pure flavour of food. Metaphorically, this phrase *sacha zaiqa* hints towards the authentic personality of a person(groom). The phrase *dil tak phonchy* means to make place in someone's heart, hinting towards collectivism. So in the ad, the groom secures a place in the bride's family by making biryani, which reminds them of their deceased mothers cooking. The crux of the slogan illustrates collective setup whereby using Shan masala in food can aid in paving way into other's heart, giving way to a cooperative and peaceful society.

Pakistani culture:

Slogan of Shan advertisement throws light on the traditional practice of Pakistanis, who invite guest over lunch or dinner so that, they could form their opinion on matrimonial matters, in a polite and decent way. This slogan is based upon a Pakistani myth that in order to pave way into a man's heart, one should serve him delicious food, hence Shan spices help to add taste of love into one's relationships. Pakistanis tend to have flavourful food prepared with strong taste of spices. Shan food slogan sufficiently reveals Pakistani culture as the country is blessed to have variety of spices which are known throughout the world for their rich taste.

4.2 Companionship:

According to Geert Hofstede, companionship is the hallmark of a collective society. Socializing with members of the group play a pivotal role in connecting people. Everyday tasks like playing and eating are done together. This companionship includes both the in group and out group members. In group refers to the people of the same country, race, religion, language, and historical background, whereas out group refers to people of different countries, race, religion, language and historical background. All people tend to live together peacefully. Values of sharing and helping are much common in such societies. "We" pronouns are usually used to promote togetherness. Companionship is strengthened by values of loyalty and trust between members of the group.

I *Dostea aesa naata, joh soney sae bhi behtar (Dostea tea whitner)*

This slogan is of Dostea advertisement produced by Fauji Food Limited. The advertisement explicitly highlights companionship and love in a collective setup. It shows a young man asking for everyone's approval in order to get married to his beloved. Everyone agrees but since the bride is reluctant to live in a joint family system, all family members of the groom give her feeling of homeliness and privacy at the same time. Finally, they get married. The features of companionship in a collectivist setup is highlighted as every family member lived together under the same household, but they shared feelings of friendship unlike typical families where hierarchical setup constraints the privacy of an individual. The advertisement shows that having friendly familial relations, increase the joys of one's life, as everyone is loyal and loving to one another. The word *dosti* here means friendship and devotion. *Dosti* also highlights the shared feeling of endearment among family members. *Sona* literally means gold, but here it is used as a hyperbole to represent something precious. In a nutshell, the slogan of Dostea ad uses hyperbole of gold to show that companionship is much worthier than all precious stones of the world, this again throws light on the value of friendship in a collective setup.

Pakistani culture:

The slogan of Dostea advertisement reveals Pakistan culture, as for a Pakistani, gold is one of the most precious possession. People tend to gift gold items to their loved ones to express their affection. Moreover, it is a tradition in Pakistan that in-laws' gift gold jewellery to the newly wedded bride. *Dostea* means friendship and word itself contains "tea" which is a cultural beverage of Pakistan. Thus, this slogan reflects Pakistani's belief that, friendship is more valuable than any other material possession.

II *Cocomo mujhe bhi do (cocomo)*

This slogan by Cocomo advertisement was produced by Bisconni Pakistan. The advertisement is an animated adaption in which a group of friends try to find ways to get into a houseful carnival. They help one another to sneak in and at last they gleefully enjoy the carnival rides. The advertisement sets out the best example of companionship and throws light on values of sharing and helping each other. The phrase in slogan "*mujhe bhi do*" highlights the concept of sharing. Children are shown to socialize with others in the carnival, again hinting

Pakistani culture of collectivism. Conclusively, the slogan gives way to the essential element of collectivism which is socializing and sharing with one another.

Pakistani culture:

Pakistani values of sharing and helping one another are foregrounded through the slogan of Cocomo. Moreover, Islam, the dominant religion of Pakistan, obliges one to share food with in group and out group members. Pakistani people are cooperative, compassionate and hospitable. They prefer to eat together. In addition, the phrase *mujhe bhi do* highlights true friendship whereby there is no hesitation in asking for snacks. Hence Pakistani cultural values of friendship and sharing are promoted through the slogan of Cocomo.

III *Jab dost milain tab dairy milk khulain (Cadbury Dairy Milk)*

This slogan of dairy milk advertisement is produced by vision factory. The advertisement depicts a gathering of friends on a birthday. Everyone in the party celebrates it together. The collectivistic elements are foregrounded as first, a gathering of friends is depicted. Secondly, the element of waiting for a friend's arrival shows the weightage given to the members of the group. Thirdly, the tradition of eating collectively is portrayed. The language of slogan is trivial as it depicts the concept of togetherness. The word *dost* here refers to the warmth and affection of a friend. In addition, the word *milain* here comes from the root word *mil* i.e to meet someone. It refers to the concept of gathering on special occasions to increase the unity of the group. The product claims that when friends meet, they eat Dairy milk together. Hence, chocolate here strengthens the bonding of the group by adding flavor of endearment and devotion in a collective setup.

Pakistani culture:

In Pakistan, on every special occasion, members of the group tend to celebrate together. This is gathering mainly includes delicious meals which everyone consumes together. As a dessert, sweets are imperative in every celebratory occasion like birthday etc. Just as around the globe, chocolates are a form of love language, this mindset is also prevalent in Pakistan. Sweetness of chocolate is linked with the compassion and love of relationships. Thus Pakistani culture of celebrating every event with a sweet is accentuated through Dairy Milk's slogan.

IV *Agar Khel Khel mien dewarain gir Sakti Hain Toh why not meri Jaan (Pepsi)*

This slogan of Pepsi advertisement is produced by Pepsi Co. The advertisement depicts a family having bitter relations with their neighbors for over twenty years. However, they overcome this rivalry through playing badminton across their house walls. The advertisement is a perfect example of companionship with out-group members as the neighbours are able to overcome years of rivalry with one another by playing together. The slogan of the advertisement, adequately reveals the theme of companionship, as it metaphorically uses the phrase *dewarain gir sakti hain* to highlight the concept whereby, the walls of hatred with adversaries can be broken and bonds of friendships can be established. The intimate address term of *meri jaan* is also used to highlight the concept of belonging. Simply put, Pepsi claims that by using their product, bonds of friendship can be established between adversaries. Hence, companionship with outgroup members becomes the key motive of Pepsi's slogan.

Pakistani culture:

The slogan aptly reveals Pakistan's culture as for a Pakistani, it is crucial to establish cordial relations with neighbours. Societal values of the country are based upon teachings of Islam. In accordance to Islamic teachings rivalry and hatred are condemned, so a person must try to overcome these negative emotions. Playing in streets (*gali*), a common sight in Pakistan, leads to the formation of a harmonious society. *Khel* also aids in breaking the walls of hatred amongst adversaries and creating good rapport amongst them. Personal marker of *meri jaan*

is also linked to Pakistani culture as in Pakistan, this affectionate terms is frequently used to address the beloved. Hence, the slogan holistically portrays Pakistani culture.

V *Bees saal se bn rhi hain dostiyan with Cocomo ki mastiyan*

This slogan of Cocomo is produced by Cocomo Pakistan. The advertisement depicts a group of friends, being together for almost twenty years. From childhood their youth, they study, play and enjoy together. The collectivistic element of companionship is highlighted as act of eating together is shown. Moreover, the act of playing together also highlights this concept. The un deterring loyalty that the members hold for their group is also trivial. The slogan aptly reveals collectivistic values of companionship as the word *dostiyan* comes from the root word *dost*, which means friend. Friendship in turn gives way to the concept of sharing food. The time frame baes saal shows the continuity of friendship and loyalty of the group members to one another. In a nutshell, it can be said that cocomo believes that by sharing their product with outgroup member's values of companionship can go a long way.

Pakistani culture:

Lifelong friendships are a common feature of Pakistans cultural value. This friendship is not just limited to in group members but it stretches out to out-group members as well. Socialising is a key aspect of Pakistan whereby people collectively do everyday task together. This includes both educational activities and recreational activities. The continuity of friendship is the hallmark of Pakistani society. Moreover, the tradition of eating sweet snacks as dessert on special occasion also hints Pakistani culture. Lastly, the time frame of 20 years shows that cocomo is now a Pakistani cultural snack. Hence, Cocomo's slogan has promoted the Pakistani value of lasting friendships.

Results:

The examination of slogans of ten Pakistani food advertisements revealed that cultural elements are profound in the language of slogans. Hence the language of slogans was skillfully devised to create emotional appeal of the audience. Moreover the collective ideals of joint family system and companionship were exploited to influence the audience. The results can be discussed as follows:

Pakistani culture:	<p>Pakistani foods: Chai, Kheer, Biryani, spices</p> <p>Pakistani values: neighborhood, strong familial relationships and friendship</p> <p>Pakistani event or tehwar: Eid</p> <p>Pakistani myth: “<i>mard k dil ka rasta us k pait se ho kar guzarta hai</i>”</p>
Familial collectivism:	<p>Use of collective words: “<i>hamary</i>”, “<i>rishty</i>”</p> <p>Use of metaphors: “<i>piyar ki mithas</i>”, “<i>dil tak pohanchay</i>”</p> <p>Use of affectionate terms: “<i>meri jaan</i>”</p> <p>Repetition of collective words: “<i>hamary</i>”, “<i>mukamal</i>”</p> <p>Extended family setup (<i>mukamal ghar</i>)</p> <p>Eating food together</p> <p>Making important decisions collectively like matrimonial decisions..</p>

Companionship:	<p>Relation with out-group members: friends, Neighbors</p> <p>Repetition of word: “<i>dost</i>”</p> <p>Value of friendship: “<i>sonay (gold) se bhi behtar</i>” (friendship is better than every other material thing)</p> <p>Lifelong friendship: “<i>bees saal se ban rahi hai dostian</i>” (20 years)</p> <p>Sharing with others</p> <p>Celebration of events collectively</p>
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. Conclusion

The above discussion elucidates that; language of slogan is cleverly selected in accordance to the cultural values of the country. Textual features of slogans contain the ideology of the country where they are advertised. This helps to increase the emotional appeal of the audience, thereby persuading them to buy target product. For a collective country like Pakistan, the extended family plays a pivotal role in the life of an individual, who believes that he has financial and moral obligations towards his maternal and paternal relatives. Hierarchy is the hallmark of the joint family system. Moreover, companionship is one of the key ingredient of a collective society like Pakistan.

Since, this study is fixated on the cultural and collective aspects of slogans of Pakistani food advertisements. Future researchers can focus upon the use of other dimensions of Hofstede cultural dimension i.e. power distance (PD), uncertainty avoidance (UA), Masculinity/Femininity (MAS) and long term/Short term Orientation (LTO) in slogans of food advertisements. Moreover, they can explore the shift in trend from collectivism to individualism in Pakistani advertisements. Since due to time constraints, the study only focused upon the slogans of Pakistan. So further critical researches on cross comparative analysis of slogans can be conducted with individualistic countries like USA to have broader picture of collectivism and individualism.

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