

Semiosis of Advertisements: Message Theory into Action

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Abstract: Advertisements play a really important role in society and for the economy of a country. As all of the popular TV shows are 'produced in association with/or sponsored by a specific product. The basic aim of this qualitative study is to explore the untold agenda through the language used in TV commercials. Advertising discourse is complicated and mixed at different levels (i.e., word, image, phrase, and clause) regarding mixing English words with Urdu words and by representing English in Roman and Urdu alphabets and by showing different images. There is a multiplicity of verbal and non-verbal cues given for the conscious and unconscious concept sharing with the public. So, it has a lot to explore through the semiotics message model. That is why only 9 commercials from different daily streaming channels will be selected. Hence, 8 commercials are enough to explore verbal and non-verbal cues to debunk the ulterior motives of the advertisement maker. The researcher will select three common products Tea (Supreme, Lipton, Vital), Ghee/Oil (Meezan, Kisan, Dalda), and Milk (Haleeb, Olpers, Mil Pack) and 3, 3 commercials for each product as mentioned, so that how different channels are coding their messages could be explored. Moreover, the comparison will also highlight their agendas with comparison to other channels. The study will investigate language admixture being deployed in Pakistani commercials. The study will have certain objectives like 1) to explore the ulterior motives of commercial makers and 2) to investigate how verbal and non-verbal cues are aligned together to transmit the message. Dyer's Analytical model is applied for semiotic analysis. The study will prove good not only for common folks that how their desires are artificially created and how this impact on the economy of the country but also provide a basis for the advertisement agencies.

Keywords: Semiotic, Advertisement, Verbal signs, Non-verbal cues, analytical model

1. Introduction

Media is producing and manipulating signs daily and media literacy is concerned with not only reading those signs but also comprehending them. Media is occupied in producing the meaning of the things which is a kind of symbolic work. So, media literacy is set forth about the construction of texts and the selection, production and combination of signs into messages. Media is a representation of the culture where it is operating and culture is made of symbols that express societies from its atomic unit (individual) to the group to understand the daily lifestyle of that community. Actually, as a member of society an individual take multiple symbolic actions and each action is a combination of interpretation and using of signs which are considered common to all the people of the same culture.

Semiotic theory is used in media literacy practices to analyze all the sign systems which are produced by the media so that systems could be interpreted. Semiotic is a study of signs which are part of social and human life. It consists of analyzing the signs, practices and codes and to make a theory of interpretation too. Each sign is different than other and a semiotician tries to capture the hidden idea that is signified by the meaning. Meaning is produced in daily communication, which is a continuous process.

The connection between communication study and semiotics can be understood by defining both terms. Communication is defined as the process of exchanging data from a source to a receiver; whereas semiotics is defined to interpret the process of making, using and manipulating different signs and signs are also the base of communication. Meaning depends upon the signs. This implies that there is a necessary overlap between semiotics and

communication. Many of the concepts are common but in each field the importance is different. Danesi (1994) suggested that semioticians' priorities are to study signification first, and communication second.

A sign can be a word, a sound, or a visual image. Saussure explains that a sign is a combination of two different but related components i.e. the signifier (it can be an image, a sound or a word) and the signified (that is the representation of the concept given by signifier) is the meaning itself. As Berger argued that meaning problem from the relationship between signifier and signified can be solved through convention; moreover, being arbitrary, the sign can be related to anything. This is the basic understanding the signs can have different meanings for different people based upon the difference in context.

Pierce explained that shades of meaning processed through signs can be of three kinds: indexical, symbolic or iconic. Indexical signs give a kind of clue to be interpreted by society. It is like smoke. It signals that there is somewhere fire. Iconic kind of sign has a relationship with the image of representing as of similarities like the similarity between a lion and the picture of the lion. Conventions used to interpret iconic signs. Symbolic signs are interpreted through the learning of the past in a culture.

The functioning of signs is not restricted to one level they could work on different layers like on the indexical layer and symbolic layer simultaneously. It means that to interpret visual signs is equivalent to addressing a sequence of meanings or ads in which signs are used to construct different meaning due to the particular sequence they follow. Eco (1976) illustrated that message is a text which could be interpreted at multilevel of discourses.

Chandler said that the semioticians can differentiate systems of signs with the method their transmission (2017). This is a way to carry meaning that depends upon using a particular coding system. It can include body movement, human sounds or even clothing being used in the transmission channel. It is a fact that without the agreement of the community coinage of new words to refer a particular thing is not possible and the newly coined word has to use the already available grammatical system of the language to transmit meaning. That is why they are called codes and they represent values appreciated in the culture and with the cultural shift, the shades of meaning also shift (Chandler, 2017, Bhatti et al., 2019).

The consumer world is a web of meanings and specific patterns of behaviors among consumers, people, and marketers, interlaced with signs and symbols hidden in space and time of the specific culture of any society (Boulding & Kenneth, 1956). In this modern time, symbols and signs are playing a prime role to pass on various viewpoints for the customers. People are being directed through these symbols which are constructed having some ulterior motives which are hidden from the eyes of common folks. Advertising, marketing, and communication cannot be separated from being three basic concepts belonging to the consumer behavioral world. Advertisement mixes photos, images, texts, colors, language and other symbols to produce a feeling of grandeur in the minds of customers to make a fake consciousness. That is why it has become a large business and participating in the national economy of different countries.

Advertisements form, construct and manipulate the false perception to create a so-called behavior pattern in the consumers. All the symbols and signs are paying an endless service to present and apprehend the cultural values to the world. Theoretical background immerge the interdisciplinary doctrine with a vast range of topics to make consciousness on the academics and public on this purpose. New signs, images, icons, metaphors, and symbols are continuously created through various human actions, through the internet, market systems, and new technologies. In the current time finding the true meaning of the commercial world is not only essential but also enigmatic. In this consumer and commercial world marketers have to continually seek strategically facilitate meanings that contribute positively to brand images,

satisfaction, purchase likelihood and the like from product design and packaging to advertising and retailing. Consumers are continually acquiring, experiencing, sharing, substantial accordance with the meanings they attribute to products, purchase sites and so forth.

The key to advertising analysis is the process of understanding the signifier and the signified in the advertisement. The signifier is the thing and the signified is the psychological thought. A product has both, a signifier and a signified. In an advertisement, the signifier is the color, brand name, logo, design, technology and punch line. The signified has two meanings which are known as denotative and connotative. The meaning of the product is denotative. A television's denotative meaning would be having a different definition. The connotative meaning is the profound and secret meaning of the product. A connotative meaning of a television advertisement would be also different.

2. Research Questions

1. What could be the ulterior motives of commercial makers, which are shown in the beautiful guise in the advertisements?
2. How verbal and non-cues are aligned together to transmit the message in the commercials?
3. What images and symbols are used by different channels to show a product?

3. Literature Review

You don't purchase *products*. You buy success, status, a lifestyle. Your purchases furthermore are driven by subconscious perceptions and emotions (Vos, 2020). Semiotics is a tool to decipher those perceptions and emotions which are utilized in the advertisement that forces you to buy the product. Adverts are in abundance as there are thousands of companies as there are millions of adverts. They show the company's policy, their intentions, and their motto through the logo, and the content published in the adverts. Hatch & Schultz (2001) opined that a company that wants to be successful in the market creates its brand and adverts based on three things: the culture which is prevalent in the organization, their strategic vision, the image in the minds of stakeholders at the corporate level. The so much effort behind creating any adverts is since they don't have any control over their customer how the image presented in the advert will be decoded. They can only control the process of production which they work on through thick and thin but what customer would think about the logo, content and the colour scheme, and how one would interpret it is hidden (Hensen in Christiansen & Rose, 2015).

We know that social reality is constructed through the media and the main tool in the hands of media is adverts. The vocabulary used in the content, is selected by media, is the main element which helps in the construction of reality. After the creation of reality, that is communicated to the society (Ashcraft, Kuhn & Cooren, 2009). It is not a simple process rather it is a nexus which is working behind the scene. Look at the selection of words by Apple in 1984 when they first introduced Macintosh, they said, '*we are the first and different*'. Now, this claim is consistently framed in the minds of their customer and we know that created a culture of creativity and knowledge.

People queued for hours that are not for purchasing gadgets but that is because of status which is given by Apple. The company like Apple codes their message in a form to be filtered by the consumers for a smooth decoding process. Those filters might be myths, symbols, values, beliefs, archetypes and consumer decides the message given by the company can be aligned with one's identity. This is due to the careful selection of the signs. Words, images, gestures, sound, music, and objects everything is a sign, used in an advert. Eco (1976) defined signs as an entity representing something else. That something else is culture-specific and it is known as signification. Culture bound signifying practices focuses on how rather on what and it ultimately links the meaning, and sign through social convention is known as code (Potts, 1996).

The idea of a sign is given by Saussure (1974). He defined it in terms of the relationship between signifier and signified in which signifier is the sound or word and signified is the thought or object and the relationship between signifier and signified is arbitrary. As we know that for the same object there are different signifier used in different languages like a dog in English, 'Kuta' in Urdu, 'Sug' in Persian and 'Kalab' in Arabic, so, the object is same everywhere but the denoting lexeme is different in different languages that Saussure called arbitrariness. Till then the idea of the sign was quite simple but it was made complex by an American philosopher Charles Sanders Pierce.

Pierce (1955) gave the idea that it is not that much simple as Saussure put it. He said that semiosis works under three positions, not on two poles like Saussure defined. In his words, there is a sign, then interpretant, which is an effect of meaning on the individual, and the object itself for which the sign stands for. He furthered the idea by dividing sign into three kinds: icon, index and symbol. Icon has a relationship of similarity; index has the relationship of logic and symbol which links signified and signifier in an arbitrary way. Advertising uses all three types of signs as mentioned above in the description of Pierce

The above-mentioned theories are important as it tells the reader how signs communicate beliefs, ideas and attitudes. In all the channels of media like Television, newspaper and films, semiology investigates how signs are used to convey ideas to hack human minds. This is based upon the fact the consumers already know to decipher the information given in the advert (Burn & Parker, 2003). This is the way how meanings are constructed through media to transform the minds of people. This particular aspect is studied by Roland Barthes. Danesi (1994) contended that camera angles, presentation, lighting and the background are all in the vicinity of semiologist. These things participate in the meaning and codification process.

Semiology gives access to the interpreter to the ways of deploying signs in the media. It also creates understanding for the interpreter about the relationship between consumer understanding and sign-making process as presented in the adverts. Adverts are designed to keep memories sharp through the structure of contents that are readily available when the object comes in front of them (Dalton, Duclos, & Huang, 2013). Modern societies are incomplete without the commercials (Dyer, 1982) and there are various forms, like billboards, signposts, lead signs, video commercials, still images (Cook, 2001). Pavlu argued that the theory of advertising is the name of practising effectiveness of adverts and creating tools for the measurement of this effectiveness (2016). The basic purpose of adverts is to persuade people by exploiting various modes like images, language and music etc (Brierly, 2002).

Advertising can be entertaining or artistic, depends upon the television program in which the particular adverts is presented. As a part of art, advertising has an aesthetic element which attracts the attention of the consumers to function as a persuasive drive. The major purpose of an advertisement is to change the perceptions, beliefs system and the behavior of consumers in the future. This works layer by layer and one layer supports another. Consequently, their existence is contingent upon other, real-world, phenomena outside of the text, specifically the products to which they are attempting to direct the viewers' attention.

4. Research Gap

In Pakistan, there is a dearth of semiotic literature as mostly the subject is not being taught in the universities. That might be the reason for a low level working on semiotic analysis. As per the researcher's finding, there are only works available regarding gender binaries (Nasir, Safiullah & Hussan, 2018), cosmetic advertisements (Ali, 2016), cultural misrepresentation in Pakistani adverts (Khubra & Murtaza, 2017), feministic ideology in Pakistani magazines (Haider, 2009), representation of Pakistan's international issues in newspaper cartoons (Afzal & Iqbal, 2018), gender discursive patterns in Pakistani television commercials (Nasir, 2018),

objectification of women (Ullah, 2014; Iftekhhar & Islam, 2017), Islamic values and gender representation (Adnan & Yousaf, 2018), audience perception about the portrayal of women (Shahwar, 2018), semiotic multimodal analysis on textbooks (Rabbani, Mehmood & Asghar, 2019) and socio-semiotic analysis of honor killing (Riaz & Rafi, 2019). Other than the above-mentioned topics, there is no semiotic study available. There is a research gap that how in the adverts, media is manipulating the desires and feelings of a consumer by hiding the original thoughts of the brand owners. That is why the current study is conducted as there is no work available to find how Pakistani media is hiding the ulterior motives of brand industries by using visual signs.

5. Research Methodology

The current research is exploratory and descriptive. The research will find the difference of showing and actual meaning of advertisements in electronic media through semiotic analysis by qualitative means.

There are a total of 29 tea brands which are being commercialized on television media, 46 cooking oil/ghee brands are working along with that a total of 25 milk products being commercialized on mass media. For the sampling purpose, three brands of tea, ghee and milk have been selected for semiotic analysis. A total of 9 commercials from different broadcasting channels have been selected showing the advertisement of three products: Tea, Ghee/Oil, and Milk. The selected brands are the following:

- Tea - Supreme, Lipton, Vital
- Ghee - Mezan, Kisan, Dalda
- Milk - Haleeb, Olpers, Milk-pack

Dyer's analytical method (1982) is used for the analysis. The model offers two dimensions of meaning: denotative and ideological or connotative. For denotative meaning, the model includes appearance, manner and activity as the main elements for analysis purpose which are further classified as appearance include age, gender and frequency of character's coming in the scene, for manner, expression, eye-contact, dressing and poses of the characters are included. The activity as a denotative element for semiotic meaning includes body movements, physical communication and the props and settings used in the scene. The second element is an ideological or connotative meaning which includes Signs and text. The sign consists of pre-identified socio-cultural objects/meanings and text includes voice-over, tagline and adjectives used in the advert.

6 Scene Settings

6.1 Supreme Tea

There are three characters in this scene: Daughter in law, mother and mother in law. Daughter in law returned from shopping and realized that she is late because it is the time to tea. She is sorry about it and says she is going to make tea but the mother in law says that tea is ready. Then she brings the tea to her daughter in law. The first sip of tea refreshes the memory of the daughter in law's parent's home. She asked the mother in law that where she got the tea and her mother in law replies that it got from your mother. Then the mother comes in the scene. All three takes tea with happiness.

6.2 Lipton Tea

There are three characters in this commercial: Mother, Father, and Daughter. A happy family is shown in which the father is playing with her daughter and mother is cooking. Suddenly, he receives a call and makes himself busy at work. Daughter gets angry. Wife gives Lipton tea to her husband. He takes a sip of inspiration and wakes up with an idea that playing with the daughter is more valuable than work at home. In the background, there is a message played as

Don't let the busyness of life get in the way of the people who matters
(*جيئیں اُن کے لئے جو واقعی اہم ہیں*)

6.3. Vital Tea

There are two characters in this commercial: two friends. A happy friendship is shown who is playing chess. One friend asked the other that it is 25 years we have spent taking tea and playing chess, many of your colleagues made bungalows and you. The other friend replied that I had two choices whether to be corrupt and make fowl money or take tea, I chose the last option. Then there is a voice over

Change yourself now, live a new life, start a new life by taking Vital tea

(وائٹل پیئو زندگی جئیو) - take vital, live life)

6.4. Meezan Ghee

There are four characters used in this commercial: brother, sister-in-law, groom and bride. There is a wedding scene with a folk song in the background. Groom sunk in memories of the mother (late). Sister in law is making sweets which mother used to make. There is dialogue too in which

Sister in law (while serving sweets to groom) to the Groom *your face is reflecting you are missing Ama (mother)*. Groom (surprisingly) Ladoo!

Sister in Law: Aman surely makes this for you, as you were her laddoo too.

Groom: Taste is the same as Ama

Tears roll on faces

6.5. Kisan Banaspati

There are two characters in this ad. A newly married couple is busy in the renovation of their home in the starting scene. Their in-laws gave a surprise visit to their home. The new bride had not made anything to eat. Then there is a dialogue

Son: *(on phone) Assalam o Alaikum ami!*

Ami: *We were missing you, and are on way to your home. We are hungry.*

Son: *(Afraid) Ami, she didn't make anything to eat.*

Ami: *(breaking tradition) daughter in law doesn't need to serve. I cook for you.*

Then there is background music and *'cook in Kisan, eat with love'*

6.6. Dalda Oil

The scene starts with a lady in the car with her daughter observing girls outside and recalling stereotypical socially accepted norms as per their weight, color and height. There is a voice over

1. *girls can't play this (man matches).*

2. *This does not belong to girls.*

3. *What girls would do by getting high education.*

4. *Don't feed her too much, she will get fatty.*

5. *Slim girls look adorable.*

There is a monologue from the character (Amina Sheikh) *I have come far away from these comments because it's my daughter's time. She needs not to be fatty or skinny. She needs to be healthy which is a real beauty. That's why my choice is Dalda because no one knows health better than Dalda.*

6.7. Haleeb Milk

The ad starts with a lady's daily morning routine. Making breakfast, awaking kids etc. there are no dialogues in this commercial but there is background music in which the thickness of milk is compared with the strength of relations. There are the lyrics as *Sweet, thick relation with the heat of love. Every relation gets thick and sweet when mixing with Haleeb Milk.*

6.8. Milk Pack

There are two characters involved in this commercial. A newly married bride tries to make her family bond strong by preparing breakfast with Milk Pack. The dialogue is

Bride: *(while seeing milk pack) Thank God, I find something which is mine.*

Mother: (*memory flash*) Daughter! Treat them as their own family.

Mother in Law: (*Shockingly after looking prepared breakfast*) today is your first day in the house.

Bride: Yes, it's my first day but in MY OWN HOUSE.

6.9. Olpers Milk

In this commercial, there are two opposite lifestyles. At one end, a lady amid fields is busy in preserving purity and quality together in forms of olpers. On the other side, olpers company is delivering milk on every busy table of the city. The voice-over is the following:

Olpers make the happy morning. Olpers preserve all nutritions in one pack. A happy morning touches the heart of all. Its (Olpers) nutrition runs the whole day. Eat it, mix it Happy morning, happy morning with olpers.

7. Analysis

For the analysis purpose, the commercials are watched by the researcher, again and again, to observe its denotative and connotative side to analyze its impacts on the consumer. In the following lines product, wise analysis is presented, starting from tea to cooking oil and the last milk products.

7.1. Tea

There were three brands chosen for the analysis of tea commercials: supreme, Lipton and vital. From the denotative side of meaning, three elements are considered: manner, appearance, manner and activity.

7.1.1. Appearance. All three characters of supreme are looked very fresh. Their ages are ranging from youth to middle-aged ladies which mean the tea is good for this age bracket. All three are females, which mean that supreme tea is good to complete a home. Five relations have been shown: Mother, Daughter, Daughter-in-Law and Mother-in-Law and Sister-in-Law, which is showing that all these important relations are using this tea and relations are perfected through its use. All three characters of Lipton are looked very fresh. Their ages are ranging from childhood to mature youth, which means a family is completed through the use of Lipton. Both genders are represented which means Lipton is good for all. A complete family is shown in the ad, which means this is Lipton which can be used to revive the relations as the cup of Lipton revive the playing of father and daughter. Both the characters of Vital are looked very fresh and enjoying the game of chess. As the theme of the ad is corruption that is why both the characters are middle-aged men who have completed their jobs. Vital is shown through green color as the cups are also green that means it is the tea for Pakistanis. It is shown that the house is cleanly maintained and there is no junk around which means the users are preferring cleanliness.

7.1.2. Manner. The expressions on the face of daughter-in-law are a mixture of worry, amazed and love in supreme tea ad. The expressions are showing the kind of relationship and the action is quite amazing. Eye-contact shows the confidence in your actions but here in the start there is no eye-contact but after taking tea the contact is generated. Their clothing is costly, neat and clean shows the house is cleaned or the users of supreme tea are in the habit of living in a cleaned house The expressions on the face of the child are happiness and anger in Lipton tea ad. The expressions are showing the kind of relationship and the action of the father. Eye-contact is given between father and daughter, which is broken for some time and refreshed after taking tea and eye-contact between husband and wife is about confidence. Their clothing is neat and clean but casual which means relationships are important not clothing. The expressions are of joy, and happiness that shown the satisfied life in vital tea ad. The expressions are showing the kind of relationship between both men. Eye-contact is

given between both friends and even they are making hi-5 which shows that they are contented, happy and enjoying their life. Their clothing is showing their ages clean and a bit wide so that they feel comfortable as they need comfort in using vital tea i.e. the comfort in their friendly relations.

7.1.3. Activity. The activity in Supreme tea ad is coming from the shopping and taking tea by mother in law and holding the tray and then cup by daughter in law. Body movements are calculated, which is showing the confidence and with the expressions of taste while taking tea are showing that the person who is taking tea is inspired by the taste. Props and settings are showing that the house is complete and the things are required to make a complete house/home. The activity in Lipton tea ad is of playing of father and daughter and mother doing house chores shows a perfect family but there are no grandparents. Body movements are calculated, which is showing the confidence and with the expressions of taste while taking tea are showing that the tea can give you focus and good direction. Props and settings are necessary things which are required to complete a home. The activity of playing chess in vital tea ad shows they have done their parts in life and now content in doing a game of mind. Body movements are calculated, which is showing the confidence and with the expressions of taste while taking tea are showing that the tea is equal to whatever a person can have by corruption. Taking tea is good but corruption is not good and because they choose tea so they are contented. Props and settings are showing that they are living in a simple house no luxury and extravagant things.

7.1.4. Signs. The signs are shown that is the logo of the supreme tea which is imprinted in the heart shape. The color is showing the love and intensity of feelings. The shape of love is shown at multiple times to show that supreme tea enhanced the love between relationships. Socio-cultural norms are that mother in law and daughter in law are not living in consonance but living in a continuous scuffle but the concept is topsy turvy by presenting tea from mother in law. The signs are shown that is the logo of the Lipton tea which is imprinted in a red shape surrounded by yellow color. The color is showing the love and intensity of feelings that is covered by the sunshine which means that take tea and it will open new vistas. Use of yellow color is showing the contentment of users of Lipton. Socio-cultural norms are that fathers are busy in doing their official work but here the concept is given that use Lipton and change your direction by giving importance to those who are important in your life. The signs are shown that is the logo of the Vital tea which is imprinted in a green shape surrounded by yellow color. The color is showing that Pakistanis who are habitual of using vital tea are simple and honest people. They are contented and if a person wanted to be a happy, joyous and content person, should take vital tea. Socio-cultural norms are that the retired public servants are living in a large home having all foreign things in their homes but here the image of an honest public servant is shown who is used to take vital tea and the taste has given him contentment by being honest.

7.1.5 Tagline and vocabulary. *Ziaqa apny pan ka (Taste of affection)*, this line shows that the taste of the tea is a complement to the relationship as is shown in the advert. The word *SORRY* is showing that the act was worrisome but the concept of sorry can be mitigated through the use of tea. The use of word *Ammi* is also showing the eternal concept of undoubted love as it has been used thrice in the ad. *Apna pan barhaey*, it means that users of this tea are maintaining their relationships. The jingle of this ad is very beguiling and touchy *zaiqa apnay pan ka*. The pictorial impact in this very advertisement is also highly notable. The consumers use this tea because of its richness in taste, colour and sweet fragrance. While enjoying this tea the consumer has

a very irresistible aroma. Brook Bond supreme tea is always full of colour, smell, and taste. It gives us the finest tea which shows the family bonds and cultural traditions, which makes it the largest selling brand in the country. *Jiyen un k liye jo waqai ehm hain*, this line shows that the tea can give you true direction to live. The word *Baba* is showing that the relationship is full of love but cut down by the intruder (mobile) but the tea can connect the relations against. The use of word *Phapa* is also showing the eternal concept of undoubted love that is connected after using tea. *Khoya khoya sa, jaga to paya*, it means that using Lipton can awaken you and direct you in a true direction. *Vital piyo, Zindagi Jiyo*, this line shows that the tea can give you the taste of life. the word *Yaar* is showing that the relationship is very close and has proved the time-stamp. The tea is the main ingredient to make that much long-lasting relation. The use of word *Corruption* is contrasted with tea which means the user of Vital tea cannot be corrupt. *Badlo khud ko ebhi, ji lo nai Zindagi*, it means that using Vital is necessary to change yourself and to change your surroundings. The jingle of this ad is very beguiling and touchy *Vital Piyo, Zindagi Jiyo*. The pictorial impact in this very advertisement is also highly notable like the image of chess, the image of cradle and dressing table, these things shows that the people who are using vital are mentally active and enjoying the cradle of life and they are also giving importance to themselves and their country. The consumers use this tea because of its richness in taste, colour and sweet fragrance. While enjoying this tea the consumer has a very irresistible aroma of being honest.

7.2. Ghee

There were three brands selected for the semiotic analysis of cooking oil: Meezan, Kisan and Dalda. As per the model, the analysis is the following:

7.2.1. Appearance. All four characters in Meezan ad are quite fresh because they are in a marriage ceremony. As the theme of the ad is marriage only the youth is shown because the love of a mother was to be represented in the shape of elder brother and sister in law. Meezan is written in white color wrapped in red color which means pure love. Happiness is all around and meezean is trying to reduce a bit of sadness due to the memory of late mother. All four characters in Kisan banaspati ad are fresh because they are connected through real and pure love. Husband and wife are in casual clothing because they were not expecting any guests. The color scheme chosen for the logo is an amazing mixture of white, red and then green that means pure, love, growth. Giving food cooked by mother in law is a new tradition and normally not followed in Pakistan. The female in dalda ad is in her memories of traditional taboos. She is driving a car and there are different scenes as a flashback. All the scenes are showing the traditional clichés used in Pakistani culture. All the natural scenes are chosen to represent a contrast among traditional themes like smart and fat girls, playing games etc. Health is equated with dalda as when she is saying about health the dalda cooking oil is shown.

7.2.2. Manner. The expressions are of happiness, sadness and remembrance show the colors of life in meezean ad. The expressions are showing the kind of relationship between the characters. Eye-contact is not shown but patting the cheeks shows the motherly love given between sister in law and brother in law. The memory of late mother is mitigated with presenting a sweet cooked in Meezean that means the oil can heal your wounds. The expressions are of joy, worry and then love are sequenced in a row. The expressions are showing that the person is amazed and worried about what to do. Eye-contact is used to show the purity of love between homely relations. When the father in law shows the food basket and then the scene of eating is of a complete family where no traditional gender roles are followed. Food cooked in Kisan

not only shows the purity and natural stuff but also natural pure love between mother in law and daughter in law. The expressions are of mixed nature and carefree kind of expressions are shown as she does not care for the comments passed by passers-by. Eye-contact is used between the character and the society as the meaning shows the female should come out of cocoons and accept their equal role in society. Food cooked in Dalda not only shows the purity but also strengthen the users to face the challenges with open hands.

7.2.3. Activity. The activity of marriage is giving a sense of completion and then presenting the sweets as a custom but with the addition of taste of late mother's love is putting something extra in the ceremony. All over the stage, some flowers show purity, fragrance and healthy feeling which is attached with meezan cooking oil. Props and settings are showing that they belong to elite class but the love of a mother is equal in all classes in Pakistani society. The activity of doing house chores shown in Kisan ad is quite normal and day to day activity where mother and father visit their son. A normal household is shown which is complete through the food cooked in Kisan that is equated with love. Props and settings are showing that the wife is also helping her husband through painting the walls. The activity of driving and looking at surrounding scenes are used to show the all society is thinking alike. A house can only be completed through the use of dalda in the kitchen because it produces health. Props and settings are showing that the female is from elite class and she does not bother from the comments of society. She is descending from the first floor that means she has high thinking that belongs to upper society and to is included in the upper class, one has to follow these things.

7.2.4 Signs. The logo of cooking oil is a mixture of red and white which shows that love is pure as the oil is pure. In the end, there are almost all kinds of cuisines have been shown, which means meezan is good for all kinds of dishes. That can be extended that meezan is good for all relations. Socio-cultural norms are shown in a marriage ceremony as a sister in law is presenting home-made sweets that shows if a woman uses meezan she can make anything and no need to order food from outside. The logo of cooking oil is a mixture of red and white and green which shows that love is pure as the oil is pure and intense that is inside the Pakistanis. The traditional role of mother in law is changed by saying that not every time a daughter in law needs to cook, mother in law can also cook for her daughter in law. Socio-cultural norms are gradually changing as shown in the ad that the wife is painting the wall with her husband. Feminism is portrayed through this advert as both females are using against Pakistani tradition. The logo of Dalda cooking oil is a mixture of red, white and green which shows that love is pure as the oil is intense and pure that is inside the Pakistanis. The traditional gender roles should be ended and changed with the new roles in which female should participate in every activity without bothering herself from the comments from low mentality. Socio-cultural norms are gradually changing as shown in the ad that is the part of the upper class, one has to prefer health on other issues of femininity and the traditional thinking should be ended to start new traditions.

7.2.5 Tagline and vocabulary. *Maan k hath jaisa zaiqa jagaey, agey barh kr rishto ko nibhaey*, it means that using meezan is necessary to manage your relations with love by giving the taste of your mother's cooking. *Mohabbato ke rishty nibhaen meezan ke sath*, this line shows that the cooking oil can strengthen the relations. The word *Ama* is equated with the memory of her love and her making sweets. Furthermore, it is shown that since long the oil is still giving the same taste which was in the hands of the mother. The use of word *Bhabhi* is equated with motherly love that can be shown

through cooking in meezan. *Maan k hath jaisa zaiqa jagaey, agey barh kr rishto ko nibhaey*, it means that using meezan is necessary to manage your relations with love by giving the taste of your mother's cooking. *Kisan main pakaya, pyar se khilaya*, this line shows that the cooking oil can strengthen the love among relations. The word *miss* is equated with the memory of children love. Besides that, it is shown that the traditions which are going on in our society are not necessary to be followed rather it should be broken as normally it is a tradition to visit parents but here parents are visiting their son. The use of word *Har dafa* is showing the breaking of tradition that it is a routine and now we are going to do something new. The use of word *hungry* is showing that only kisan can satiate your hunger, whether it is for food or love. *Sehat ko dalda se behtar kaun samjhata hai*, this line shows that the Dalda can only be equated with health. The use of words like *Technology, Maharat, Vitamins* shows that new scientific measures are applied in the production of Dalda being the experts of the world has made it as the laboratory is shown when the words are used. The use of word *Sab se ziada sehat bukhsh, jo khaey je bhar ke khaey* is showing that it is the healthiest cooking oil among the oils being used in Pakistan. Moreover, while eating the food cooked in dalda, one should not worry about health. The use of word *Suno apni awaz* is showing that by using dalda you are following yourself and that is the way of progress now. The tagline of *jahan mamta wahan dalda* shows that mother's love can only be shown through Dalda

7.3. Milk

There were three milk products chosen for analyzing it through the semiotic lens. The milk products being used for semiotic analysis are Haleeb, Milkpack, and Olpers. Following is the analysis on semiotic grounds.

7.3.1. Appearance. A full contented family is shown in which the mother is doing different house chores. All the scenes are showing the traditional feminine culture as she is making breakfast, waking children etc. The white clothes of women show purity related to milk. Thick milk is shown as thick and sweet that extends the meaning towards strong and sweet family relations. Health is equated with the use of haleeb as the thickness of milk and thickness of love. A newlywed bride is shown in her light green dress while thinking of making breakfast for her in-laws. There is the tradition that on her first day the bride does not work but the ad shows that milk pack add courage and sense of belonging to do something for the family. The image of home from the ad comes out is used to show that milk pack is a complete home. By looking at the pack of milk pack, her memory flashes and gives her a sense of belonging. White Olpers as the color of milk is inside the red pack means the intense emotions are filled with purity. That is why the girl is also in red clothes to show the love of nature because she is in the forms. The cows are fed with natural fodder to show that milk is pure and natural without any additives. The red is everywhere to show the intensity of love to nature as the female is milking the cow the two female are coming to take milk. In the other scene of a city morning, again the milk is shown a complement to make the house beautiful and complete the relations too.

7.3.2. Manner. The expressions are of love for the children and the husband or we can say love for overall family. Eye-contact is used among relations, which is due to the use of haleeb, as it gives them the confidence to the relations. Using of this milk is good for the strength of relations. The expressions of love loved, awed and then eulogizing shows in a beautiful combination. Eye-contact is missed for some time but then the courage is added because of milk pack that she makes eye contact with her family members to show that she is in her own house where there is no problem in

doing house chores. Using of this milk can strengthen the relations. The expressions of happiness and contentment by milking the cow and by making breakfast for the family are equated with the use of olpers. Eye-contact is shown between the relations and society that is only possible by using pure natural milk that is olpers. This milk strengthens the ties between family and fills love into the relations. As milk can be used with any item, it is same that love is necessary to make a perfect and sweet home.

7.3.3. Activity. The activity of doing house chores shown in haleeb ad is quite normal. The sense of completion is attached with the use of haleeb milk as it is being used for making tea and giving to children. Props and settings are showing a small house which is full of love because haleeb milk is being used in that house. The love of husband and wife is complemented through the use of milk for making tea and love for the child is strengthened through giving him haleeb milk. The activity is to make breakfast by the newly-wed bride that is something which is not expected. Here calculated and a bit careful gait is showing that she wants to do but reluctant and then after finding milk pack encouraged to make breakfast. Props and settings are showing a small loving family which is full of love because the milk pack is being utilized in this house. This is the pack which adds belonging that is why milk pack is written in the shape of a house. There are two activities shown in the ad: one is milking the cow and the other is making breakfast. The first is showing the old tradition when women have to milk the cow and in cities again the old tradition which is still in use is shown that is making breakfast to have the family together on a table. The sense of completion is attached with the use of olpers as it is being used for making shakes, tea and giving to children. Props and settings are showing a small farmhouse and a small loving family home. Both places are filled with love and nature that is inherent in the female.

7.3.4 Signs. In this ad, blue and white color is frequently used to show the serenity and purity of a lovely home by the use of haleeb milk. It is shown that haleeb strengthen the relations as it is close to nature that is why the image of the flower is imprinted on the pack. Socio-cultural norms are traditionally being utilized as a female is doing house chores and add haleeb milk in everything. Haleeb milk is thick and it is used by those who have thick family relations. In this ad, green and white color is used to show the growth and purity of lovely relations by the use of milk pack. It is shown that the milk pack makes the house into a home as the pack shows that milk pack is written inside the image of home. Socio-cultural norms are against this that newly-wed bride makes breakfast on her first day but milk pack gives her sense of belonging that she treated it her own house and started breakfast on her first day. The word olpers is written in white color whereas the pack is in red so it is purity with intensity. The intensity of saving relationships is shown that olpers is necessary to make life real, loving and flourish naturally. Socio-cultural norms are traditionally being followed by showing the routine household done by a female in society. It is shown that people use olpers for strong and pure relationships.

7.3.5 Tagline and vocabulary. *Garhey rishtey, meethy garhey rishtey*, this line shows that the use of haleeb milk is necessary to make your relations sweet and strong. The use of words like *Chahat ki hararat, muskan, aur raushan kr dey* show that haleeb milk has some inherent qualities of putting warmth of love and it can also enlighten the relations. Users can be happy, joyous and contented. The use of word *Rishtey joar dey*, is showing that it works like a bond between relations. It strengthens and solidifies the relations to make them sweet. The use of word *Rishta Jur Jaey* is showing that when a family starts using haleeb milk, their relations are connected with love, happiness, and sweetness. *Pehla din, apney ghar, khud se agahi*, these lines show that the use of milk

pack gives you the sense of belonging wherever you. You find milk pack and that gives you a sense of love and ownership and you start working for them. The use of words like *Pyar ki dhun*, *apna samajhna*, *nai nai jahan men* show that milk pack gives you love that you receive from the family and distribute it. The use of word *Rishtey lkhalis hun to har ghar apna lgta hai*, is showing that purity begets purity as love begets love and that is possible through milk pack because it awakens love inside the heart. The use of word *Khalis hi sub kuch hai* is showing that purity is everything. As the bride gives the purity of love to her in-laws and received the purity in response and that is happened due to the use of milk pack because it is pure. *Happy subha*, this line shows that the use of olpers milk is necessary to make your life happy. The use of words like *Ghizayat*, *kabhi hai socha*, and *raani* show that olpers milk is full of dietary requirements. The user can make their morning happy as shown in the advert. This natural quality makes the milk rich to enhance love in the family.

8. Discussion

The color of the box is red which is considered the sign of love and affection between the relations. As in our culture, it never happened that a Mother-in-law presents tea, especially to the daughter-in-law. But after watching this ad many families will be influenced by the love bond which is presented in the very commercial. Whether we pay conscious attention to the ads or not somewhere our minds are controlled by the strategies presented by producers and unconsciously we try to follow the concepts that are presented through the advertisements. The trend is getting changed now. To some extent, the mothers-in-law are not that much typical like they were about a decade ago. Advertisers convey us the idea of change through the advertisements. The color of the box and the color of shirt of the male character is yellow which is considered the sign of happiness, optimism, sunshine, and enlightenment. Inside yellow, there is a red ellipsis in which the word Lipton is mentioned. The pinkish-red color is used by the wife in this ad too. Red is known as the intensity of feelings. The child is in light blue color which is the color of trustworthiness, peace, tranquillity and reliability. The focus is on giving importance to family relations, which are the most precious thing of human's life. Then the contradiction between mobile phone and child's love is measured and insinuated that child's love is much better than using mobiles. Tea is giving this thinking that you want to live so live for those who are important for your life. Vital tea is using green color in its logo to show that this is the tea of Pakistan as it is the color of the Pakistani flag. Even the green color is also used for the cups in which the tea is served. The packing of Vital tea is in yellow that surrounds the greenery which means the vital is like happiness and sunshine for the Pakistanis. Vital tea is famous for making thematic commercials and this commercial too is a theme of 'against corruption, which is required for the progress of our country. Vital is equated with corruption-free people, which means that if a person is using vital tea, one cannot be a corrupt person. Vital is equivalent to the life that is why it has taken the tagline of '*vital piyo, zindagi jiyo*' (Take vital tea and live the life). Mezan is written in a red rectangular tilted shape and color of the text is white which show purity. Red and white a beautiful mixture of intense feeling with purity as the feeling of love among family members is shown. The scene is of marriage and taste of sweets remembers the groom the eternal love of his late mother. Meezan is equated with the love among relationships as its tagline says that strengthen your love relations with Meezan. The words '*maan k hath ka zaiqa jagaey, agey barh kr rishto ko nibhaey*' (revive the taste of mother's cooking, give the courage to manage relationships). Meezan and love of a mother are simultaneously used to make a relation between the product and the love of a mother. Kisan is written in white in an elliptical circle filled with red color again wrapped with green color and two leaves are under the circle. Red and white are showing the pure love of mothers and that is equated now with the love of mother in law. The green color is used for

growth, fertility, and emotionality with safety that means that pure love is wrapped in safe emotions and growing feeling. This also shows that Pakistan is using this 'ghee' and the leaves are representing organic stuff. That is why it is safe. Kisan is equated with natural stuff as the word shows the farmer which is equivalent to natural stuff. The words 'kisan men pakaya, pyar se khilaya' (cook in kisan, eat with love). Dalda is written in red in a circular rectangle filled with white color again lined in green. Red and white are showing the love that is so pure as a percentage of white is more than red, which is equated now with the new purity of love between mother and daughter, as she is now recommending Dalda because she (new women) needs health, strength and care-freeness. The growth is shown through green color as it is used for growth, fertility, and emotionality with safety. This also shows that Pakistan is using this 'cooking oil' which means the new tradition is safe and started to be followed. The words 'jahan mamta, wahan dalda' (where mothers, there Dalda), shows that love of a mother is truly shown through the use of this cooking oil. Haleeb milk adds sweetness, light, strength, the warmth of love, and a sense of connection in the relationships. The pack is in blue color which shows calmness and there is a picture of the white flower which shows peacefulness and fragrance of nature. The words 'Garhey rishty, meethey garhey rishty' (thick relations, sweet thick relations), shows that love addition of haleeb makes the relations sweet and thick that means to strengthen the relations. As the complete family is shown in the ad, that means that haleeb milk complete the family ties with purity and nature. As the milk is pure so the relations of users are pure. Milk pack adds love and a sense of belonging in the relationships. The pack is in green color which shows growth, harmony, and fertility as at the end of the advert it is said 150 years that means it is the growth of the product. It also shows the nature and it is the color of Pakistani flag too that means it is close to the nature of Pakistani people. The ad starts from an image of home as the bride is making breakfast for all family on her first day that is also breaking the tradition and showing that milk pack is giving her the courage to own this new house as her own. Olpers milk is natural as shown in the ad with contrasting images of the rural and urban area.

9. Conclusion

It is concluded that there are hidden motives in the minds of brand owners. They use verbal and non-verbal cues to give a hint to the users like feminism is tried to be promoted in the ads. Traditional thinking is also focused on change. They don't concern for the positivity or negativity in the change but they promote it. Norms which are not followed are also portrayed. Viewers belong to all classes of society but most of the time the products, and props shown in the adverts are beyond the reach of middle-class person but due to viewing the ad their families force them to purchase that product, resultantly their life becomes miserable sometimes. It is also a fact that people don't know the ulterior motives behind the commercial whether it is just brand promotion or it is a kind of tradition-breaking.

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Links for Commercials used for this study:

- <https://www.youtube.com/watch?v=gFPiHP6SF3E> (Supreme Brook Bond Tea)
- <https://www.youtube.com/watch?v=3PS3vpLmZNA> (Lipton Tea)
- <https://www.youtube.com/watch?v=T4nMz9jSMoQ> (Vital Tea)
- <https://www.youtube.com/watch?v=kUhuJOPtmqA> (Meezan Ghee and Cooking Oil)
- <https://www.youtube.com/watch?v=HzgK85yzNIY> (Kisan Banaspati)
- <https://www.youtube.com/watch?v=IIaCjSnLmV0> (Dalda Cooking Oil)
- <https://www.youtube.com/watch?v=awNd7jIcLiI> (Milk Pack)
- <https://www.youtube.com/watch?v=py7cB0aqroA> (Olpers Milk)
- <https://www.youtube.com/watch?v=5pK11YaXcwc> (Haleeb Milk)