

FAKE REALITY: WOMEN PORTRAYAL IN BEAUTY PRODUCT ADVERTISEMENTS OF PAKISTANI PRIVATE CHANNELS

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Abstract

Since advertising was introduced many centuries ago, women have been objectified and, in some cases, insulted or belittled. The second wave of feminists challenged society's definition of femininity, and society's insistence on equating men with "thought" and women with "nature" and "body." This paper aims to investigate the question of women portrayal in Pakistani media with "Jean Baudrillard theory of Simulacra and Simulation". It focuses on how media and writing are constantly affected by hyperreality. Films, commercials, news, web-based media, and so on address fake real factors with the goal that the current world can't understand reality and innovation. Content analysis was used to emphasize how sexist media constructs an unattainable or objective image of female beauty. This paper shows how personal achievements and accomplishments are only acceptable if they meet the criteria of unrealistic beauty standards. The idea of being "perfect" is reinforced through media but mostly women are suffering with anxiety, depression and the feeling of being insecure in their homes. The fear of being inferior and rejection make them vulnerable and less competitive in society which develops a sense of passiveness and low self-esteem.

Keywords: Objectification, Simulacra, Hyperreality, Femininity, Beauty Standards

Abstrak

Sejak dunia periklanan diperkenalkan, perempuan telah menjadi objek, dan dalam beberapa kasus mereka direndahkan dan mengalami penolakan. Gelombang feminis telah menentang definisi feminitas dan desakan masyarakat untuk menyamakan laki-laki dengan 'pikiran' dan perempuan dengan 'nature' dan 'body'. Artikel ini bermaksud untuk menyelidiki bagaimana proses penggambaran perempuan di media Pakistan melalui teori Simulacra dan Simulasi Jean Baudrillard. Tulisan ini juga berfokus pada bagaimana media secara terus-menerus dipengaruhi oleh hiperrealitas. Film, iklan, berita, media berbasis website, dan yang lainnya membahas realitas palsu dengan tujuan agar dunia saat ini tidak memahami realitas dan inovasi. Analisis Konten digunakan untuk menekankan bagaimana media seksis membangun citra kecantikan perempuan. Hasil penelitian menunjukkan bagaimana pencapaian pribadi hanya dapat diterima jika telah memenuhi standar kecantikan yang tidak realistis. Gagasan untuk menjadi perempuan "sempurna" diperkuat melalui media, namun pada kenyataannya para perempuan justru mengalami kecemasan, depresi, dan perasaan tidak aman. Inferioritas dan ketakutan akan penolakan membuat mereka rentan dan kurang kompetitif dalam masyarakat, yang kemudian berkembang menjadi sikap pasif dan memiliki harga diri yang rendah.

Kata Kunci: Objektifikasi; Simulacra; Hiperrealitas; Feminitas; Standar kecantikan

A. INTRODUCTION

Depiction of women in broad communications is definitely not another discussion. Feminists have been very critical of advertisements and other popular textualized [standardized] specific images of slim, young, and soft female bodies. As early as the 1970s, feminists realized the power of male “glaring” and materialized it by fixing the female body in photographs, paintings, or other art forms. Feminists believe that the image of the ideal woman (as depicted in advertisements and other popular texts) degrades women as objects of pure desire, leisure and sex, rather than people with emotions and feelings (human beings) (Iftikhar, Moneeba, & Islam, M. 2017; Ullah & Khan, 2011).

A homogenous "worldwide culture" is the outcome of the broad culture publicized through cosmopolitan brands changing local qualities. It decolorizes social limits and is a flawless terrorizing to instinctive standards and qualities. This research is notable to understand how TV commercials are significantly means for advancement and headway as a racial result of media. How young women are being objectified in advertisements. How Sexual orientation independence passes from one culture to another, as Pakistan is a male centric human progress with aloof female and winning guys. How female lives are influenced by media and why women are highly influenced by media advertisements? This research would be a contribution for scholars working on contemporary media, its influences in postmodern society through the analysis of consumer and culture. This research is also valuable in terms of study women portrayal in media.

Baudrillard through his hypothesis of hyperreality uncovers to the world that we are constantly mistaken for what is genuine and what is counterfeit. His work *Simulacra and Simulation* is a lot of applicable in the present media and writing considers. The pictures and indications of the contemporary world take individuals to another request, more often than not we live with counterfeit real factors and idiocies (Munther & M. Habib, 2018).

The field of media is extremely tremendous and various; and it turns into a significant wellspring of study. The primary goal of the ad is to pass on

their message to general society and to convince them. Its main point is to draw attention of the viewers and convince them to purchase that item and adjust the thought or new style. Advertisements and promotions are an unavoidable an integral part of the present group environments. It is a specialized instrument that explicitly attempts to persuade potential clients to purchase or utilize to a greater degree a particular brand or administration. In the modern age, the most impressive selling media is promoting and advertising (Hakin, 2004).

Actual appearance and body associate as the objectification of women on TV notice beginnings psychosomatic buildings and apprehension among Pakistani women. Pakistan-Islamic racial outfit for women is shalwar, kameez, and dupatta that is famous from everywhere the world. Men in the commercial are plentifully robed while the female is taken advantage of as the sex object. In Pakistani TV advertisements, women accomplishment only built on her actual appearance and exquisiteness (Schneider, 1979).

Jean Baudrillard through his book *Simulacra and Simulation*, initially distributed in French in 1981 follows out the counterfeit real factors that are advanced by media and writing. He is a notable pundit of postmodernism, his hypothesis of hyperreality is better appropriate in postmodern writing what's more, media. Individuals are experiencing a daily reality such that they are constantly mistaken for the real world and mixed reality, even the fact of the matter is stifled under dreams and hallucinations, these minds frequently control the world. Individuals respect anecdotal legends and shallow characters in the media and writing (Baehr. H, 1981).

Advertisements are additionally assuming a significant part in the request for hyperreality, they exceptionally impact the feeling of human personalities and take them to the universe of hyperreality, where they are not ready to recognize the truth and its duplicates: "Publicizing, consequently, similar to data: destroyer of powers, the gas pedal of dormancy. The inordinate objectification of women empowers sexism that successfully decreases women to items, or bodies for drawing in and satisfying viewers, particularly men (Szymanski et al, 2011). It is contended that when young women disguise

these typified messages, they figure out how to be more worried about discernible body credits instead of zeroing in on non-discernible body traits like scholarly turn of events/office and interior substantial states (Ullah and Khan, 2011; Fredrickson and Roberts, 1997; Moradi and Huang, 2008). Numerous mental exploration studies have demonstrated that there are huge negative ramifications for consistent self-reconnaissance also, self-typification (McKinley and Hyde, 1996; Fredrickson et al, 1997; Gettman and Roberts, 2004; Tiggeman and Kuring, 2004).

Physically generalizing messages impart to women that on the off chance that they utilize a specific cleanser, brightening cream, or body salve, they will increment their probability of being associated with a gorgeous man (Lambiase and Reichert, 2003; Furnham and Paltzer, 2011). Women's activist examinations likewise call attention to that TV promotions show men as predominant and floor covering, and women as provocative and agreeable (Henslin, 1997). Along these lines, the investigation of women portrayal in TV ads is significant from various philosophical points of view. Tiggeman and Kuring (2004) contend that TV [text] fills in as an apparatus to shape our comprehension about society and it makes thoughts that will coordinate our behavior. Feeling of inadequacy is described by absence of self-regard or self-assurance. It's generally found in women with respect to their bodies (Woo, 2004). Sara Halprin expressed that in this male consumerist framework, women' outer look has turned into the estimating standard for their characters (Halprin, 1996). In an exploration, stated that therapist contend that woman's body is the image of her character and she unequivocally needs to take care her beauty (Greene, 1992). In request to ward themselves off from complex and nervousness, women attempt to adjust the shallow techniques or even beauty care products medical procedure to devour a lovely body (Woo, 2004).

B. METHODOLOGY

Content analysis was used for this research. Only beauty products advertisements were selected during primetime by purposive sampling. Thematic analysis was carried out to describe the language and messages of

advertisements in themes. A detailed analysis was discussed with the reference of Jean Baudrillard's theory.

Theoretical Framework

The current investigation fundamentally breaks down the marvel of women externalization on TV commercials in Pakistan. Woman's rights and the body has been a discussion since second wave of women's liberation. Second wave of women's activists tested meaning of womanliness and its emphasis on comparing men with mind and sense, and women with "nature and body". As far back as the 1970's women's activists knew about the force of female look to typify the female body by fixing it in photos, compositions or different types of art. In England, for instance, the stone carver "Allen Jones" turned into the objective of women's activists' assault for his series "women as furniture" which portrayed women whose fetishized bodies were utilized as allies for foot stools. Women's activists challenge these portrayals of conventional generalizations of femininity since it is through the media that female buyers disguise sex personality. In 1978, Susie Orbach published "Fat is a women's activist issue", wherein she examined dietary problems like bulimia and anorexia as instruments for declining sexual generalization. Orbach was the specialist of Woman Diana Spencer. During the 1980s, women's activist exercises rotated around endeavors at recovering the female body by deconstructing the generalizations and visual items which characterized it. Women's activists' not really set in stone to recognize and dissect the fundamental philosophy and the social conditions which delivered pictures of women as products (J. Cathia, 2007).

Notwithstanding, it was not until the 1990,s that the discussion over the portrayal of the female body was developed further and a few speculations about how women are seen by men were introduced. Regardless of whether it is the flimsy and thin or the shapely and enticing, the ideal female body has consistently been an object of interest and fetishism. In 1990, Naomi Wolf published the bestseller "the beauty myth" in which she talked about how excellence pictures are utilized against women featured the solid impact of

media on women' impression of their bodies. Women encounters, sensations of insufficiency, self-loathing and defects, on being barraged with visual portrayals of the best body. While women have accomplished a lot of public impact, they have lost their private relationship with their bodies. Media as a fundamental offender answerable for the ascent in dietary problems and corrective medical or surgical procedures (G, Judy.2007).

To clarify postmodern culture through the examination of buyer and culture, Baudrillard takes the assistance of structuralism and semiotic. His works—*The System of Objects*, *The Society of Consumption* and *For a Critique of the Political Economy of the Sign*—consolidate a semiotic and structuralist investigation of culture with a neo-Marxist examination. As such, when a purchaser purchases an article, it implies more than an item. An article, no question, has use-esteem, and yet it represents an indication of the shopper's renown, rank, and social understanding. A person, all things considered, wants to separate himself from other individuals through the arrangement of social separation. For individuals from ancestral societies the distinctions may be shown by the utilization of specific tattoos or quills. Yet, in postmodern culture, the customer shows what he purchases, to separate himself socially. Baudrillard saw globalization and mechanical advancement delivering normalization and virtualization that was deleting singularity, social battle, scrutinize and reality itself as an ever-increasing number of individuals became retained in the hyper and augmented realities of media and the internet and virtual culture. This vanishing of reality comprised the "amazing wrongdoing" which is the subject of a book of that title (1996) and explained in *The Vital Illusion* (2000). Baudrillard introduces himself here as an investigator looking for the culprit of the "amazing wrongdoing," the homicide of the real world, "the main occasion of current history." His repetitive topic is the annihilation and vanishing of the genuine in the domain of data and simulacra, and the ensuing rule of dream and appearance.

Individuals are constantly constrained by media and innovation, affected by them, we regularly disregard the facts and real factors. The phony real factors or hyperreality are continually entrancing the musings and

perspectives on individuals. In view of the impact of hyperreality and industrialism, the pictures and signs don't uncover reality, all things considered, they control the whole reality and make its unadulterated simulacrum. Jean Baudrillard with his hypothesis of hyperreality censures the postmodern condition and admonishes individuals to comprehend the real factors and certainties that are occurring near us. In some cases, media and writing are exceptionally far away from the real truth, this acknowledgment helps us to improve information and comprehension of the current situation. I additionally considered "objectification theory" as a system for understanding the experiential outcomes of being female in a culture that physically generalizes the female body. Objectification theory states that media places women's bodies and physical appearance at exclusively assimilate standard which make women to self-objectify (i.e., to view themselves as outsiders or be more focused on physical attributes), or to feel conscious or embarrassed about their bodies (Fredrickson & Roberts, 1997). Main focus of this theory is that young women are regularly assimilated to disguise a spectator's viewpoint as an essential perspective on their actual selves. This viewpoint on self can prompt constant body checking, which, thusly, can build women' chances for disgrace and nervousness, decrease openings for top persuasive states, and reduce consciousness of interior substantial states. Aggregations of such encounters might help represent a variety of emotional wellness chances that lopsidedly influence women: unipolar melancholy, sexual brokenness, and eating problems. Objectification theory likewise enlightens why changes in these emotional well-being hazards seem to happen in sync with life-course changes in the female body.

C. RESULT AND DISCUSSION

The record of television in Pakistan is in certain respects like that of radio. State-asserted Pakistan TV (PTV) remained the only Channel in the country for a long time. It was exclusively after the establishment of PEMRA that elite Stations were permitted to work. A huge separation, regardless, was

that not typical for radio stations, numerous private Television channels were allowed to impart their own news and current endeavors programs.

In the prolonged stretch of time since private Channels began working, television has gotten the overall medium and the method of choice for getting to news just as infotainment and entertainment content. Any spot television is available, most Pakistanis seem to support it to radio as a wellspring of information. As a matter of fact, 2017, 89 satellite television licenses had been given by PEMRA. Another 29 new channels had been yielded landing rights. Somewhere near 30 private television stations, perceptible among them Geo News, Dawn News, Aaj television, ARY News, Capital television, Samaa, Dunya News, Waqt News, and Express News, exclusively broadcast news and recent concerns programs. Many print media affiliations working going before 2002 reached out to join television news stages. Basically, all television news stations stay aware of their locales, which join news consideration from their essential stages.

Pakistan's transmission business has created over the latest 50 years starting with the beginning of Pakistan TV (PTV) in 1964 as an elite station approved by the public authority of Pakistan. PTV started its transmission from Lahore in 1964, followed by Dhaka, Bangladesh (in the past East Pakistan), then Rawalpindi/Islamabad. In 1966, PTV started its transmission from Karachi (Iftikhar, 2017). In 1971, the public authority of Pakistan nationalized PTV. In the 1970s, one-inch appealing spool was used to record sound and moving pictures as a solidified stream. Regardless, the early records were lost because of nonappearance of cooling in the legitimate rooms and general dismissal achieving the insufficiency of recorded fortune from the public telecom television splendid time (Islam, 2017).

GEO television, Pakistan's third greatest Channel, was dispatched in August 2002 and orchestrated with general races composed by the Musharraf government. It expected a pressing part in scattering political systems and messages of various philosophical gatherings and their candidates (Nisar, 2010).

1. Whitening creams, soaps and lotions are the source to become valuable in society?

Present day development and online media are moreover under the serious effect of hyperreality, we can consider a photo that is moved in one of the electronic media objections, especially on Instagram is the best outline of hyperreality; this particular photograph may be modified, changed, and improved with photoshop or other application, after these progressions it is posted in Instagram, the allies or viewers of that particular photograph envision that this is novel and they dismiss the veritable photograph. Child's shows, PC games, are moreover uncovering hyperreality in a gigantic total, people favor plans and effects for their visual treats, and they make hyperreality: "In like manner the media are creators not of socialization, but instead of exactly the reverse, of the breakdown of the social in the greater part. Moreover, this is only the normally apparent expansion of the breakdown of significance at the moment level of the sign".

Baudrillard's center thought expresses Hyperreality, the augmented simulation where we live, organized by data and innovation, is supported on a mixture of components which were beforehand independent, like creation and utilization, and by a dissemination of the arrangement of qualities dependent on the fantasy that economy and society have a characterized meaning or any importance whatsoever (Baudrillard, 2001). Baudrillard's hypothesis on work was fabricated slowly. In *The System of Objects* (1968), he systematically dissected the connection among people and articles in a buyer society. He portrayed how a "level of objectivity of the item" incites a significance past its utilization, thus the framework, which was beforehand innovatively steady, is no more. The representative measurement caused the utilitarian worth to be supplanted by a useful show. The subjectivity of the attribution of esteem caused a meta-usefulness in electronic medium, a capacity past its cutoff points which, emblematically controlled by publicizing, brought about a flightiness of the customer for what he devours.

Hyperreality permits blending the actual reality with augmented reality. As per Baudrillard neither portrayal nor genuine exists rather there is just hyperreal that exists until the end of time. Simulacra are duplicates that portray things that either had no unique or that presently don't have a unique. A 'reproduction' is a duplicate or impersonation that substitutes for the real world. Through Simulacra and Simulation, he condemns American culture, buyer culture, TV, free enterprise, science, innovation, and legislative issues. As indicated by Baudrillard postmodern culture has supplanted all reality and which means with signs and images thus fiction and anecdotal characters got predominance over human considerations and sentiments. The hypothesis Simulacra and Simulation is of most extreme known for its conversation of signs, images and how would they identify with contemporaneity. Baudrillard qualifications that our general public has supplanted all reality, and which means with images and signs and that human experience is a recreation of the real world. The shoppers of this load of regions are frequently mistaken for real factors and counterfeits that are being created by the mechanical headways of current occasions. The bogus real factors consistently draw in individuals, and their effects impact them so they think about these phony real factors as genuine and unique. In the postmodern world loss of the genuine is substantially more noticeable in each field; broad communications and media are continually managing signs and pictures; these signs and pictures regularly supplant the real reality consequently the truth becomes subordinate to the portrayal, and it makes triviality. Simulacrum can be addressed as the indication of the lost reality and reproduction is the condition of the hyperreal.

Women as consumers have always been beauty conscious & insecure about their appearances. Advertisers have exploited this bombarding them with ways in which to improve their appearance. For example, we all have been seen the ads of fairness creams where the advertisers pass the message to the audience that only using their product a woman can be beautiful and get the desire results. These commercials show that all young women in Pakistani society need the sparkle and excellence. An enormous number of young women are stressed and discontent with their dull coloring and harsh skin.

They all need to gleam and excellence along these lines, e.g., one young woman in the advertisement with reasonable sparkling skin said to other dull complexion young woman, you need the shine like mine. Brightening and dazzling wash gives you the excellence and light complexion which you need. It is a common phenomenon in Pakistani society that fair skinned young women can carry on with better life when contrasted with the dull complexion young women.

There are number of Asian nations where white or fair skin shading includes as a vital factor in magnificence. In our way of life brown complexion shading is connected with low pay individuals who function as field work while white skin is related with unrivaled class which hold power (Hooligan & Cowardly, 2003). Longing of white skin has additionally been driven from South Asian films in which the positive characters like legend and champions are in every case fair skinned and gorgeous while the negative characters are generally dim shaded (Lal, 2004). For skin easing up, there are many creams and bleaching specialists are accessible on the lookout. Other than these items various methodology are additionally accessible, for example, corrective treatments by dermatologists and non-sedated medicines in beauty parlors, referenced that skin lighteners are not just normal in Asian nations yet additionally generally accessible in non-white areas of world for example Africa (Del Guidice, 2002). Feeling of inadequacy is portrayed by absence of self-regard or fearlessness. It's for the most part found in women (Woo, 2004).

Woo expressed that in this male consumerist framework, women outside look have become the estimating standard for their characters (Halprin, 1996). Analysts contend that women body is the image of her character and she firmly needs to take care her beauty (Greene, 1992). In request to ward themselves off from complex and tension, women attempt to adjust the shallow strategies or even beauty care products medical procedure to devour a perfect body (Charm, 2004). Adam Smith said "the most essential human requirements are not natural, but rather social." A light complexion or white skin is the indication of magnificence in numerous non-whites social orders. In Chinese customary culture there is a figure of speech "one white

conceals three ugliness" (Bray, 2002). In Korean culture, a white individual is considered as better (Yoo, 2001). In India dark or non-white skin tone considered as lamentable, grimy and out of line, while white skin is considered as indication of magnificence and joy (Arif, 2004). For the occupation reason women are not just assessed as far as their abilities, schooling and capacity yet their actual appearance matters more in their work (Hong, 1999).

In another ad, a mother and her daughter are shown on a function & some family relatives come to her (leading character) and said, you are beautiful as always. A young boy from the gathering says, 'hey beautiful!' at his remark the girl smiles'. There is a very strong message in the ad that a woman should get praise from men as man's gaze is important for her. A woman wants attention of others. She smiles at guy's comment which shows that she wants attraction, attention, and appreciation of males specially. When she dances, her motive was to attract males. The other females on that wedding ceremony get embarrassed & feel themselves inferior because the girl using this product taking applause from everyone at wedding. The main theme of this ad '*aur kisi py nazr ku jaey*' means when I am so elegant, then why someone would look at others.

Another ad shows that a girl using Lux Soap goes on date on a candlelight dinner with her beau. Her beau flaunts at her and blows the candle. On being asked he says "when moon is here then why I need a candle" shows how women get impressed with praise from a man. Himalya Neem Face wash advertisement illustrate a stereotypical message. A guy on wedding, smiles at his fiancée and girl starts hiding her face by saying. I can't achieve my destination (a man for wedding) if I have pimples on skin. Her sister asks her to use face wash regularly and she becomes confident and smiles back at her fiancée on next occasion. Fair & lovely (a whitening cream) doesn't give glow it gives HD glow. Means now every woman using this product can have HD glow. Now no woman will be afraid of sun rays as almost every girl starts using "Fair & Lovely" which is specially designed to protect skin from harmful rays of sunlight. While Face fresh cream gives a strong stereotypical message by a

young group of women saying “we (girls) must have fresh face” for making our place in society.

2. Hair color makes an individual successful in all spheres of life

Long and shiny hair reinforce the idea of being empowered in typical societies. Hair is a subject that is vital to women and their confidence. The positive or negative perspective on one's hair can significantly influence a woman, particularly in case she is of shading. Hair, its length, surface and shading, all impact how an individual look and how they will be seen to others. women of shading explicitly are influenced by this on the grounds that alongside their skin tone; their hair isn't really the most well-known and acknowledged by far most.

Black hair is not in fashion and women must change the color of their hair to look trendy and stylish. If she wants appreciation from the society, she must change herself into “blonde”. All around the world individuals endeavor to accomplish this through skin blanching and hair fixing causing those of shading to feel second rate. This is explicitly significant in regards to hair since women of shading are brought into the world with hair that isn't as simple to oversee and isn't really that straight of Europeans. As per Sims, "Generally, Black women' decisions regarding how to wear their hair has been educated by cultural pressing factors to take on Eurocentric guidelines of straight hair (Lester, 2000). Nonetheless, in the United States during the 1960s, Afrocentric hair started to be emphatically connected with the mission for equivalent rights in the Civil Rights and Black Power developments (Kelley, 1997).

The decision of hair tone, as well, is likewise uncovering. women who color their hair in splendid, rainbow tones are regularly daring people. They will in general appreciate saying something and standing apart from the group. Insane hair shades may likewise be a method of securing oneself as a person, which is presumably difficult to pull off when you have not one, not two, but rather seven more established kin – some of whom have been at the center of attention for quite a long time (Wise, Palmer, Reich, Cozier & Rosenberg).

The advertisements of “hair colors” reinforce the idea of being perfect with shading hair. A woman with blonde or brown hair is more appreciative in society and gets opportunities really fast as compared to women with natural black hair. One more thing that is being accepted in most of the societies that the more you get unnatural treatments (rebounding and hair shading) to look perfect more you are successful in terms of getting jobs and marriage proposals. Society has been obsessed with unnatural products which give immediate results and harms in later lives. This trend has become so common that no one cares about the impairment.

In another advertisement a mother gives her daughter a massage on being strong but in a stereotypical way. The girl is having problem in adjustment with school environment and her mother asks her to use “lifebuoy shampoo” to make her hair strong. The message of being a strong woman is delivered in a metaphorical way, as our strong hair do not get hurt when twisting or pulling, the same way a strong girl is not influenced by negative environment of society. In another advertisement where a girl is participating in “university politics” her fellow warns her to stay away from politics in order to protect her hair from dust, sweating and hot weather. But that girl replies him back by saying “we will participate in politics and we will shine with pride” (Sunsilk shampoo 24/7 shine).

3. Women’s worth lies in silky, soft, thin and fairer body

This fixation fills cultural tensions to seem a specific way and to have a specific body type, especially among young ladies, originating from a social build of the “ideal” body, which has thusly changed over the long run - as quite a while in the past as pre-history. Hundreds of years ago, figures and fine arts depicted well proportioned, chunky outlines. More as of late, in the late twentieth century, flimsy, withered stray like models filled the pages of style magazines. Presently, shapely rears are praised with “likes” via online media (Lal, P. 2004).

Individuals are facing a daily reality such that they are constantly mistaken for the real world and mixed reality, even the fact of the matter is smothered under dreams and fantasies, these minds regularly control the world. The overall instance of the article is that television ads increment and legitimize female body as an item display, for both the female and male look. Television in Pakistan makes a pipedream that permits women subjection and externalization. Media only spotlight on her genuine appearance and charm (for instance white tone, fragile and perfect skin, long and skipping hair, skintight appealing outfits) (Jacobson, & Mazur 1995). Thusly, the kind of woman, her body and ideal image of eminence showed on television is an unfathomable thing for a wide margin a large portion of woman to achieve. what do these women share for all intents and purpose? Indeed, they are beautiful, but some physical traits make them more attractive. They are remarkably fair, amazingly thin, and are equipped with a light nectar hued complexion that they share with a fairly little level of their nation's populace. Theirs is, as per many, the new "worldwide" face of excellence. To other people, be that as it may, these uncommon tall, slender, and perfect examples of evident human flawlessness address, rather, the whitewashing of Asian standards of actual appeal (Opie, T. 2015).

Manners by which the eager arms of the restorative business have controlled the glamorous model business to serve their business objectives are horde. Most clearly, these advertising agencies have taken to supporting homegrown magnificence events (Sharon, B. Schneider. 1979).

The images shown in media are highly superficial and peripheral and expresses the best examples of hyperreality. Baudrillard characterizes temptation as 'the ingenuity of the world,' asserting that 'everything wish to lose themselves for all intents and purposes. When viewers turn on the TV, they experience somewhere around one of them explaining the excellencies of the most recent shampoo or beauty item. Instagram and Facebook pictures are best example of hyperreality. More you show your skin more you can be famous and successful in terms of generating incomes and popularity. As majority followers see the illusion and mirage of their favorite celebrity or a

random person, which make them realize the importance of being perfect. The ultra-thin, fairer, soft and flawless bodies attract more followers which results in generating more revenues for the advertising agencies or for a particular person whose following is dependent on her physical appearance, as result they become celebrities (random person) without showing any talent and expertise in particular field.

The model in 'care hair removing cream emphasis on the idea of having hair free body by saying "the secret of my beauty is the one (cream) which everyone wants." Whitening bleaching creams having a huge amount of toxic chemicals urge women to go for anything which can bleach their skin and make them fairer. In the bleaching advertisement a model saying, "you will be seen in every ceremony." Some themes can be drive from the themes of advertisements, such as: "Women luck belongs to her fair complexion," "Only fair women can get jobs and marriage proposals easily," "Man's attention is the major goal of woman's life," "Women must have bright complexion to be accepted in society," "Woman with dark and dull complexion has lower status in society," "Males are always attracted to beautiful and glowing skinned women," "Pimples and acne make women depressed and unattractive and she cannot be a choice of any guy," "Women's talent and intelligence is nothing to do for job promotions and development growth," "Long and shiny hair makes women worthy in society," and " Most importantly, we accept that our decisions of buying any product are consistent, and driven by our normal reasoning, while the best driver of brand choices is really our passionate inclination".

D. CONCLUDING REMARKS

In Baudrillard's view, toward the finish of the 20th century, society is going through the third request of simulacra known as hyperreality—some way or another identified with the advanced. It is "a fake yet uplifted feeling of the real world," the whirling pictures are created and repeated so that they are liked to their unique for example the duplicates or simulacra are more genuine than the genuine. They obtain "more authenticity, worth and force than the

first themselves". Consequently, the abrupt blast of new advancements, especially, broad communications clear a sound ground for new reality.

Baudrillard's classes of reenactment, collapse, and hyperreality consolidate to make a new postmodern condition that requires altogether new methods of hypothesis and legislative issues to graph and react to the oddities of the contemporary period. Furthermore, on the off chance that they are veritable, they may address a little population of women across Pakistan, however, at that point, of that little numbers, none will meet all of the necessities to be contemplated extraordinary and ideal. Taking everything into account, these actually exemplifying attachments deal with and ingrain these nonexistent faces, body shapes, skin and hair types as ideal in unrealistic manner and make women commodities.

They are no more treated as human but objects. The idea of being "perfect" is reinforced through media but mostly women are suffering with anxiety, depression, and the feeling of being insecure in their homes. The fear of being inferior and rejection make them vulnerable and less competitive in society which develops a sense of passiveness and low self-esteem. Commercials can set the check for what a culture thinks about woman. At the point when the media supports power elements that corrupt and effects women lives and have sex based brutality appear to be unimportant, it diminishes the probability that demonstrate ferocity against young girls and women — particularly affirmation of sexual violence.

Recommendations

Some recommendation can be made based on some information above:

- a. Media should be controlled by Government as these advertisements do not depict the real picture of women in bourgeois families of Pakistan.
- b. Advertisements showing the stereotypical images of women reinforcing to accomplish such impossible magnificence norms, especially among young women should be banned.
- c. These truly epitomizing messages prescribe women to use certain things to get appreciation and applause from men and society is condemnable and should be discouraged

- d. Media focuses stereotypical images of women, results women subordination and oppression. Media is responsible to build opinions and ideas so it must work under ethical policies.

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