Advertising: A change anchor in the family and cultural values of a society

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ABSTRACT
Advertising has been an anchoring tower for marketing, creating huge economic benefits for the companies who have been able to employ advertising and its power effectively. Marketers all over the world have coined distinctive images and brands for many companies using advertising campaigns and other marketing tools.

Although advertising acts as a backbone for all kinds of marketing but it does not only play the role of communicating the marketers’ message and bring in increased returns for the company, it also has deep impacts on the culture and social values.

This paper attempts to look at the various effects and changes that are being created in our culture primarily due to advertising, many times presenting opposing ideologies to that of our own. It is a qualitative research exploring how people perceive the changes occurring in their life and culture which they hold advertising accountable for. The paper is not a critique of advertising or its content. It just discusses the effects it is creating in the culture and ideologies of our society.

Keywords: advertising, marketing, consumer behaviour, psychology

INTRODUCTION
Advertising has been long known to be a part of human civilization and has existed from as long as start of the early trade. Its various forms have been visible in all different parts of the world. For a long time advertising took a passive stance and was easily blended into the local cultures and lifestyles. Then things started to change with the expansion and wide acceptance of the electronic media. The effects became more pronounced with the wide usage of world wide web and other file sharing protocols, with advertising not only being passive, indicative, appealing and luring but now playing an integral part in modelling up the new trends, cultural modes and values.

Although advertising initially never meant to create such dramatic reflections in the lives of the viewer and mould the cultural forms, but the intensity, repetition and bombardment of daily life with advertising is causing the effect. The social learning process is greatly being affected by the constant flow of advertising messages about the images of gender, types of persons and social classes and the ways to success. Due to the presumed power of advertising in moulding opinions, attitudes and behaviour many media scholars have emphasized its role as a critical agent of social
reinforcement. (Abhik Roy; 2003) Advertising has the power to continually disseminate and pervasively regenerate ideological structures, maintaining and reinforcing the power structures while it also has the power of denying the legitimacy of alternative or oppositional ideologies. (Abhik Roy; 2003)

Thus, if used to reinforce the existing structures of family values and social norms it can act as very positive strong medium. As the international media and advertising themes are becoming dominant it is not only reinforcing the existing structures but at the same time it is putting the legitimacy of traditional ideologies under threat.

Societies are constructed along three levels: economic, political and ideological. Although the three levels enjoy relative autonomy from each other, they are nonetheless interrelated, with the economic level enjoying a dominant role. (Althusser; 1971)

Where the economic and political levels are somewhat independent of the media and advertisement, the ideological level is not. It continuously evolves, depending on economic and political factors along with huge impact and input from the media and advertisements.

**LITERATURE REVIEW**

According to Hall (1976) consumers from high context cultures (most Asian countries; eastern countries) draw substantially less amount of information from the explicit content presented in advertising and other forms of communication while interacting with various messages in regard of understanding, editing and manipulating them, as compared to consumers from low context cultures (most European and north American countries; western). According to Hofstede’s cultural dimensions(1991), Pakistan is ranked amongst high context cultures ranking low on individualism. Thus, the critical evaluation of advertisements is lower in such cultures and therefore adaptation is quicker without a lot of concerns and questions.

Several American multinational firms have also been accused of pushing Western values on Asian, European, and Third World markets, where those values are said to be encouraged and reinforced through standardized advertising campaigns (Cutler, Javalgi, & White, 1995; Frith & Mueller, 2003; Lin, 2001).

In a study, involving students, based on attitudes towards advertising, Pierce (1971) examined the relationship between the stage of economic development of a country and attitudes toward advertising. An inverse relationship is found to exist, as the students from less developed countries had more favorable attitudes toward the practice of advertising.

From these results, we may speculate that consumers from Pakistan may hold more favorable attitudes toward advertising because they are the newest market to be developing a strong advertising industry in comparison to United States or UK where the attitude towards advertising is largely negative.

According to a group of education experts (2009), including 110 renowned psychologists, academics and teachers, the children are being deprived of the right to grow up at their own pace by a combination of advertising, junk food, pressures at school and TV and video games. Youngsters are being turned into nothing more than “mini-adults” and are increasingly susceptible to depression and developmental problems as a result. They are also getting more confused about the family role they have to play. Professor Michael Shayer from King’s College, found that cognitive skills in 11-year-olds were two to three years behind the average levels of 15 years ago.
Several researches on children show that they are faced with more emotional, physical and mental health problems at a higher rate, as they had 10 to 20 years ago. (Schor, 2004). Findings show a greater positive link between materialistic values and emotional, physical and mental health problems in adults and children. The 1997 Child Development Supplement found a connection between increased materialism and anxiousness, fearfulness, unhappiness, sadness, depression, and being withdrawn (Schor, 2004). It is also found that the high levels of consumer involvement can reduce children’s self-esteem and they start having troubles in their relationship with peers and family and a greater distance between themselves and their parents, with relationship worsening off. (Schor, 2004, p. 173 and 170). This is then associated with greater depression and anxiety. It is interesting to note that findings conclude that it is not the depression, anxiety or low self esteem that causes high consumer involvement but it is the other way round, where all these problems are a later effect of consumerism. (Schor, 2004, p. 168).

In the extreme cases the sense of ethical purpose, roles and responsibilities, and community are adversely affected by the general material culture created through advertising that has led children to define themselves through material possessions. Because of a lack of care or concern for others (Shapiro, 2005), extreme violence becomes possible.

Advertising also has profound effects on how women define themselves. Women have a natural tendency to be conscious about how they look and are very normative about it. The ideal thin, and beautifully crafted bodies of models shown in advertisements act as a reference point for general women to compare their selves to. (Frederickson & Roberts, 1997). Only a small percentage of women are actually able to achieve this dream figure. Inability to do so causes dissatisfaction, low self esteem and even eating disorders. (Spitzer, Henderson, & Zivian, 1999).

The APA Task Force on Advertising and Children (TFAC; Kunkel et al., 2004) found that the effects of advertising may act as a pillar towards increased parent–child conflict if a child’s purchase/influence attempt is rejected by the parent (p. 9). Especially when the parents are unable to buy particular branded items, even after a lot of pressure from the children, it frequently causes conflict and stress between parents and children. Several studies provide strong evidence that the young children are unable to understand the persuasive and intrusive nature of advertising due to lower levels of cognitive development and as a result suffer from information that causes them to make unhealthy choices about their bodies and relationships. While considering the cumulative effect of advertising over time, (Unnikrishnan & Bajpai, 1996), general materialistic attitudes, and the notion that “you are what you buy” have individual, as well as social, implications affecting children’s psychological and physical health. The sense of materialism is found to be at the back of an increase in violent attitudes and behaviors, as well as a greater likelihood to smoke and use illegal drugs and alcohol. Research on teens has revealed marketers’ conscious efforts to open up and exploit emotional vulnerabilities, causing individual suffering and creating family conflicts (Kanner & Kasser, 2000). Kanner and Gomes (1995) found that advertisements make children feel deeply inadequate unless they buy certain products or services. These findings are similar to studies conducted on the impact of consumerism and materialism on adults, and predict that future research will continue to find more specific ways in which consumerism and materialism harm children (DeAngelis, 2004).

Based on the Axelrod’s model of change in cultural attributes and its social influence due to external sources, (Mazzitello, Candia, Dosstti; 2007) research concluded that mass media has profound impacts on the cultural attributes including art, language, technical standards and social norms. The mass media is capable of affecting the cultural traits of any individual in the society, including those who do not even share the features with the external message.

The attention grabbing nature of the television advertisements and its dynamicity is argued to have a deep impact on the social behaviour. (Gunter 1987). Considering this it can be safely presumed
that the television advertisement can play an integral role in bringing about change in the social behaviour contributing to change in the family values and structures.

**ADVERTISING AND ITS IMPACTS**

Advertising is a form of communication intended to persuade an audience (viewers, readers or listeners) to purchase or take some action upon products, ideals, services, ideas and even socio-environmental concerns. It includes the name of a product or service and how that product or service could benefit the consumer, to persuade a target market to purchase or to consume that particular brand. These brands are usually paid for or identified through sponsors and viewed via various media.

Advertising in industrial societies in this century has become one of the vehicles of social communication, and the ways in which messages are presented in advertising reach deeply into personal concerns. The family relations and social relations, sex roles and gender stereotypes, concepts of happiness and contentment, and personal autonomy are all influenced by advertising. Some people argue that advertising is the most influential institution of socialization in the modern media-dominated society: It shapes the relations between parents and children and their respective peer-groups in terms of the creation of needs, and it controls some of our important cultural activities such as sports and music.

Advertising cultural discourse began to emerge when, as a consequence of innovations in marketing and packaging of products, commodity products were upgraded, attached with "social prestige" and valued for their marketability rather than their usefulness or permanence. Advertising in early stages was mainly an individual enterprise (a sort of a one-man-show), and a relatively simple system of assertion and publication on the fringe of the national economies. Since the beginning of 19th century the message merchants, (marketers) have furthered the field through creativity, innovation and technology; as advertisements are framed and shaped by a creative team, which became the usual practice, when in 1865 the first advertising agency was founded. Advertising campaigns today originate in a complex process of intra- and inter organizational decision making and problem solving. Most agencies arrange their layout around the work of four departments: creative, media, research, and account, grouped around functional specialties such as media and copy. Imaginative creative workers, or communication designers, polish an envisaged advertisement to a perfection that fulfills the marketers and the stakeholders’ goals. (Amei Koll-Stobbe; 2006)

Advertising practitioners can be characterized as the cultural intermediaries as they are continuously are a part of evolving hybrid economical and cultural institutions, deploying distinctive aesthetic sensitivities. (Taylor and Francis; 2002). They imagine and perceive ideas and situations ahead of time and their ideas have profound impact on the viewer, having deep impacts on the consumer’s and viewers’ cultural affiliations.

Advertising is not only acting as a medium of selling products and services but it is also a major social and economic institution that can create a cultural domination; different from the real practiced one, by providing stimulus input that suggest social constructs in the way we see and make sense of our worlds.

A social advertisement that increases believability may have the ability to strengthen or change an attitude against a social issue related behavior, pertaining to the source credibility and the type of appeals. (Griffin and O’Cass; 2004)
The cultural meaning and the subsequent cultural practices are in a constant evolution. Societies as they are now; are predominantly shaped by the way consumers consume, purchase and dispose off and this provides the trajectory that causes cultural meanings to move ceaselessly from one location to another. The usual movement follows a pattern whereby change in the cultural meaning is created through a change in the culturally constituted world (as the world presents itself in daily happenings, being fully shaped and formed by the beliefs and assumptions of individual’s culture. The culture is the lens through which every idea is apprehended and assimilated and it is also the blue print of human activity, representing the social action and productive activity, determining how the societies will be formed by the human effort.). This change is carried forward to the consumer goods through the use of advertising and fashion systems and emerging trends. The change in the consumer goods is then carried forward to the individual consumer through rituals of possession, exchange, grooming and divestment; (The practices of owning, discussing, reflecting, comparing, cleaning personal goods, giving gifts, enhancing belongings and beatifying perishable goods and taking pride in new and old belonging even when acquired from separate sources.) (G. McCracken; 1985)

Thus advertising acts as a medium for passing on the changes in the cultural meaning to the individual consumers by creating change in the way they look at things and associate meanings to it. Therefore it is the change in the artificial constructs of the world that are trickled down to the individual level through advertising, fashion systems and emerging trends that cause him/her to look at the world in a changed way, different from the one he/she previously used to, bringing in change in the cultural meanings that were there before hand.

DOMINANT CULTURAL AND FAMILY VALUES IN PAKISTAN

The society and culture of Pakistan comprises numerous diverse cultures and ethnic groups including the Punjabis, Kashmiri, Sindhis, Balochs, Pashtuns, Dardic and Tajik communities in the north. In ancient times, Pakistan was a major cultural hub. Many cultural practices and great monuments have been inherited from the time of the ancient rulers of the region, with inclusion of cultural effects from Persian, Mughal, Sikh and British empires.

The region has formed a distinct cultural unit within the main cultural complex of South Asia, the Middle East and Central Asia from the earliest times. There are differences in culture among the different ethnic groups in matters such as dress, food, and religion, especially where pre-Islamic customs differ from Islamic practices. Pakistan was the first region of South Asia to receive the full impact of Islam and has developed a distinct Islamic identity, historically different from areas further west.

Pakistani society is largely multilingual, multi-ethnic and multicultural. Though cultures within the country differ to some extent, more similarities than differences can be found. Over 60 years of integration, a distinctive "Pakistani" culture has sprung up, especially in the urban areas where many of the diverse ethnic groups have coexisted and in many cases, intermarried. Many urban families increasingly form nuclear families, owing to socio-economic constraints imposed by the traditional culture of the extended family.

The culture is predominantly conservative, following a strict code of conduct, especially in matters of visible religious practices. For years, patriarchal family systems have ensured certain pattern of decision making, consumption, attire and individual liberty. However with rapid globalization and gaining of power by media, cultural infiltration resulting changes in the family structure and system is inevitable. Pakistan which is ranking 56th on the Kearney/FP Globalization index due to its ideological, economical, political, educational and technological instability and a fast growing population is vulnerable to all such changes. Many multinational companies and chains have
established their franchises in major cities and towns in Pakistan. Thus Pakistan is getting a lot of attention and at the same time is bombarded with new concepts, media and advertisements. Westernization has embarked into Pakistani culture which is paving the way to infusion of alien practices and behavioral change.

If the Pakistani culture is defined in terms of values, it could be described on the three levels of values, that is, other-oriented values, environment-oriented values and self-oriented values. The dominant values amongst the other-oriented values are collectivistic approach to most areas of life, lower independency of the youth, higher prestige and leadership positions for the elder, decreasing level of extended family structures but not completely limited family as well, highly masculine but with a lowering of its intensity as many women are moving into the mainstream and non-competitive. In terms of the environment-oriented values the dominant values are low concern level on cleanliness, status based rewards rather than performance based, highly fatalistic and traditional, admiration of nature rather than its exploration. In terms of self oriented values, the dominant values are abstinence, passiveness, materialistic, leisure seeking, postponed gratification and religious. (Adapted from Cultural Values of Relevance to Consumer Behaviour; Hawkins, Best & Coney; 2004).

There are many areas where there is a contradiction between the dominant values but the impact is waived by the fatalistic approach. Considering a typical youth, his dependence is inwards toward family, class and race instead of nation. Emotions tend to be internalized rather than expressed outwards. Obedience and harmony are important but the changing structures are also putting materialistic and position pressures asking for individualistic attitude. Due to the lack of very strong bond between many of the dominant values and low levels of education and knowledge, the effects from the external cultures and ideologies are quickly taken and if not very opposing are easily assimilated as well. The same fact also attributes to a highly favorable attitude towards advertisements which contributes towards easy assimilation of the marketing ideas.

Pakistani society can be characterized as a traditional society where with the passage of time there has been a flow of tradition resulting in bringing about change of some ideologies as identities are being influenced, threatened, or extinguished while others remain unaffected or unchanged. However, most dominant ideologies in the Pakistani society could be seen as the relationships between two things: the concepts of right and wrong, desirable and undesirable that have endured the test of time. A typical Pakistani life is to be lived at two levels: in the realm of the intellect and in the realm of the emotions, the latter being more dominant. (Adapted Ranganathan; Lobo;2008)

The ideologies that strongly signified the culture were belief in the joint family system and its code of conduct, based on collectivism, obedience of elders, tolerance of opposing views, responsibility and answerability to a large number of people for your actions, importance of kinship, patriarchal family system; where the senior most male member is given importance, the brotherhood of relatives, and the religious implication of temporal existence of life.

These values have remained perennial to the culture and family structure but are seeing drastic change due to the exposure to opposing values and western ideologies presented in the advertisements and media content. This is becoming more profound as many multinational companies are producing advertisements that are based on international themes and are followed in the same pattern everywhere. (Adapted Ranganathan; Lobo;2008)

**Basic Proposition**

The lack of social roles and alien value systems shown in the advertisements, that are dissimilar to the ones actually practiced in our culture, create disorientation from the social roles the new
generation actually have to adopt. The combined effect of gender and role stereotyping, non-traditional imagery, capitalistic dominated ideology, lack of governmental and consumer regulations and the favorable attitude of the young consumers due to the pronounced effect of globalization and westernization is quickly paving the way for visible cultural change. This is particularly true for large metropolitan cities where the media and marketing has infiltrated to the very roots of the system.

Favourable attitude towards advertising encourages Pakistani youth to adopt the similar western lifestyle patterns moving them away from their traditional family values.

**OBJECTIVE OF THE STUDY**

The study is based on the views and opinions of customers on how exposure to advertising has brought about changes in their cultural orientations and the subsequent behavior. The objective of the study is not to criticize the methods or appeals used in advertisements. The study is just a description of how customers feel that the elements shown in advertising are bringing about a change in the culture and perception of our society. Furthermore, this aspect is further narrowed down on the changes that are occurring in the youth when viewed from people of middle and older ages and the elements of the advertisements they attribute these changes to.

**METHODOLOGY**

The study is based on focused group discussions (FGD) to figure out in-depth elements and factors of advertising which participants attribute to be contributing to the cultural changes. For the purpose of research two groups are made. One group is composed of youngsters, 16 to 21 years of age. These are the ones who are actually exposed to the media for a longer period of time and have greater chances of being affected by the content as they are in the age of developing their concepts about self, values, societal integration, family responsibilities and concerns and such other aspects of cultural life. The other group is composed of parents, 34 to 40 years of age. The two groups are not for comparing results, but to get views about the issue from both sides. Each group consists of 7 participants and the group discussion is carried over a period of an hour. All along the discussion the moderator interrupts only when the discussion becomes irrelevant. The details of the study and what is expected of each participant is briefed to the participants before the start of the discussion. Each participant has to tell about the cultural changes they feel that are occurring and then relate the changes to the actual advertisements they saw and feel that it spurred the effect.

In the findings and analysis only the dominant cultural values, (earlier discussed) related to consumer behavior and the ones affected by advertising are considered. Other aspects of cultural change are not considered being a result of largely complex phenomenon of social life.

**Characteristics of group A**

The group A comprises of youngsters 16 to 21 years of age. All are having formal education and belong to middle and upper middle class (such that economical factors have only a little significant affecting power on the cultural and behavior change), residing in major metropolitan cities such as Lahore and Islamabad. They have an access to all kinds of media and advertisement forms. Thus, the participants have the ability to comprehend the content of advertisements and its possible effects on their lives.

**Group environment while discussion (Group A)**

Participants being a little shy started speaking openly after at least 15 minutes. Before that the moderator suggested her own examples and situations and asked about their opinions. The examples of advertisements given are concerned more with their self image and identity and there is
a lesser identification of the effects on society or family. After half an hour, 4 out of 7 participants tried to dominate the discussion and continuously cited examples of how they are pressurized in their daily routine by the impact of advertisement on their group fellows, which then have an influence on them. From the very start there is an agreement that cultural and family values have changed. However, complete dejection of advertisements is not observed. Rather several internal factors are theorized to be behind the cultural changes as well.

**Characteristics of group B**

The group B comprises of parents, mainly mothers, 34 to 40 years of age. All have formal educational backgrounds ranging from intermediate to masters level. All are married and the average family size is 4-5, belonging to middle and upper middle class. Amongst the mothers all except one are working mothers. Thus they do understand the dynamics of the changing environment and life styles.

The participants are kept coherent along certain characteristics, such that the external variables are minimized as much as possible.

**Group environment while discussion (Group B)**

Participants discussed openly and strongly about the negative impacts that they feel advertisements have on the young generation, largely being dissatisfied with the appeals and types of advertisements shown, clearly indicating their dejection of the marketing activities and advertisements in particular. Participants are observed to be calm and listened carefully to each other. Very little disagreement, if any, is noticed. From the very start there is an agreement that cultural and family values have changed. External factors, particularly all forms of media are hypothesized to be behind the cultural change.

**DISCUSSION & FINDINGS**

The evaluative findings of the study show some collective points that came across in most of the examples cited. From Group B, 71% * of the participants said that they feel that advertisements are making the youngsters more individualistic, away from the collectivistic approach they themselves have always pursued. The thing that is making them worried is not only the change in approach but the fact that it is not backed up by the necessary competitiveness in their approach. The youngsters are becoming more day dreamers, looking out for short cuts in their lives. Once again thanks to the loads of advertisements that is making them more materialistic, idealistic and unrealistic, disturbing the very core of their self concept and life style patterns. This is because advertisements are suggesting them a whole new world filled up exaggeration, emotional break outs and individualistic concerns, away from their actual culture and roles. 85% participants cited too heavy advertisement from telecommunication companies such as Ufone, Jazz, Telenor and specifically Djuice resulting in a make belief that an individual is incomplete without the facility and the membership of the “Mobile Fraternity” is the only way to be the part of the popular culture and lifestyle. Anyone staying outside is not capable enough to be called updated. They waste a lot of precious time that should be given to studies, extracurricular activities and at least to their families. This is also affecting the time dimension. At one hand teenagers are indulging more into poly-chronic time perspective but lack the collectivity associated with such perspective. At the other hand the relationship orientation is getting shorter. Infidelity and immature love affairs are also an outgrowth of the same. 85% respondents said that this is because the physical relationships are more emphasized in the advertisements but the emotional bonding that results in non-personal responsibilities and sacrifices for the family are not highlighted. The distance between parents and siblings is also increasing. One mother (14%) cited that they as children have been very close to their parents, physically and emotionally which has strengthened the parent-child bond. Now advertisements such that of Dettol show that children are not even willing to come near to their parents if they are not smelling good,
thus polluting the very core of the physical and emotional relationship that young children have with their parents that results in their strong psychological growth and also affecting the close parental relationship which is a characteristic of our culture. Such young children do not even have developed the concept of smelling bad and that too putting him away from his father.

(*all percentages are rounded off.)

About 28% from group B pointed out advertisements such as that of Mountain Dew, Sprite 3G and Sting make them over enthusiastic, unrealistic and irresponsible. Many accidents have happened just because of negative encouragement of such ads. All such youngsters who follow such acts and try to imitate; reason out that they are the owners of their fate and do not feel any obligations towards other family members, opposing the cultural and religious values of giving importance to one’s life and responsibility towards others.

Around 57% participants talked about the advertisement of O’More, which highlight the clash between genders, which has never been a part of our culture. It is generating masculine traits in girls to be at par with boys and at the same time, in an attempt to be more elegant boys are developing feminine traits, resulting in role confusion, which traditionally have been clearly defined. Similarly advertisement of Coca Cola, reflects western characteristic of group dancing of boys and girls in an open market, which is not acceptable by many being against the values of modesty and segregation of gender. 57% participants said that dancing is not the issue, as they also dance privately in their homes but the public exhibition of it, is way too over the board. Advertisements on skin care and personal grooming such as Veet, Anne French, Close-up, Axe Deodorants, Elle’ 18 cosmetics, promote an increasing amount of emphasis on sensual gratification opposed to the abstinence and modesty, which has always been promoted in our culture. 85% of the participants agreed that many things that had been considered as taboos and something as unacceptable and now being taken in and accepted, because of the large viewership of the advertisements on TV. Many feel that only they are opposing the idea and the others are fine with it. As a result they are hesitant to voice their opinion and gradually it becomes the acceptable part of usual behavior.

Advertisements on credit cards (Bank Alfalah) promote individualism, greediness and materialistic orientations which opposes the concept of non materialism, postponed gratification and fatalism. This is because the whole credit system makes them insensitive to their religious obligations such as saqqa’s and zakat. The advertisements on skin whitening creams and beauty products, such as Fair & Lovely, Brido Pearl, Gypsy Amazing Cream and use of zero sized models along with advertisements of skin/cosmetic surgery and surgery for enhanced gratification of the physical features are polluting the mere concept of beauty in the mind of viewer suggesting that only fair colored girls and physically attractive women will succeed in getting socially and culturally approved and others can never make up their marks. One prominent effect that arises out of all advertisements is that they suggest the only important thing in life is approval and admiration of the opposite sex, opposing the dominant values of modesty, family responsibility and gender segregation.

85% participants from the Group A agreed that the advertisements are putting pressures on the consumption patterns and many a times they have to confirm to different and unusual lifestyles they internally don’t agree to. While talking about the advertisements of skin whitening creams and other beauty products, most girls said that the use of extremely beautiful and zero sized models create a sense of incompleteness and lacking the essential elements of beauty to be with it. To put up to this lag they then try out indecent clothing and fashionable trends to attract others. This is probably because advertisements have disturbed their concepts about beauty and self image. They have started looking at themselves as objects and evaluated by appearance. A girl cited that even with advertisement such as that of Fair & Lovely where they show that it is the internal confidence and commitment that gives you success, but the success ends up in only being an actress or an air hostess, which is again a bit unrealistic and against the true soul of womanhood. 71% from Group A
argued that advertisements make them more conscious about their self, physical attractiveness, social approval and their aspirations, which sometimes even make them quarrel and disrespect their parents just to get their hands on the brands they want to have. 71% participants from Group B feel that the family viewing of extremely open advertisements on sanitary napkins, such as Whisper and Always, condoms such as Kamasutra and Durex and male undergarments such as Rupa and Dockers and enticing and intimidating advertisements such as that of Wild Stone Deodorant is resulting in lessening of diffidence. At the same time, due to lack of awareness, education, sex education and in many cases too strict boundaries between genders, create frustrations and curiosity that may result in incest relationships, which is tarnishing the very base of the moral conduct, we otherwise very strictly adhere to. However, 42% participants from Group A, (specially boys) do not agree to this premise, saying it only provides information, the after effects are due to our own understanding. The rest 57% agree to the premise given by participants of Group B.

**CONCLUSION**

Advertisements are able to infiltrate gradually into our culture and alter its basis due to its large viewership. Many viewers actually lack the information and evaluation capacity to discriminate and differentiate between the reality and what is shown on the media. As a result they shape their behaviour according to the advertisements and other marketing activities, directed at the consumer behaviour. Factors such as low educational capabilities and facilities, lack of ideological leadership, heightened external political interference and an increasing population with the number of teenagers increasing, our society is having a positive affective attitude towards advertisements. As a collective result we take in a lot of opposing ideologies presented therein and then make it a part of our daily life. Many viewers, who even oppose the ideas and the effects that it can create, somehow do not voice it very strongly; feeling the pressure of a larger audience being in favour of it or at least not finding any fault with it. The advertisements of luxury products and non necessary items such as mobile phones, network connections and personal grooming products, which highly use emotional appeals and lifestyle patterns for their marketing have a greater impact on the cultural changes.

The dominant cultural and family values are being affected by the ideologies and the differential lifestyles presented in the advertisements. In some cases the changes are very gradual, where as in others it is very quick and sharp and even sometimes conflicting as well.

**FURTHER RESEARCH SUGGESTED**

This is a qualitative research and evaluation. The same can be carried out quantitative using models of cultural traits and then have a comparative study or a time series research.

When established that the youth is quickly moving away from the traditional family values, a grave and serious discussion that can be initiated is where they are moving to. In the presence of lack of infrastructural capabilities, job opportunities and elaborative career paths, adopting western lifestyles will create several psychological and cultural issues. From a marketing point of view an interesting study will be what marketing tactics could be employed for a culturally confused audience.
APPENDIX

1. Brief description of the advertisements used as examples.

DJuice: There is a young girl around 18-19 years of age. There is a replica of her, 4-5 inches in height that accompanies her and tells her how to go about things, like choosing dress for going out and the jewellery to wear and other such activities. All along the day she is continuously busy with her phone calling friends over to party.

UFone: A girl goes to the shop to get an easy load. A boy from the street is following her so that he can note the number while the shop keeper is loading the balance. The girl very cleverly gives a password to the shopkeeper, not revealing her actual number. The boy gets sad that he was able to get hold of the number.

Jazz: The whole village is nicely dressed up and is celebrating at night along a bonfire. Boys and girls are dancing to their fullest, hands in hands, as the connection with jazz, calls out for celebration in the forever festivity of life.

Tarang: a whole lot of boys and girls, wearing different folk dresses at several different settings are enjoying dancing and being together because they have got the perfect matches of their lives indicated through the dancing pairs and then the pairing of tea with the milk.

Dettol: A small child of around 2-3 years comes running to his father as soon as he comes back home. However when he picks him up, the child disappears because of the perspiration smell. He only comes back when father started using Dettol, which saved him from the smell.

Mountain Dew: A group of friends are inside a log cabin, which is the only sign of human life on a snow laden mountainous range. One of them sits in an arm chair which is pulled back by rope attached to a spring. The other friends cut the rope with an axe and the push of the spring throws the arm chair bursting into open air and then sliding down along the snow plane at a very high velocity, while the one in the chair screams heavily, indicating the living on the approach.

Sprite 3G: A young man practices jumping from one roof to the other and finally is able to jump to another building 20 feet away from the first one, without the help of any equipment, with the tag line that nothing is impossible.

Sting: A young boy charges the battery of the car just by attaching it to his body, which is dynamically charged by a can of Sting Energy drink and is able to impress the girl who sought his help when her car breaks down.

Coca-Cola: A group of 15-18 of girls and boys suddenly start dancing to the tune of Coca-Cola, which is the song of celebrating life. They jump up and down the street, enjoying their selves in a local market and asking others to join in as well with their gestures.

O’ More: Girls and boys fighting over a cone of chocolate ice cream by dancing better than the other group in a 3D style movements. Finally both decide to eat it together.

Veet: Using celebrity endorsers such as Katrina Kaif, the advertisement shows that she loses self confidence and her typical charisma, when she has not used Veet Hair removal cream. The movement she uses it she again is back to make her mark.
Anne French: A lady sitting alone and loving her legs and arms as she caresses them having a wonderful feeling.

Close Up: By using Close-up, the breath becomes so fresh that it makes the user ultimately kissable. Several pairs are shown kissing each other, while the complete view is hidden by two red roses in the foreground.

Brido Pearl: A girl could not get a fair suitor for her because everywhere she went she was ignored due to her brownish skin colour. Then she starts using Brido-Pearl cream and soon many boys were eyeing her and then at a marriage ceremony she gets a proposal which now she rejects, because now she knows she is in demand.

Fair & Lovely: A young girl aspires to make her mark, but she is unable to do so because of her unattractiveness basically due to her skin colour. After using Fair & Lovely she becomes so attractive she soon gets a modelling offer and is seen on the bill boards, where her family sees and admires her.

Gypsy Amazing Cream: A beautiful girl dances freely, frankly, happily in parks and gardens and on streets, dances around with ducks and birds, picks flowers just because she is beautiful and suggests that she has all the right to enjoy herself.

Rupa men’s Briefs: A loafer follows a young girl and tries to be physical with her. No one else is helping her out. Suddenly a handsome guy wearing only Rupa’s underwear jumps from above and saves the girl. The girl hugs him and is ready to go with him.

Whisper: A girl plays around with little kids in the garden. Her mother is worried that she should not play around with her periods going on. She gets up from her chair, while playing musical chair, the chair is focused showing no signs of any spill over, goes to her mother and assures that she is now carefree because of her confidence in the absorption capacity of the pads.

Always: A girl remembers that previously she had to be very careful while sleeping at night that there are no spots or leakage from the pads during her periods. But now she is all carefree because Always comes with extra absorption capacity specially designed for the heavy flow of the night.

Kamasutra: Every man in the city is roaming about in an open shirt without buttons, showing off the chest. One man enters a club with his sirt buttons still intact. A fellow puts a pack of the condoms in his pocket. A sexy half nude girl comes in the next scene, pulling off shirt and breaking the buttons, with the tagline, get ready to loose your buttons.

Wild stone deodorant: A household lady is working in her home. There is a party at home for which the guests are there. One of the guests, a young man uses Wild stone deodorant after his bath. The fragrance is so intimidating that the lady gets out of control and went to his room to make out (just in her imagination). When the man actually comes near and asks her something, she is back in her senses and feels embarrassed.

Elle’ 18: A group of young girls, packed in a room, away from the responsibilities their mothers are trying to put them in are wasting a lot of cosmetics (lipsticks, nail polishes) to get to a new shade of a lipstick or a nail polish colour. The accomplishment lies in getting a unique shade for their selves.

**Definition of youth**

Many countries also draw a line on youth at the age at which a person is given equal treatment under the law – often referred to as the "age of majority’. This age is often 18 in many countries, and once a person passes this age, they are considered to be an adult. However, the operational
definition and nuances of the term ‘youth’ often vary from country to country, depending on the specific socio-cultural, institutional, economic and political factors.

Source: United Nations Division for Social Policy and Development]

Youth is the quality and condition of being young, immature and inexperienced with the characteristics of freshness, vigour and vitality.

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