CHAPTER 9

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WOMEN AND MEDIA

In India, there is ‘Unity in diversity’ in terms of languages, religions, climate, people and its cultural entity. Nevertheless, women in our country, seldom enjoy equality with men. The ancient law givers like Manu and Kautilya assigned a lower status of women to such an extent that women were often grouped with dogs and chandals (the lowest caste).

According to Jawaharlal Nehru, “If our nation is to rise, how can it do so if half the nation, if your woman kind, lag behind and remain ignorant and uneducated? Our civilization, our customs, our laws, have all been made by men and he has taken good care to keep himself in a superior position to treat woman as the chattel and a play-thing to be exploited for his own advantage and amusement. Under this continuous pressure woman has been unable to grow and develop her capacities to her fullest and then man has blamed her for her backwardness.”

“The women of India have to free themselves from the tyranny of man made customs and laws. They will have to carry on this second struggle (along with their participation in the first struggle for freedom) by themselves, for man as not likely to help them.”

There is a significant section of social scientists and media researchers engaged in studies related to women in mass media. These studies cover all continents and show how media have been biased against women. The International Association for Mass communication Research has a separate work which deals with this subject. The first meeting of this working group was held “in Paris in 1992.”

The ongoing communication Revolution has opened up new possibilities of accelerating development specially for the upliftment of women and children. But if it remains uncontrolled unguided, this Revolution will have adverse effects on the bite of women. This danger is still not very adequately perceived or appreciated by the promoters of the communication revolution. It is necessary to focus on modern communication and development. This is because when we reflect on the human conditions in general, we miss the aspects affecting
specially women. Thus we may go on discussing the general problems of
development without ever touching on questions relating to women. Who
constitute such a large section of our population. But when we take up problems
of women in the context of development, we cannot but discuss the human
conditions in totality, as the problems of women are rooted in their relationships
with men. The social dimensions of development as by social objectives relating
to women and children which are enshrined in the constitution of India.

The focus on women implies identifying the structural constraints
which inhibit their fullest growth and development. There are major issues
related to women in media and the other about the image of women projected
through these media. Worldwide feminist movement of women has pointed out
that the employment of women in media is low and particularly so in decision
making levels. The world’s media are dominated by men, who not only lead
women in absolute number, but also constitute the bulk of the management or top
editorial ranks. If we are to focus on the media of developed as well as
developing countries from their earliest history to the present time, we can hardly
avoid the obvious male dominated. It does not require much logic or empirical
evidence to prove that women have been and continue to be victims of poverty
and under developed on the hand and socio-economic injustice and exploitation
on the other. But they are also the victims of development itself specially of
incautious patterns of economic growth and social change. Whether development
emerges as an oppressive or a liberating force depends on the nature of the
social framework within which development is achieved. It also depends on the
nature of the new technology that is adopted for accelerating development. In an
unequal, class divided and male dominated society, institutional and
technological choices for promoting development tend to favour the dominant
groups and the dominant gender. These customary obligations, nevertheless, acted
as mechanisms sources of economic and social security for women.

As the macBride commission has pointed out, “journalists dealing
with serious issues and political events are seldom women, and few women
become editors or olds directing positions. In the USA, out of

3,000 film directors only 23 are women. Although extensively
employed as responsibility for taking broad decisions,” employment figures of
individual media institutions in the United States show the common employment
pattern is one in which proportionately more men are hired especially at the top
levels sexist bias is a conspicuous features of the British media which are accused of biased presentation of women and sex discrimination in hiring the dominance of white males in some sections of media is defined but are going that the major career landers to top positions usually involves professional and educational skills which are more common which men then women. According to Tunstall, "this factors which discriminate against women (in media) are also common to other occupations are especially in craft and professions."

The contents of communication are reflective of the values of society which, in turn, are uttered and sustained through communication. The treatment meted to women and girls in different modes of human communication, mirror the prevailing attitudes and values towards the women in a particular society. Image portrayal through communication reinforces reality. In India, the dominant stereotype images of women and girls are that of:

(i) Less competent human being.
(ii) Key to commercial success in this age of advertising.
(iii) Instruments for exploitation by men.

To break the vicious circle of existing undesirable images and project the reality of the lives of women and girls would need and overhaul of the content of existing communication messages through a well thought out National communication policy on women.

Any nation on the path of development cannot relegate nearly half its population to be, “wasted assets or to utilize their potential only by half measure. The success of all development plans and programmes including those relating to education, small family norms, depends upon the active involvement and participation of women. Human resource development necessitates equipping women with information, knowledge, and skill to facilitate their active and equal involvement and participation in the nations development programmes and activities. Formal education as the path to human development is both costly and a long term process. Thus, in a developing country like India, it is critical to harness mass media and other forms of entertainment. This becomes imminent as a new obscurantist revivalist forces are at work in society that negate women’s right to equality. These claims legitimacy and distorted old cultural traditions, religious practices and community rights. Thus it is critical for educating the masses and inculcating new values so as to guarantee of equity of status and opportunity to both men and women.
It must also be noted that conditions of a remark marital economy, the weaker sections had access to resources and good freely provided by nature. There was access, for instance, to forests, to grazing ground, to natural water flows, to community lands, etc., which contributed significantly towards relieving the burdens and softening the insecurities of weaker sections including women. Moreover, certain institutional guarantees and safeguards had evolved in pre-commercial civilizations protecting women from inhuman and brutal treatment at the hands of dominant groups who are their masters and employers. We have evidence from the history of developed countries how during their transition from a pre-industrial to the industrial society the laboring poor lost the securities of the old world without the gain of new ones. The erosion of traditional social institutions of child care, protection and socialization. The outlook of treating the women as saleable sex objects has spread on a large scale every where following the growth of monetization and commercialization. In the communist manifesto Karl Marx took note of this tendency characterizing the new emerging cash nexus. He observed that, “the burgesses has torn a way from the family its sentimental vein and has reduced the family relation to a mere money relation.

The women of the consumerism era is idealised neither as an enlightened mother nor as a self-fulfilled working person, deriving fulfillment from creativity both in the realms of the body and the sprite as he equal partner and companion of the man in the process of living. A consumarist society puts the women on the pedestal as he glamourised sex object, alone her supreme purpose becomes providing titillation to the male dominated world. Software producers in a consumerism society are motivated only to innovate infinite variety of forms and methods of voluptuous entertainment to men whose over stimulated and over-strained organism seeks lower forms of thrill, excitement and relaxation every moment of their life.

Reviewing the world scene the MacBride Commission said, “In general, inadequate attention in paid in the media to issues of specific importance to women, to the activities of the women’s movement, or the social contribution made by independent and gifted women. Women appears, in magazine fiction and in television drama and comedy, as self deprecating and dependent, irrational, superstitious and over emotional. In advertising particularly, women are shown either as housewives whose interests are limited to domestic needs,
or else as sexually allowing background which makes consumer goods more attractive by association.

A number of studies conclude that the overall effect of the portrayal of women's images. "Butler and Paisley concludes," that analysis of radio content show that neither sex has the corner on goodness, badness or weakness.

Attention needs to be drawn to certain other fundamental aspects which have not received as much publicity has been given to the question of glamorization by the media of women as a sex object in a growingly market and consumerism oriented developing society like India. The exploitation of the women's image for commercial purposes has been noted and criticized very widely. This is an evil which is easier to detect and against which growing in now witnessed, specially in metropolitan areas. But the emancipation of women poses the most formidable problems in such values and practices of social, economic and cultural oppression and domination of women which evade attention. This is because these values and practices are a part of the "normal" social life of millions and millions of Indian people in day to day interaction between husband and wives, mother and children, brother and sisters, parents and daughters, wives and their in-laws, employers and their women employees and so on. In these outwardly very ordinary relations between women and men in various roles within the family and outside, men and women are constantly violating in practices with they profess in words. The attempt to line in a modern context by the value of a bygone age produces colossal tension and conflict. Women suffer from this inner tension far more than men. Centuries of conditioning has turned them into willing victims of subtle forms of oppression and cruelty, discrimination and inequality. Men are often unconscious of what is being done to them. Whether in matters relating to the distribution of food or other items of consumption, or of work or leisure of property or income, of other rights and privileges, women are subjected to discrimination and oppression which assume in numerable forms. Far from bringing these to light. the media, specially the feature films, are all the time idealizing and rationalizing them. In fact, myths, legends, images and symbols are derived from the vast treasures of Indian mythology and folklore no mystify or rationalize patterns of man-woman relations which are injurious to women's personality and antagonistic to their emancipation and equality.
Modern communication can be a great force for women's emancipation if it is utilized for promoting a critical consciousness on the women's question. But it can be source of powerful support to the force of status quo, to conservative and revivalist values and practices and to annihilation of women's personality and identity. Creating a new class of producers of women's programmes who are committed to tapping modern communication as a power force for women's emancipation planners and policy-makers in the government and creative person outside.

There has been a growing realization that women have been relatively neglected in development process. This in spite of the fact that according to the 1981 census, women constitute 48.32 per cent of the adult population. Further, there is a lack of adequate communication support to make developmental programmes for women are more effective.

Women constitute half of the population in India, as indeed in most other countries of the world. Women are also among the most underdeveloped, illiterate and exploited segments of the society. Material and technological development has made marginal difference as far as their status is concerned. Their role in the nations economy is ignored not just in India and other developing countries but even in 'developed' and advance countries. Women remain backward educationally, economically and socially. However, women are slowly emerging out of their centuries old darkness, shaking off their shackles of traditions and mandetemind and manimped roles and are increasingly raising their voice to demand their rightful place in society and their due from it in economic, political and social life. Women have become one of the most potent forces of change, causing upheavals in the staid, in still waters of a smug male oriented society.

Television, the most pervasive medium and master of image and illusion, had been extensively studied. The consensus of the results is that both programmes and commercials are highly biased against women. In India the situation as seen by feminist organizations has been summarized by the joshi working Group on soft-ware for Doordaeshan, "Middle class ideologies of women's role as wives and mother's provide the underlying basis for most programmes. In a country where 36 per cent of the agricultural workforce in female, women continue to the projected as predominantly non-producers and as playing a limited role outside the home.
Women are basically seen as performing a decorative functions and as being marginal to national growth and development. Their primary place is seen as being within the home and this value is reflected in the content and setting of most of the television programmes. The plural nature of India culture and diverse role that women play is neither acknowledged for communicated. This results in a reinforcing of the stereotyped images and role specifications of women and in a undimensional projections of their reality. The negative stereotypes have been identified as:

(i) A women is placed is the home ;
(ii) The most important and valuable asset of a women is physical beauty;
(iii) A woman’s energies and intellect must be directed to finding the right man and in “keeping “ him;
(iv) Women are dependent, coy, submissive, they are masochistic in their indignities, humiliations and even to physical, violence inflicted on them;
(v) The good women is the traditional housewife, long suffering pious and submissive; the modern women who as serts herself and her independence is undesirable and can never bring happiness to anybody nor find happiness herself;
(vi) Women are woman’s worts enemies; and
(vii) The Working woman is the undesirable exception who must be brought into the marriage fold and made to conform to social norms etc.

The Joshi Working Committee Groupsaid, “values form from the earliest ages. Girls are socialized to be passived, submissive and decide because they grow up with such role models which also define their lives as a preparation towards marriage and mother-hood in almost total exclusion of any other aspect. Therefore, it is important that the children’s is programmer should be always conscious of projecting the values of equality and breaking those of sex stereotypes.” It recommend, “a;; advertisement shown on television must be scrutinized carefully by a special committee tp ensure that they do no portray women in derogatory and serio-typed ways.”

PRESENT STATE OF AFFAIRS ;

Despite the constitutional provisions for ensuring equality between men and women and the enactment of special laws to end the discriminations
against women, women in our country remains by and large deprived and oppressed. Our ancient law givers must be held responsible for the low status of women in our country even today because they still wield considerable influence over large section of our population. Specially in rural and semi-urban areas and even in the urban areas, the influence of the ancient law givers is not totally absent; even educated people suffer from a hangover of the influence of the ancient law givers. There is massive illiteracy and unemployment among the women; the mortality rate for women is higher than those of men; a large number of women working in the unorganized sector and in agriculture and discriminated against in the matter of wages and women's work in the household is not given due recognition.

It is worthwhile to understand the manner in which women and their concerns are projected in media. Media paid scant attention to the women's issues till 1975. "It perpetuated the stereo-typed image of women as a householder and as the transmission belt for traditional value system. After the declaration of Women's Year and Women's Decade in 1975, suddenly women's issues and concerns were attracted a great deal of importance and wide converges was given to them. The government of India also came out with its report on the status of women titled, "Towards Equality" during the same year. Women's specific programmes were evolved at the combined initiative of the government of India and some of the international agencies: In the Nairobi Conference held in 1985, "India endorsed the forward looking strategies for improving the lot of the single largest and the most oppressed group, i.e. women. The print as well as the electronic media of the country were naturally along with the issues concerning women. One finds a visible shift women's welfare to women's rp;e om development or as partners in progress.

Women's issues, being part of the social issues, are communalized and politicized. Shah Bano Case, the Sati Roop Kanwar of Deorala case and Ameena child marriage case can easily be cited as examples. In Shah Bano case, when the supreme court gave its ruling in favour of Shah Bano, the political and religious forces joined together and reversed the discussions by passing Muslim Women Protection Law. The sati issue was also politicized. Press took ten days to break the news. Even then it glamorised the whole affair by reporting the entire episode as a colourful affair with lots of crowds attending it as if it was a village fair. It gave colourful visuals of chunnari mahotasava of
Roop Knwar and sati sthala. Instead of condemning it as a heinous murder of a woman the press glorified it by giving statements like this.

Only one among lakhs of widows is determined enough to become sati and it is but natural that she will become a centre of reverence. Until women journalists criticised this episode its glorification in the press continued. Not only had religion and politics joined hands, the conservative reactionary, Hindu lobby clamied to have bargained for electorates, Hindu identity. It is true that crimes against women have been reported in the right perspective in Indian society. Moreover, they are often sensationalized, communalized and even politicized. Society's expectation of female roles is reinforced by activities of pictorial characters in advertisement as well as films and serials.

The portrayal of women in advertisements reinforces and creates the impression of women being as mere sex symbols. Advertisements used beautiful women to sell the products to both male and female consumers by virtue to two dimensional roles as house-wife, mother and daughter and function as decorative sexual object. Women's entire being is reduced to her physical appearance only. Advertisements exploit women's sex appeal by vulgar exposure of her body. There are many advertisements which show half-dressed punge feminine looking women in suggestive and revealing poses advertising for motor-bikes, car radios, beer cigarettes, machinery and all such products which have no relation whatsoever to her figure as shown in the advertisement. Both in their content and presentation such a distorted portrayal of women is not only reinforces male sexist attitude towards women as plaything. Despite media's aim of raising the general awareness in regard to the status and problems of women, these advertisements reinforces stereotypes and there by projects contradictory images of women. An advertisements depicts that there is some special joy derived by women from washing clothes with a particular brand of detergent. Women are seen lovingly feeding their families with food cooked in a particular oil medium. To treat household concerns as only feminine concerns is yet attempts to reinforce a stereotype image of women. Use of particular soap is essential to get married and win husband's heart. This again projects the male superiority over the female.

Women are rarely shown as capable professionals, labourers, farmers, etc. Economically independent ambitious career minded women who assert their individuality and attempt to act rationality are termed as self-centred.
rothless, domineering and the ones who are not bothered about their husbands and families.

Dance, bathing scenes and rapes have now-a-days-became essential ingredients of cinema. Advertising is perhaps the only venue where the female is the best glorified. But clad in enticing garbs the female models are out on the screen not to preach the liberation of the fair sex but to sell products ranging from cigarettes to automobiles. Media images of women are by and large confined to the traditional archetypes-treating women in their domestic roles, and sexual appeal ignoring their significant contribution to society. Women's struggle for economic independence, political and legal rights, meaningful indent within marriage and for relevant education, fail to get adequate coverage even in the government-controlled electronic media, leave alone private producers who include in cash commercialism to increase viewership by sensational and sensual portrayal of women.

The challenge before the women's movement and the conscientious citizens is whether the silent majority should be made to swallow without protest all the distortions of women's role in media presentation. The impact of media is going to be greater on young minds as it plays a crucial role in moulding the social attitudes of the new generation which is growing in the technology dependent life system. Women activists and concerned citizens have been rightly clamoring for a National Media policy to curb the negative portrayal of women to set right the historic distribution of the fair sex and to highlight women's proper role in the society. Any action plan to have the desired effect should combine both defense and aggression, while on the one hand, attempts should be made to introduce statutory regulations to curb negative portrayal of women, positive reporting and coverage of women and their achievements should be promoted. This also will help change the existing archetypes in portraying women. In international scenario Asia is in the grip of a media revolution. Transitional media corporations and barons are busy rewriting the communication system and broadcast norms in Asia. But the tragedy is that the problems of women have been only confounded as they can no longer take out effective protest against biased media projections. Women can now only pity the biased media portrayals in a male chauvinistic society. Only concerted action of international level can put breaks on the unlimited freedom of the media. Governments should come together to ensure that due respect is given to the fair sex by the entertainment industry in the global village.
Role of women as mothers, as siosters and as wives is regarded as secondary as they are meant only to serve men and family and fulfill their material needs. This aspects is so much ingrained in our day-to-day life that a woman does not reaches her real role as a citizen until she comes across a particular situation in her life. When she is distress or exploited, her plight is decided by the community or the court of law. This might lead her to enter isolation and hence beign rejected by her family and the society thereby forcing her to land up in a rescue home or a brothel. The overall scenario of the present state of affairs about women is amply clear from the date of atrocities against women and girls in the first six months of 1992 and 1993 in the Union Territory of Delhi alone. These are:

Table No. 9.1

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<thead>
<tr>
<th></th>
<th>Jan.-June 1992</th>
<th>Jan.-June 1993</th>
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<tbody>
<tr>
<td>1. Rape of women and minor girls</td>
<td>172</td>
<td>154</td>
</tr>
<tr>
<td>2. Rape of minor girls</td>
<td>100</td>
<td>122</td>
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<tr>
<td>3. Rape of women</td>
<td>72</td>
<td>32</td>
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<tr>
<td>4. Molestation of women</td>
<td>134</td>
<td>107</td>
</tr>
<tr>
<td>5. Cruelty by husband and Inlaw</td>
<td>350</td>
<td>285</td>
</tr>
<tr>
<td>6. Cases of dowry</td>
<td>155</td>
<td>86</td>
</tr>
<tr>
<td>7. Eye-teasing</td>
<td>1050</td>
<td>1086</td>
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The above mentioned figures would show that women and girls are not safe even in the Union Territory of Delhi, because of bonormal conduct of men and boys who play a positive role in harassment/attack/molestation and sexual assault on women in Indian society.

I would to quote Dr. Upendra Baki, Vice-Chancellor of the University of Delhi, who gave guidelines to Research scholars some year back:

I quote “Action must begin with an end of the crime of silence. We cannot be built on the administration of dignified silences concerning raped bodies of women. Aggression against women should not just become raw empirical data for Ph.d in women’s studies. In know of a number of young social scientists, man and women, who have been able tp pursue their dissertation
on aggression against women in India without being moved to articulate a gesture of even simple protest. Such mere scientific pursuit generates no capabilities for the comprehension of patriarchal structures let alone for effective intervention or social action."

The distance between women and media not only deprive the women of their right to information and knowledge but also keeps the women in the dark regarding the blatant misuse of the female and the distortion of the truth. Although the image of women as reflected by the different mass media in the country are not very different, it will be an interesting exercise to study how these images feed and reinforce the stereotypes propagated by these media.

According to Feroze Rangoonwalla, there was little effort on the part of popular cinema to show women in a little more liberated, assertive, independent and progressive form. If she did anything unconventional, it was within the bounds of a moralizing draman, bringing her round finally to the second class status, or worse still, what was ordained by fate. .

The mass media in India not only tend to reflect the prevailing and well entrenched, attitudes towards women, strengthen and reinforce the stereotypes but also destruct the image. In the progress, new media-treated stereotypes of women have come into existence, for example, the economically independent woman is portrayed as a smoking, boozing neurotic who pursues men with a single mindedness, unbecoming of a women. At the end, she realises her folly in being independent of man and a punished with either death or in losing her man to a slavish husband/lower-worshiping women who finds satisfaction (and approval of the male audience) of his, spoken and unspoken.

The channels of communications do not generally portray the reality about laboring women in poverty. The fact that work for these women, who are at times the sole breadwinners, is a permanent necessity and a transient phenomenon, is not brought out. Neither are the hard realities of their expectations, long hours of work, low and discriminatory wages and total lack of social support services is given much attention. If and when poverty is depicted specially in the cinema, it is how as a stepping stone to a better and more glamourous life stage. The distortion of realities by the media has increased the gap of understanding between the different sections of society. Yet communication
is one of the most important channels for the growth and development of women in the informal sector, as without information regarding services and benefits available through legislation, government schemes, banks and voluntary organizations, women can hardly take advantage of them. The commission therefore recommends the following:

1. The media must project the working women in the unorganized sector as worker and not merely as performing the duties of wife/daughter. They being major earners, they must be projected as producers and not merely consumers.

2. It is necessary to formulate a national policy on communication already stating what it aims to do, how it plans to achieve its objectives, what is going to be the time period and institutional structure through which the objectives are to be realized.

3. All the media channel both in public sector and the private sector, should take serious note of the seventh plan directive the themes which have pernicious consequences of conspicuous consumerism should not be projected. It is equally necessary not to convey sex linked division of labour or women as predilection with feminine pursuit through conversation and traditional stereotypes. More vigorous action of policy implementation is called for.

4. The public sector media should make deliberate attempts to not only project the problems of women poverty, but should monitor in such a way that conflictive role models are not depicted, nor derogatory references to their work are made.

5. To improve content and coverage, coordinated efforts for increased interaction between NGO's women's social action group, research organizations, institutes of mass communication, and the media personnel should be developed. The information and broadcasting ministry should evolve such network to monitor the projection of women and such evolve a code of ethics with regard to the presentation of women in all types of India.

Use of communication media in aid of a process of raising community participation or for that matter, participation by self-employed women, in development programmes could be viewed in terms wider than mere
information, dissemination exercises. Most development programmes, which visualize the self-employed women as the potential beneficiary, or one of the intended target groups, would need to accord a broader orientation to communication support systems.

On the whole reach of mass media in India is rather limited especially in rural areas, among women and slum dwellers. This is mainly due to four mutually reinforcing factors.

These are:

(i) Low literacy rate (about 35 per cent);
(ii) Low purchasing power (about 40 per cent of the population lives below poverty line);
(iii) Poor means of transportation for timely delivery of newspaper, or maintenance of radio/TV sets;
(iv) Lack of relevant information, if purposive communication is the aim of mass media.

Women have been recognized by India’s policy makers as the largest oppressed group in Indian society. Broadly assessed, this oppression has the effect of limiting their capabilities, both in the conventional roles of homemaker, wife and mother, and in the wider roles of productive resources and responsible citizens of a free nation, poor access to knowledge, social and cultural barriers to a choice of option, and a low level of confidence in seeking and using knowledge have inhabited, and continue to inhibit, women’s potential to overcome these limitations.

Although the images of women as reflected by the different mass media in the country are not very different, it will be an interesting exercise to study each medium and pin point the characteristics of the portrayals and also study how these images feed and reinforce the stereotypes propagated by these media.

PRINT MEDIA:

These is a general apathy among the newspapers to women and their problems. Generally women’s problems never figure on the front page of a newspaper unless it is a gruesome murder of a case of bride burning. Even brid
burning has ceased to the ‘news’ now-a-days; as news it tackles the sub-editor’s nose as much as the fusing of a bulb does. A few newspapers carry women’s page which is again the beauty tips-recipes-fashions syndrome. If any serious issue concerning women does figure in a daily newspaper, it is in the Sunday magazine section which apparently goes with their reading meant to pass the lazy hours of a holiday.

MAGAZINES:

The general interest and news magazines do not apparently have the space for women. Unless it is to ridicule them in their humour columns and cartoons, or to comment maliciously on a women VIP. A study carried for the second Press Commission, on the contents and performance of women’s Journals, says that most of women’s Journals consistently seek to direct women’s energies into a narrow channel and to define their concerns preoccupations and aspersions within an arbitrarily imposed ‘feminine’ framework. Apart from women’s look and dresses, there is stress on development of women’s mental faculties and behavior in a way that they can fit into a male dominated social relationship.

RADIO:

Covering 89.65 per cent of the population with its network, radio indeed is a mass medium in India. The performance of radio in bringing about awareness and enlightenment especially with regards to women, their status rights and problems has been abysmal. Even the achievements of a “single woman, a creative artist, or a career women” are projected as “exceptional rather than traits which could be possessed by many women.

FILMS:

The report of the working group on software for Doordarshan quotes the findings presented to it by the seminar conducted by the centre for women’s Development studies and the committee for the portrayal of women in the media regarding the negative roles in, which women are portrayed. Women are dependent, coy, submissive; they are masochistic in their response to indignities, humiliations and even physical violence inflicted on them.

According to Feroze Rangoonwalla, there was little efforts on the part of popular cinema to show women in a little more liberated assertive, independent and progressive form. If she did anything unconventional, it was within the bounds of a moralizing drama, bringing her round finally to the second
class status or worse still, what was ordained by fate.

TELEVISION:

The Indian TV conditioned by the commercial films and dominated by male producers who cannot or will not get out of the patriarchal, male oriented frame of mind is to different from other mass media regarding the image of women it reflects. “The Joshi Committee report (Report of the working group on software for Doordarshan) has condemned Doordarshan for its failure in furthering the stated national objective of women’s equity, and the lack of proper perspectives of the issues concerning women on the part of the policy makers, programmes and producers.” With its reach extended into rural areas, television can play a crucial role in instilling confidence and self respect in rural women (and urban women) and help them in securing in their dignified and rightful the status quo of women; they have taken on the role of fundamentalist. There is a singular lack of social consciousness. They have to change and play a positive role. The media can restore the self-esteem to women and go a long way in promoting the cause of women by the gross misuse and exploitation of the much glorified sacrificing wife/mother/sister.

Since the sixth plan there is a definite move on the part of the government to give higher finding to the communication sector. Now the question arises whether in its enthusiasm to expand the communication network, there has been a reshuffling of priorities by the government. Has the higher allocation to this sector been achieved at the cost of other basic sectors, such as health, education, water and sanitation? The fundamental issue is whether the government is morally justifies in diverting huge funds to the communication sector in the face of growing poverty in the country. The seventh plan clearly states that over 300 million people in India live below the poverty line. It is sad irony that over Rs.12,000 crores have earmarked to develop a network, which benefits less than 25 per cent of the population, thus depriving hundreds of millions of people of their basic right to food, clothing and shelter.

The bias against women now getting jobs in media but perhaps not to the satisfaction of the feminists. However, the number of jobs given to women looking for such jobs is still small as compared to men. The problem is with society at large and not just with media alone. The media are not the fundamental cause of the subordinate status of women, nor can it be remedied by the media alone.
There are many other factors for the situation which should not be ignored while considering these issues.

Said Bano, who was the first women announcer at the Lucknow station of AIR and who compared the children’s programmes in the early forties, recalls the strong opposition of her orthodox family to her working at a place where she might come into contact with ‘imoral professional singing girls.’ She was able to get her way only when the assured them (not truthfully though) that such persons used a separate entrance to the studies. She later became the first women news reader of AIR.

An important underlying premise for such a communication perspective is that the emerging image of the Indian women and girl would seek to illustrate an egalitarian ideology. Far from projecting the women’s role as nurturer of the child. It is implicit in such a policy that communication resulting from it would not be addressed to women only but to society and that a matching initiative would have to be made to remedy what is communicated for and about men and boys, who are equally the products of a defective social system.

What national policies must now propose is therefore, comprehensive and inclusive rather than exclusive. The would still require considerable affirmative and specific attention to the special needs of girls and women, without contradicting the fundamental point of equality in development and thus in motivation for development. Nor does it ignore the social challenges posed by culture, religion and the allocation of duties and activities to one or the other sex.

In other words, the mass media has not any concerted efforts to discuss serious issues that concern women and prepare the women to plan their rightful and equal role in the society. To change the situation, we will have to regularly monitor the media and point out the merit as well as demerits on a continuous basis. Perhaps the women’s organizations could create a media monitoring cell for the purpose.

STATUS OF WOMEN IN INDIA - PAST & PRESENT

Status of women in any society is a significant pointer to the level of culture of that society and the advertisements reflect society & status of women. The status of women has been affected by progressive or reactionary trend which prevailed in the society. In Hinduism, a multitude of derogatory
attributes have been ascribed to women. According to Mannu, "In childhood a women must be subjected to her father, in youth to her husband and when her husband is dead, to her sons. A women must never be independent. She is viewed solely as the mother and the wife, and there roles are idealized. The ideal wife is faithful and uncomplaining and her virtues lies in the services she render to her husband. Practices like giving away of girls in marriage and the importance attached to sons for maintaining continuity of the line have strengthened the patrilineal social structure of Hinduism." The impurity associated with child birth restricts women from joining religious ceremonies, strengthens the views that they are naturally inferior to men. Since marriage and motherhood are considered essential, a Hindu woman is expected to perform special rituals (vratas) to obtain long life and special protection for her husband and sons. A widow, on the other hand, is associated with misfortune and is regarded as inauspicious. She is not allowed to participate in socio-religious activities because she may bring misfortune to other members of the family. Great traditions does not permit widow re-marriage for high caste widows inspite of the legal sanction for remarriage provided since the passing of widow remarriage Act in 1856. The Hindu male is not subject to such restrictions. He does not fast for his wife welfare nor there is any ban or restriction on remarriage. A widow is not considered inauspicious. Various social movements failed to rectify in any significant manner the subordinate status attributed to Hindu women by both the great and little tradition in India society.

Sex as a category of special inequality is the ubiquitous characteristic of human society. Sex inequality denotes a condition where prevailing social norms, values and stereo-types ascribe to women as inferior status to that of men and debar them from taking equal part in social, economic political and cultural life of the community. The types and forms of sex inequality have varied according to the normative structure of society on the one hand and the level of development and progress in each society on the other hand. In almost all societies women have been given inferior and unequal position in the society. There are sample evidences to suggest that women have been subordinated, subjugated in the society.

Theorists from time to time and after from divergent angles have attempted to explain the differences between men and women, and have also tried to find out the sources of women subordination to men. A brief review of
some of these important theories may be attempted here to project the unequal participation of women in different fields.

There are theorists who lay emphasis on the fact that typical biological characteristics of women not only distinguish her from man but are also responsible for her subservience to man.

In the nineteenth century, John Stuart Mill, the advocate of rights of women, held that the reason for women’s submission was the superior strength of the men in the earliest stage of society. (Mill, 1970, p. 9). Added to this mill held the continued pregnancies and the slow development of child from infancy to puberty curtailed the scope of feminine activities. Contrary to this view, however, Ruth Winter (1971, p. 44) argues that the brute force in man is not the cause of man’s superemacy. There is a denial of the fact that men are stronger than women as far as muscular power is concerned, although the need for physical strength is in fact abating in modern life.

Similarly Evelyn Reed (1974) observes that women subordination is not the result of pre-determined biological handicap, i.e., child bearing. According to her, attribution of inferior status of women to her faculty biology is a false proposition. Simon de Beauvior (1977) points out that, “Biology is not enough to give the answer to the question that is before us.” Why women is the other?

Bachofen (1967), on the other hand accepted only that patriarchy was a superior kind of organization to matriarchy, but he did not feel it was the originator universal organization. In the original state, women for their growing need for purer ethic in the promiscuous society gradually, had an indirect control over menflock. But slowly with evolution, women got subjugated to men. Bachofen holds that women ruled only when society remained clause to nature but when intelligence was essential men were needed to rule.

Morgen (1877), traced a pattern of evolution from the Jus Maternum (mother right) to Jus paternum (father right) and the role of the growth of private property in regulating sex life in promiscuous society. Finally, it also established male domination over women.

The male in effect took common in the home. The women was “degraded and reduced to reduced to servitude” and the female “became the
slave of his lust and a mere instrument for production of children" (Engels, 1942).

Suggesting very comprehensive programme for the emancipation of women. Engels says, “Women can be emancipated only when she can take part on a large social scale in production and is engaged in domestic work only to an insignificant degree and this has become possible only in the big industry of modern times, which not only admits of female labour on a grand scale but even formally demands it ...”. Engels suggests that only by abolishing the sexual division of labour and communal management of property, collective domestic work and child care and the full entry of women into all forms of public work that the subordination of women can be abolished.

The Judeo-Christian doctrine that women were subordinated to men by God and the 19th century repression of women found new support in the Freudian contention that women were biologically (that is, genetically) inferior to men, therefore, inferior to men in their potential for developing moral sensitivity, envy, jealousy and lack of a sense of justice in women's character start from this biological deprivation (Freud, 1925). Thus the orux of Freudian theory is that the inferiority of female sex lies in the psychological nature of women.

Social psychological exploitation is concerned not only with why sex inequity exists but how it pervades in the society. This explanation instead of searching any unifying thread or deterministic factor explaining the prevalence and continuance of sex inequality in human society, tries to explain how through the process of socialization and social learning, sex role and sex attached behaviours are inculcated and perpetuated in the society sex is the earliest social category an individual learns. The differentiation between mother and father or parents and child is learned at a tender formative stage of the like and consequently the child carries into adulthood a set of sex role expectation that are extremely resistant to change. Not only do girl learn to accept authority from the older generation and from emn, but they learn this lesson in intense, intimate relationships. By the time, they reach adulthood, women are well socialized to seek and to find gratification ion an intimate dependence of men and is responsible authority over children. Thus sex role socialization and exxpectation tend to remain a stubborn part of an individual’s life.
A review of the above explanations concerning the inequality and subordination of women has indicated that no single explanation is sufficient to explain the existence of inequalities suffered by women. Neither the bio-physical characteristics of the women nor their typical psychological characteristics are sufficient to explain their inferior status. Similarly neither the evolution of private property nor the development of patrilineal societies can fully explain the phenomenon. We can only suggest that the inequality is the result of many social forces of human society, have contributed to the evolution of this phenomenon. Inequality of the sex is perpetuated in the society through the process of social learning and socialization practices. This inequality is a complicated phenomenon which is deeply embedded in the social structure of a society.

Though in contemporary times the status of women in Indian society is undergoing a metamorphosis, yet historically it has been largely a status of subjugation to men. The women in India barring a few exceptions in the long history of Indian civilization, have been ascribed an inferior or subordinate status. The normative structure of Indian society, its cultural ethos, the social taboos and the prevailing stereotypes have prevented women from taking equal part in social and economic life.

A historical study of women in India reveals that there were distinct stages of rise and fall in her status. Women in vedic times enjoyed a very high status. She had as much rights to enjoy life as man had. Women was man’s friend his co-worker and never his inferior; she enjoyed the property rights and had access to the property of her father and husband. She composed and chanted vedic hymns at the time of holy sacrifices. In the matter of selecting their partners in marriage, women had equal rights. Premarital were unknown and their are references made to “Swayamvara” marriage, where women were given chance to select their partners. Widow marriage was in existence. Women has the privilege of adoption. After the vedic period the position of women deteriorated considerably. The law givers Manu made women entirely dependent on man and subjugated her to the authority of a father, husband, and son in the different periods of her life as daughter, wife and mother. His dictum was “for women there can be no freedom at any stage of the life.” This position of women continued in Hindu period and was reinforced during the Muslim period encroachments being made by the foreign invaders upon the traditional Hindu culture. The economic dependence of women on men became rigid during the
medieval period. On the whole, the impact of Muslim culture led to the adoption of purdah system and segregation of sexes in Indian society.

The British Raj at first followed a policy of noninterference in the social and religious life of the people of India. So women went down imperceptibly in social status. They had to lead a cloistered life. They moved within the boundaries of their houses: child-bearing and rearing, cooking and catering to the relatives, in-laws, and husbands, comprised their work, life, and activity. The custom of child marriage, adherence to purdah system along with the custom of ‘Sati’ made the position of Hindu women during the British appendage of man, she has to bow down meekly to her duties and obligation in family, and in society. The decline in the Hindu women’s status was reflected in the custom relating to marriage, religion and property, widowhood, dowry, role in the family, basic attitudes with respect to the social image of women etc.

Even though this position continued in the beginning of the British period, the spread of English education, western culture, reformist policy of government and thereformist movement launched by the Indian social reformers started a new movement towards the liberation of Indian women in the 19th century. This movement for the independence of India from British Raj and on the other hand spread of education, industrialization, urbanization, western culture and also the increasing influence of the modern forces of change have contributed much towards the equality of women with men in Indian society. Since independence the planned economic development, the legislative measures of the provision of equality of opportunity, to both the sexes have theoretically made the status of women equal to that of men in contemporary Indian society. However, there still exist many gaps and inconsistencies in the march of Indian women towards equality. This is amply evident in the unequal participation of women in the occupational field in contemporary India. (Minauld, 1986; Kalhan, 1977).

Women have existed in this world as long as men. Along with men they have participated in the evolution of human society and along with them they have also witnessed the rise and fall of civilizations. The institution of the family which is an unique universal characteristic of human society cannot be conceived of without the existence of women. Yet the face is that women in almost all the known societies of the world, past or present, have not enjoyed the same status, privileges, rights and powers as that of men. Rather there are
anoke evidences to suggest that not only women have been accorded unequal and inferior social position in the society but they have also been subordinated, subjugated and exploited. “Every where we find that women are excluded from certain crucial economic or political activities, that their roles as wives and mothers are associated with fewer powers and prerogatives than that of the roles to men. It seems fair to say, then that all contemporary societies are to some extent male dominated, although the degree and expansion of female suordination very gently Sexual asymmetry is presently an universal fact of human life” (Rosaldo and Lamphere, 1974).

There is a great discrepancy the idealized concept of women and the real life situation in which women find themselves. In both the industrially advance and less developed countries, women are burdened with cumulative inequalities as a result of socio-cultural and economic discriminatory practices (De Souza, 1975). All over the world, women are denied equal access to opportunities for personal growth and social development in education, employment, marriage and in the family and professional and political life.

Thus, sex as a category of social inequity is an ubiquitous characteristic of its members are restricted in access to legitimate values and positions or rewards in the society for which their ascribed status is not a relevant consideration” (Rossi, 1970 p.60). Sex inequality denotes a condition where prevailing social norms, values and stereotypes ascribe to women an inferior status to that of men and debar them from taking equal part in social, economic, political and cultural life of the community. The problem of inequality of sexes and subordination of female has become the subject of increasing sociological interest in recent times. Much of the sociology today is concerned with the study of sex typed roles and male-female status inconsistency. It is being argued that the sex of an individual determines not only the role he/she plays in the society as also the status conferred upon him/her but, it also determines the emitions, the individual is taught to cultivate and the personality traits he/she develops, his/her inclinations and goals. Sex related attributes are intertwined and help to pattern a person’s daily opinions and activities. Because sex roles are such a crucial determination of the way the people live, the study of women provides an excellent vantage point from which useful insights be made into the question how society has operated in the past and what direction is would take in the future.
“Since sex is the primary determinant of social structure, it would seem short sighted to lose the analytical potential interest in the concept of sex roles, Indeed, precisely to the extent that women are connected directly or indirectly to the operation of society at every level and at the same time occupy the aggregate of outsiders, a study of their experiences offers an incomparable window on the internal dynamics of social history” (Chafe, 1977, p.3). Therefore, indecent times much interest has been generated in the study of women. Such occupation is much more relevant in Indian situation where the cumulative burden of inequalities and discriminations is a most potent culturally defined force.

In Indian, there are two main descent systems i.e., matrilineal and patrilineal. In Gorakhpur region patrilineal mode of descent is followed. In this systems the male is perpetuator of the line and of the family name. The girls contribution is made in another pattern, so the system emphasizes the transferability of the daughter at marriage to the husbands kin group. This naturally affects the position of a women in society, is reinforced by socialization, and has bearing on her jural rights. Only the son can perform certain religious duties for the family. The soci-cultural compulsion to get a daughter married has to led to a girl being regarded as a burden, especially as she has to be brought up and trained without the parents receiving any economic support from her. Discrimination between the sexes in nutrition, medical and education is directly related to this attitude.

The most common family organization, the joint family, is composed of a group of patrilineal related males who have equal rights to property, showing a common budget, residence and health, through this pattern of living has been considerably affected by modernization, urbanization and socio-economic changes. The type of joint family depends on such factors as the caste, community or the age of marriage. Joint family living is more characteristic of the land or house owing treading and ancestor worship. A women is expected to adjust to her father-inlaw's household to which she goes after the marriage. She is placed under severe restrictions and has very little or no freedom in decision making and is directly sub-ordinate to her mother-in law. Her status in the family depends greatly on her husband's contribution to the family economy and also on the amount of dowry brought by herself. In particular families marriage signifies a transfer of women from her natal group to that of her husband. Arranged marriages at a young age are considered most sedicable for girls as
the notion are raited to the importance of virginity and the restrictions place on marriage within the gotra or clan lineage. Education and liberalization of ideas have led to certain changes in patterns of selection of marriage partner. The ceremony of “Kanyadan”, where the daughter is given to bridge groom by her father, is indicator to the inequality status between bride-givers and bridge-takers. The non-inlaw and his parents are entitled to receive gifts from the girls parents but the latter are not supposed to accept any food at the son-inlaw’s house. Polygyny has also lowere the status of women to some extent. Social reaction against this practice as an indignity offensive to the status of women was one of the most marked features of the 19th century. Reform movement partly because of this social reaction and partly due to the declining material prosperity among the classes which had practiced polygyny earlier. Its prevalence has declined considerably over the past several decades. The special Hindu marriages Act, 1954 prohibits polygyny for all Hindus.

While the new Indian constitution recognizes equity of right between men and women, society implicitly accepts a clear distinction in their roles and areas of interaction. True parity may be possible only when the attitudes are changed and constitutional equality is accepted in every Indians mind. Even with regional variations, basinotions about male and female roles display some common features. A women is considered to be primarily associated with the home. She is expected to look after domestic chores and her typical roles are those of a housewife and mother. Her role in the outside world has not yet been accepted in the same manner as men’s. Decision making for the community and the exercise of political power is still regarded as an exclusive male preserve. Men may engage in manual work outside the home for an example they go for cooking in hotels or tailoring in shops but such work inside their home is considered derogatory and is expected to be done by women, regional differences in the type and quantum of work expected of women expose the hollowness of the my the attached to these sex linked roles. The tasks assigned to men are considered more, prestigious in almost all the Indian regions. Women are generally the unpaid family workers. Where they assist the family business like grocery, tailoring, kintwear, food processing etc., their contribution is not to be acknowledged with the result that they are not recorded in the census as workers where as men doing the same jobs are recorded as workers in census reports.
While at present a few enlightened families take pride in not discriminating between boys and girls in educational opportunities, the emphasis on feminine tasks and feminine abilities remains and there is distinct difference in the degree of protection considered necessary for boys and girls. Boys are not asked to share in domestic work thought they may lend a hand in marketing, running around and doing escort duties to their mother and sisters. Studies and career motivation are emphasized for boys only. Very few parents not-a-days visualize a career for their daughters. Marriage remains as the goal and education as only a security against unforeseen eventualities. Excellence in studies or any other field does not provide a justification for a girl’s lack of interest in household work. This emphasis on feminine roles has an inevitable effect on girls personalities and identities. They learn early in life the need of flexibility, adjustment, submissiveness which they may not be allowed to pursue after marriage. These constrictions hamper the proper development of women personality and forced the women not to compete with men in their career while urban life brings certain aids and makes house work a bit easier. She is expected to give greater care and attention to children and their studies to keep the home in a better and more attractive manner, provided more varied menus and play hosters to guests and friends of the family more frequently than her counterparts in rural areas. The urban women are expected to assume many new roles, in addition to their traditional ones. The change in attitude to women working outside the home of participating in public life has been slow and uneven, because they are related to deep rooted prejudices about women’s inherent aptitude and capacities, her proper sphere of work and men-women relationships. The pace of change in there attitude is even slower in small cities like Gorakhpur where it more difficult for women to take up unconventional work because of the lack of job opportunities and also rigid social attitude. The problem of role conflict manifests itself in various ways, particularly where there is a difference between the job status of husbands and wives. These problems of adjustment will remain unless the distinction between men’s work and women’s work within and outside the facilities is removed through the socialization process in the home and the school.

Over the centuries the status of women suffered a canker to such an extent that, during the medieval ages they were reduced to just an object of property, apurppet to male Whims. Their total personality was obliterated and with historical compulsions of time and the resultant changed social norms, they
came to be treated as second grade humans and were to be convinced that this was their ultimate destiny. Result was another long spell of deprivation of economic and social freedom and denial of individual efflorescence followed invariably by maltreatment and repression. With the start of the freedom movement, under the leadership of Mahatma Gandhi, Jawaharlal Nehru and many others, the cause of women got the christ it needed. It was felt that no country could forge a head if the other half was not well educated or enlightened. The family a basic unit of society could not progress unless the matter was retrieved from traditional darkness of ignorance and superstition. Thats why our national leaders gave due share to women in India freedom struggle as an article of faith and when India became free, their emancipation, uplift and equality of status were duly enshrined in our constitution, women amelioration and their all round development have thus formed inseparable part of all our plans and programmes of development in the last 13 years of freedom. An appreciable progress has been made in women uplift through expansion of facilities of education, vocational training, self employment and assertion 1981 census reports indicates that women constitute 49 per cent of the total Indian population. To achieve the goals of real social development it is essential that women must be brought in the mainstream of national development programmes by empowering them to undertake all types of roles. Department of women and child development under the university of Human Resource Development is doing commendable work in the sphere of raising the status of women. The department has been quite successfully activating different ministries has been quite successfully activating different ministries and departments at the center and also at the state level to promote programmes dealing with women’s welfare and development.

APPEALS IN ADVERTISEMENTS :-

We have seen the different types of stimuli and behavioural psychology. Now let us see the types of appeals used on women by advertisers.

Targeting the advertisement to the intended audience is the secret of getting the attention of ads.

Chunnawala and Sethia have categorized types of customers as follows :-

1. Laconic or Silent
2. Chatterbox
3. Friendly and amiable
4. Argumentive
5. Vitriolic and Sarcastic
6. Nervous and shy
7. Pre determined
8. Undetermined
9. Procrastinating
10. Impatient and impulsive
11. Doubting
12. Crude and arrogant
13. Expert
14. Curious
15. Bargain hunters
16. Women folk
17. Handicapped
18. Young people

**TYPES OF APPEALS USED TO WOMENFOLK:**

1. **Rational and Emotional appeals:**

   Rational appeals are those that directed at the thinking process of the audience. They involves some sort of deliberate reasoning process, which a person believes would be acceptable to other members of his social group. They would attempt to show that the product would yields the expected functional benefit. The following are some of the buying motives which are normally considered rational under ordinary circumstances.

   (1) **High Quality:**

   People buy television, stereos, furnitures, refrigerators, electronic gadgets kitchenware and host of consumer durable for their high quality. Many a consumer goods, too are brought for their quality such as clothing and food item and not merely fashion and taste.

   e.g. BPL, believe in the best, Philips - let's make thing better, Kitchen appliances.
(2) **Low Price :-**

Many people believe buy a lowly priced locally made personal computers for their homes because they believe that these products will show a product performance similar to a national one. Hence some of the national bank reduced their prices and appealed to the mother or housewife e.g. HCL, PCL.

(3) **Long life :-**

Vim bar is shown to have a long life as compared to other normal washing powders.

(4) **Performance :-**

‘Trust the coolest one’, kelvinator ad is a best example of appealing to women on performance.

(5) **Ease of use :-**

As of Scotch Brite scrub pad which helps in easier clearing of kitchenware.

(6) **Resale value :-**

Re-sale value of a copper button cooker is better than a normal aluminium one.

(7) **Economy in the operating expenses :-**

Voltas refrigerator and lune mopedes are projected for their economy of use.

Women are ready and willing to give rational motives if asked why they have made a particular purchase. Even, when decisions are made on emotional ground, people like to rationalize their decision to show that they are based on sound rational grounds. Most of us want other to regard us as rational human beings. That is why we like to give socially acceptable reasons for our buying decisions. We feel that rational motives will raise our status in the eyes of our associates and colleagues.

**EMOTIONAL APPEALS :-**

Emotional appeals are designed to stir up some negative or positive emotions which will motivate product interest or purchase different emotional appeals which particularly important from the women's point of view are listed
below. Following several motivational research studies, it has been found that negative emotional appeals are more effective than positive ones.

NEGATIVE EMOTIONAL APPEALS :-

Advertisements have tried to induce a partition behaviour change by emphasizing either positive or negative appeals. REAL VALE. Five extinguisher targeted the family and housewife or losing one's possession due to ragaves of fire.

Harrison Locks : used the same appeal with robbers. There are negative emotional appeals while positive appeals use the strategy of reducing a person anxiety about not using a product or service. In general positive appeals have stressed the positive gains to a person complying with the persuasive message. The negative appeals stresses his loss if he feels to comply.

FEAR APPEAL :-

The fear appeal is the most important among emotional appeals and also the most effective. It is said that the messages effectiveness increases with the level of fear it generates. The use of fear appeal in getting people to start doing things they should is very common.

e.g. Rexona deoderant targeted the young females on the fear of bad odour.

e.g. Colgate targets the housewife on the fear of her children tooth decay & husbands bad breath.

e.g. LIC insurance targets the old age couple on medical and retired life insecurities.

e.g. Cear tyres targeted the carefree young couple on the fear of accident.

e.g. ALPS advertisements asked children to think about their parents before giving into desires and affectionate parents forming the background for the ad.

A large of advertisements employ the fear appeal in their ad messages of products which relate to more subtle social and psychological motivation which results in lack of confidence, embarrassment, lack of energy etc. e.g. Clorets, Brooklyn chewing gum, Close-up mouthwash.

Researchers have found cases where strong fear appeals have worked beautifully. They feel that where strong Frain message showed he set for
various segments. However the under young concept it that every message showed promised to relics, in a believable way the fear it aroused be the ultimate guide in the selection of fear appears. A general principle of not too much and too little is most relevant in the selection of appropriate fear appear.

(e.g.) Khaitan kitchen fans employed a negative appeal. The headline sealed "Are you cooking or being cooked". It went on Every housewife knows how miserable she felt when she cooks. It makes her irritable and shapes her energy...." Khaitan presents a simple, efficient and inexpensive answer.

The khaitan fresh air fan it drives out smoke smell and heat and bring in fresh air. Not only that lands to the continuous inflow of fresh air the chances of dampness are eliminated and it prevents cockroaches and other insects. From breading your kitchen.

In this ad the headline and the initial part of the body of the copy effectively create fear but the latter part of the copy presents the solution and the positive appear at women especially cosmetics.

Why advertisers use first appeal it has been found that it is better to put first in the order of presentation to them someone close to the prospect rather that the prospect heret. For e.g. life insurance companies find that the fear appeals work beautifully with those who feel they do not need coverage for tius. Thus appropriate fear appear here been delined and targeted at women and have become a useful tool for penetra into their segment.

POSITIVE EMOTIONAL APPEAL :-

Positive appeals that have targeted women and in general highlight product benefits and attributes capable of influencing buyer behaviour some of the appeals used are of love, humour, pride, prestige, joy.

LOVE :-

Most baby foods and baby care products have a mother's love appeal e.g. Johnson & Johnson.

Love for family e.g. Dettol soap. "The love and care soap."

Advertisers has used humour, thrill and joy.
Humour :-

Recent close-up ad where a young college girl bends down to drink water at a tap with palm out to collect water from tap when a young confident man drops a 1Rs. coin in her outstretched palm as if to a bagger but gives a naughty and mischievous smile and the young girl smiles back.

Thrill :-

Is used in the Thums-up ad of bungee jumping as young girl watch their friend go down from a helicopter into the sea to fetch the Thums-up he has dropped.

Joy :-

Rexona ads shaving the secret joy experienced by a women when her affectionate husband touches to feel her soft skin.

Desire to be different : Charlie ads.
Desire to confirm : Bare jeans
Desire to attract opposite sex :-

As shown by a teenage girl who buys a new cosmetics in order to make her skin more beautiful e.g. Fair & Lovely.

Desire for Prestige :-

As shown by a girl a new cycle, moped etc e.g. lady bird cycles where young shows her possession with pride to her friends.

In all the above ads advertisers have understood that while making purchases many combine both rational and emotional motives and infact a blend of these motives have been used in most of ads that have been targeted to women.

Moral Appeals :-

Those appeals which appeal to their sense of right and wrong e.g. who advocate mother's to breast feed rather than bottle feeding.

Direct Appeal :-

Direct appeals are those which clearly communicate with the consumer about a given need, followed by a message which extols the advertised
brand as a product which satisfies the need.

e.g. Maggi noodles, child : Mummy, Bhook lagh hai

and the mother is ready with the noodles for her hungry child and friends.

**INDIRECT APPEALS :-**

Indirect appeals are those which do not emphasis a human need, but allude to need. Here the advertisements are such that the advertisers understood the influence of needs upon selective perception, so they leave some ambiguity in the message so that the consumers may be free to interpret it and the need to which the advertiser is appealing.

Indirect appeals which have been analysed (that is those target at women) fall under two categories.

**Product oriented indirect appeals :-**

They are group into three classifications :

**(1) FEATURE-ORIENTED APPEALS :-**

The basic message is about product features characteristics and attributes e.g. Colgate calciguard, Godrej puff refrigerator, Head & Shoulders, ZPT formulae.

**(2) USE ORIENTED APPEAL :**

The basic message empjasises specific in-operation and post-operation advantages of brand advertised.

e.g. Stay free beltless napkins by Johnson & Johnson. It highlights the fact that there is no need of telts strings or pins. How convenient it is ! taking away all the botherationsd of women !

**(3) PRODUCT COMPARISON APPEALS :-**

The basic message emphasises the difference between the advertised brand and the competing brands. The advertised brand, of course has a net advantage over those with which it is compared otherwise the whole exercise becomes futile.

e.g. Women comparing the smooth flow of caption cook salt with Tata salt.
CUSTOMER ORIENTED APPEALS :-

(1) Attitude oriented appeals :-

The basic message is one which is in line with the consumer's attitude his value belief structure. e.g. Femina: For the 'Women of substance'.

(2) Significant group oriented appeals :-

The basic message emphasises the kind of group which uses or approved of the advertised brand. The group may be a reference group, a social group or a peer group, or any other group which is significant to the target customer.

   e.g. Ponds creams and cosmetics approved and tested at Pond's institute.

(3) Life style oriented appeals :-

The basic message emphasises an identifiable lifestyle relevant to a defined target market. e.g. Revlon cosmetics under 'Revolution' category appealing to the young generation to use new shades of lipsticks.

CONCLUSIONS :-

The basic concept of in marketing tells us that it is all about satisfying consumer wants and needs. Most of the time, needs are well known but sometimes it is the marketer who creates a consumer demand. Ultimately, all advertising appeals are created for the purpose of activating human needs and wants and showing how the advertised brands can satisfy those needs and wants.

A monthly survey on the best likes ads on TV conducted by A & M and IMRB. The survey asked 500 respondents spanning the top six cities in the country, their favourite ads on TV every month.
### TABLE NO. 9.2

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<td>THUMS UP</td>
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<tr>
<td>6.9</td>
<td>SUNSILK</td>
</tr>
<tr>
<td>6.3</td>
<td>LESANCY</td>
</tr>
</tbody>
</table>

### TABLE NO. 9.3

<table>
<thead>
<tr>
<th>POINTS</th>
<th>BRANDS</th>
</tr>
</thead>
<tbody>
<tr>
<td>33.3</td>
<td>PEPSI</td>
</tr>
<tr>
<td>32.3</td>
<td>MIRINDA</td>
</tr>
<tr>
<td>27.6</td>
<td>CADBURY'S DAIRY MILK</td>
</tr>
<tr>
<td>22.4</td>
<td>COCA-COLA</td>
</tr>
<tr>
<td>15.6</td>
<td>THUMS UP</td>
</tr>
<tr>
<td>8.3</td>
<td>LUX</td>
</tr>
<tr>
<td>6.3</td>
<td>COLGATE GEL</td>
</tr>
<tr>
<td>4.2</td>
<td>LIRIL</td>
</tr>
<tr>
<td>3.6</td>
<td>COLGATE, UNCLE CHIPPS, ASIAN PAINTS</td>
</tr>
</tbody>
</table>

### TABLE NO. 9.4

<table>
<thead>
<tr>
<th>POINTS</th>
<th>BRANDS</th>
</tr>
</thead>
<tbody>
<tr>
<td>14.7</td>
<td>COLGATE</td>
</tr>
<tr>
<td>14.0</td>
<td>LUX</td>
</tr>
<tr>
<td>12.4</td>
<td>THUMS UP, HORLICKS</td>
</tr>
<tr>
<td>10.1</td>
<td>COCA-COLA</td>
</tr>
<tr>
<td>9.3</td>
<td>PEPSODENT</td>
</tr>
<tr>
<td>7.8</td>
<td>LIRIL</td>
</tr>
<tr>
<td>7.0</td>
<td>LIFEBOY, SUNSILK</td>
</tr>
<tr>
<td>3.1</td>
<td>CLINIC PLUS, MIRINDA, RASNA, SURF ULTRA</td>
</tr>
</tbody>
</table>
### MADRAS

<table>
<thead>
<tr>
<th>POINTS</th>
<th>BRANDS</th>
</tr>
</thead>
<tbody>
<tr>
<td>18.1</td>
<td>COCACOLA</td>
</tr>
<tr>
<td>14.</td>
<td>HORLICKS</td>
</tr>
<tr>
<td>11.9</td>
<td>PEPSI</td>
</tr>
<tr>
<td>11.4</td>
<td>MIRINDA</td>
</tr>
<tr>
<td>8.6</td>
<td>BPL TV, THUMS UP</td>
</tr>
<tr>
<td>7.1</td>
<td>HAMAM</td>
</tr>
<tr>
<td>5.2</td>
<td>LUX</td>
</tr>
<tr>
<td>4.8</td>
<td>COLGATE, CADBURY'S DAIRY MILK</td>
</tr>
</tbody>
</table>

### BANGALORE

<table>
<thead>
<tr>
<th>POINTS</th>
<th>BRANDS</th>
</tr>
</thead>
<tbody>
<tr>
<td>20.4</td>
<td>LUX</td>
</tr>
<tr>
<td>12.7</td>
<td>PEPSI</td>
</tr>
<tr>
<td>11.0</td>
<td>COLGATE</td>
</tr>
<tr>
<td>10.5</td>
<td>MIRINDA</td>
</tr>
<tr>
<td>9.9</td>
<td>SUNSILK</td>
</tr>
<tr>
<td>8.8</td>
<td>LIRIL</td>
</tr>
<tr>
<td>7.7</td>
<td>THUMS UP</td>
</tr>
<tr>
<td>7.2</td>
<td>COCA-COLA</td>
</tr>
<tr>
<td>6.1</td>
<td>LIFEBUOY</td>
</tr>
<tr>
<td>5.5</td>
<td>PEPSODENT</td>
</tr>
</tbody>
</table>

### HYDERABAD

<table>
<thead>
<tr>
<th>POINTS</th>
<th>BRANDS</th>
</tr>
</thead>
<tbody>
<tr>
<td>15.5</td>
<td>COCA-COLA</td>
</tr>
<tr>
<td>14.7</td>
<td>THUMS UP</td>
</tr>
<tr>
<td>12.4</td>
<td>LIRIL</td>
</tr>
<tr>
<td>11.6</td>
<td>COLGATE</td>
</tr>
<tr>
<td>10.1</td>
<td>LUX INTL, PEPSI, SUPER POWER RIN</td>
</tr>
<tr>
<td>9.3</td>
<td>MIRINDA</td>
</tr>
<tr>
<td>8.5</td>
<td>HORLICKS, NIRMA DET. CAKE, REXONA</td>
</tr>
</tbody>
</table>
ANALYSIS:

Let us take city by city analysis of rated ads to see in how many feature women and in what role is played by them.

### DELHI

<table>
<thead>
<tr>
<th>NO.</th>
<th>BRAND</th>
<th>PRODUCT</th>
<th>ROLE PLAYED BY WOMEN</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>PEPSI</td>
<td>Soft drink</td>
<td>Cindy drawford, Supermodel role of a beautiful women.</td>
</tr>
<tr>
<td>2.</td>
<td>Mirinda</td>
<td>Soft drink</td>
<td>Nil</td>
</tr>
<tr>
<td>3.</td>
<td>Cadbury's</td>
<td>Milk Chocolate</td>
<td>Young women running into the cricket field to celebrate her friends win.</td>
</tr>
<tr>
<td>4.</td>
<td>Lux</td>
<td>Soap</td>
<td>Celebrity endorsement by actresses.</td>
</tr>
<tr>
<td>5.</td>
<td>Thums-up</td>
<td>Soft drinks</td>
<td>Young girl seen witnessing dare devilary of young man.</td>
</tr>
</tbody>
</table>

### TABLE NO.9.9

<table>
<thead>
<tr>
<th>BRAND</th>
<th>PRODUCT</th>
<th>ROLE PLAYED BY WOMEN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunsilk</td>
<td>Shampoo</td>
<td>Women troubled by hair problems gets advice from consultant.</td>
</tr>
<tr>
<td>Lesancy</td>
<td>Soap</td>
<td>Housewife</td>
</tr>
<tr>
<td>Captain Cook</td>
<td>Salt</td>
<td>Women compares captain cook and Tata salt.</td>
</tr>
<tr>
<td>Liril</td>
<td>Soap</td>
<td>Young women comes out boredom to have refreshing bath in liril.</td>
</tr>
</tbody>
</table>

### BOMBAY

<table>
<thead>
<tr>
<th>BRAND</th>
<th>PRODUCT</th>
<th>ROLE PLAYED BY WOMEN</th>
</tr>
</thead>
<tbody>
<tr>
<td>COLGATE GEL</td>
<td>TOOTHPASTE</td>
<td>Young girls shown in a fashionable attitude.</td>
</tr>
</tbody>
</table>

### CALCUTTA

<table>
<thead>
<tr>
<th>BRAND</th>
<th>PRODUCT</th>
<th>ROLE PLAYED BY WOMEN</th>
</tr>
</thead>
<tbody>
<tr>
<td>HORLICKS</td>
<td>HEALTH DRINK</td>
<td>Mother explaining the need of Horlicks as a family drink.</td>
</tr>
<tr>
<td>PEPSODENT</td>
<td>TOOTHPASTE</td>
<td>Mother’s role</td>
</tr>
<tr>
<td>CLINIC PLUS</td>
<td>SHAMPOO</td>
<td>Sister - in - law</td>
</tr>
<tr>
<td>SURF ULTRA</td>
<td>DETERGENT</td>
<td>Housewife</td>
</tr>
</tbody>
</table>
Table No. 9.12

<table>
<thead>
<tr>
<th>BRAND</th>
<th>PRODUCT</th>
<th>ROLE PLAYED BY WOMEN</th>
</tr>
</thead>
<tbody>
<tr>
<td>HAMAM</td>
<td>SOAP</td>
<td>Housewife.</td>
</tr>
</tbody>
</table>

CONCLUSION:

ANALYSIS OF ADVERTISEMENTS FEATURING WOMEN IN ALL CITIES:

Women featured in significant roles in all ads in the top ten ads recalled except second and third positioned advertisements namely Coca-Cola, Mirinda, Thums-up. The rest of ads including Pepsi the number one though it had many other ads other than that of Cindy Crawford. Excluding had product mainly targeted towards women or where women formed a significant part in decision making process like Horlicks. Liril has always been favourite of all ad watches for a long time. Pepsin is a new generation ad but it is the favourite of a most of the people and it justifies its ranking. Outs of top nine ads even featured women.

Though these tepid tests don’t signify a major trend and doesn’t necessarily say that women appear in more ads but in all the cities women featured more than men. Since today the urban housewife is an active partner in the family, she plays a live role in managing her household. She is a major factor in all purchase decision of her family, in respect of a majority of purchases, she is practically the self decision-maker and in the rest of the purchases influences of decision.

The products like soft drink, premium soaps and chips and shampoos are targeted the urban teenager and youth. These people are certainly more modern and adventures than their elders. They care less for religion and tradition. They value material comforts and physical wellbeing; they seek novelties; they are after new look; variety interests them and most of them are quick in adopting fashions. They are more receptive to change than elders; they are more inclined towards pursuit of pleasure.

They are also becoming new source of influence on purchase and design of the products. Colgate gel, Liril. Uncle chips, Sunsilk target young girls of this category. Nearly 55% of the Cadbury’s ice-cream are consumed by the people in the age group of (18-30). To quote Cadbury’s our strategy has been
to create an ambience which appeals to this target audience, and Cadbury's is not the only company which targets to young make all the companies of this ad recall test except Nirma detergent, Horlicks, and Lifebuoy all the ads concentrate on this market and in this age most of the women either start earning or do part-time job or make purchases after getting married or get pocket money and hang out with their friends the purchasing power is also high and the future and competition is going to intensify as advertisement will use all measure to make innovative ads that have stopping power and have all the potential to take action from the Indian women.

B) WOMEN IN NETWORK MARKETING ADVERTISEMENTS :-

Network marketing is an American idea. And it works on there lines. The company hunts for women of pre determined profile to match that of the target consumer and gets them together.

First of all these women are made conversant to the products which are broadly positioned on wellness. Nutrition, thereby therapy and even models must haves such as sex-appeal (these are in case of cosmetics) in other cases the person should reflect the product qualities.

The selling principal is quite simple say Devashish Sarkar Marketing director Tupperware India. “Any seller should be a satisfied customer first”. For this the [products have to get the consumer raving. The kind that they would be telling everybody else about anyway.

Those interested are trained to entrepreneurs in charge of their own targets and time schedules.

The major targets are women. Should mainstream marketers feel threatened now that network marketers have arrived. In their estimation network marketing is not a very original but an interesting diversion of direct selling a nice way to side w tep the standard retail system.

Who are the main targets of network marketing people ? The answer is women. The question immediately is why ? It sounds funny, wait till you hear this anonymous quote.

“When women talk to one another, they talk, and when they listen. Men will never get this straight”.

Is it a deadly way to con women ?
The duo to answer two is the last word of the question. Not since Lalitaji and Rajani has any market seriously believed that the middle-class Indian housewife can be conned.

How are the products advertised? And women are used. The products are neither marketed in the traditional way nor are they advertised in the normal way.

Advertisements are the women themselves. The women who are interested are trained to be entrepreneurs, in charge of their own targets and time schedules free to do their own thing, away from the grubby world of maelstrom deal making. They are armed with glossy foreign catalogues, product details, witticism and selling secrets. They are meant to become consistants sensitive to other, needs and ready with solutions to life’s problem. According to Samir Modi Vice Chairman & Managing Director, Modica, the main selling point of the system is the education. Others are impressed by the spirit and trust.

So long as people have faith in the product (this acts as the major selling tool) the ripples (word of mouth advertising) ought to reach almost everybody in the socioeconomic group. At least in theory. According to Ribbins this is about how you motivate people than anything else. The emphasizes is on the human angle. They take consumers and make them salespeople and they demonstrate and establish a relationship with the customer.

Individual products are never advertised, critical information is kept close and the network is the only way to lay your hand on the stuff. These three factors make something of a seller, market, attaining the traditional buyer seller balance of respect.

The products themselves advertise themselves as they are of superior quality.

The women who sell them are role models of what benefits the product could do.

As for as quality is concerned a favorite dealer tale about. Tupperware airtight containers know for their ability to preserve the freshness pf the food is that divers dug up on old moss covered tupperware bowl from the bottom of ohio river once and found that the food was still nice and tasty. The
designs of Tupperware are so varied so clearly meant for subtle needs that demonstration is important.

Who is the typical Indian Network marketing women clearly if the seller is the consumer and the consumer is the seller the people involved matter hugely. Avon who market cosmetics has this description of the lady “Upper middle class, status, beautiful, budget conscious, aspiration al, doesn’t mind spending on good quality wants value for money about 30 years old, and probably works and moves around more than regular housewife”, or she would probably given up her job after marriage, her husband would probably be as executive or have a small business, she’d have two kids and since they are going now, she has time and is looking for an opportunity to make some money.

For glamour products, it seems like no coincidence that most sellers are glamorous themselves. And they are expected to depend on other earnings. It’s a supplementary income.

Do these women make money?

Yes, smart sellers get more than 25% they get incentives that go up as volume rise. Indu Krishnan a Tupperware dealer married to a lawyer, say she is in the game mainly because I am fond of kitty parties’ the major way through which the dealer advertisers demonstrate the products she has been a dealer for around a year has sold products worth Rs. 70,000 so far an finds the going fun.

CONCLUSION:

Is the Indian market and women ready for Network marketing. The consumer in India is underserved in India, there’s hardly any window shopping here, word of mouth holds great importance in our country. The marketers say Mumbai is trendy, Delhi is modern by little conservative Arguably, the actual job of selling these new gargled products is tougher is India than in developed markets. The premium pricing is the most obvious reason Indian is also an infant market moreover cosmetics purchases are still considered as a ‘tartist’ thing, still many women see them as an extravagance.