

**VISUAL AND VERBAL PRACTICES IN NEW  
MEDIA: A STUDY OF IMPLICATURE IN  
CELLULAR NETWORK COMPANIES'  
SLOGANS IN PAKISTAN**

**By**

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By

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Candidate of **Master of Philosophy** at National University of Modern Languages do hereby declare that the thesis on **Visual And Verbal Practices in New Media: A Study of Implicature in Cellular Network Companies' Slogans in Pakistan** submitted by me in partial fulfillment of M.Phil degree is my original work and has not been submitted or published earlier. I also solemnly declare that it shall not, in future, be submitted by me for obtaining any other degree from this or any other university or institution.

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## ABSTRACT

**Thesis Title: Visual and Verbal Practices in New Media: A Study of Implicature in Cellular Network Companies' Slogans in Pakistan.**

The present research is an attempt to explore how visual and verbal practices are employed by the producers of cellular network companies' advertisements in order to propagate certain ideologies. The researcher has analyzed the use of visual and verbal practices in order to find out the implicature behind them. The study in hand begins with the discussion on new media, advertising, slogans, implicature role of visual and verbal practices in cellular network companies' advertisements. Qualitative approach has been employed for the critical analysis of semiotic and linguistic discourses of the advertisements but quantification of data in the form of frequency of occurrence of verbal practices has also been documented. Fairclough's (1993) model of Critical Discourse Analysis and Barthes' (1974) model of Semiological Discourse Analysis have been employed to decode visual and verbal practices used in the mentioned cellular network companies advertisements. Kruger's (2000) model of Focus Group Discussion has also been employed to validate the findings of the researcher. The findings of the present study reveal that new media has become one of the best sites for ideological investment. Different visual and verbal practices are employed by the producers of advertisements to promote their ideology. The slogans of these network companies are coined in such a way that maximum consumers should be attracted. Different cellular network companies keep on changing their slogans from time to time to establish a sense of solidarity with the target consumers. The concept of solidarity embedded in the slogans of one cellular network company is meant to other the other cellular network companies. It has been observed that most of times these cellular network companies use catchy words or phrases to attract the attention of general masses. The findings of the present research strengthen the claim that no use of language is ideology free. The picture that emerges from the analysis of visual and verbal practices used in the ads of the selected cellular network companies is that media war is going to represent positive self and negative others. All the cellular networks companies try to highlight their good packages at the cost of others' negative representation. This is how, one cellular network company positions itself and its users as an in-group and presents other companies and their users as an out-group. Further, the present study investigates that all the visual and verbal practices employed in the ads of the selected cellular network companies and in their slogans are meant to win the general consent and to increase consumership by offering different services and packages at the lowest possible rates.

**Key Words:** *Visual and Verbal Practices, New Media, Implicature, Slogans.*

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## **DEDICATION**

I dedicate this thesis to my parents, respected teachers, brother, sister and friends who supported me to fly up into the sky.

## **CHAPTER 1**

### **INTRODUCTION**

With the advent of digital media or new media, our thinking approach as well as living perspective have been changed. The future of advertising depends upon new media. New media assists the people (purchaser & producer) in communicating their messages and transmitting more and more information. The blend of linguistic and semiotic forms of texts is the most influential way of communicating messages and persuading people and in this attempt the role of new media is worth noticing. The use of language, in the form of visual and verbal practices, by the advertisers in the advertisements of their products to communicate desired messages is highly significant.

The role of new media in the advertisements of cellular networks companies is undeniable. These mobile networks companies often rely on different sources of new media for communicating their ads. In the present era of information technology, the advertisers of cellular networks companies use new media sources such as internet, websites and other digital technologies to disseminate their messages about their products having the purpose of educating the consumers about the necessity and creating desires among them that they are in great urgency of articles being advertised. Internet is one of the major sources for advertisers of cellular networks companies to undergo conventional informatory advertising in many different forms while inciting interaction with customers by clicking through different sites and links. The internet is a gateway that helps the consumers to delve deep into the world farther from the world of emotional and contextual advertisements and that is the world of information and rhetoric. The gateway also includes online video ads of mobile networks companies. These advertisements offer a different way for a consumer to become more involved in marketing process. So, new media is the most effective source of advertisement for cellular networks companies' advertisers for promoting the sales and services of their companies.

In 21<sup>st</sup> century the term New Media is used to describe all that is connected to the Internet and the interaction between technology, sound and image. In media studies, new media is a comprehensive term. Access to subject matter on interrogation by using any cybernetic device at any time, any place and anywhere in the world is the prominent feature of new media. It also includes productive participation, communal feedback of consumer as well as development of social group around media. Another significant feature of new media is the socialization of creation, publication, dispersion and distribution of media substance. New media differs from traditional media as it has the characteristic of digitizing subject into binary units and it includes the technologies that are digital, networkable and interactive. The Internet, websites, DVDs, computer multimedia, computer games are some common illustrations of new media. Television programs, e-books, feature films, magazines or paper based publication are not the part of new media unless they hold the technologies that capacitate digital interactivity. The use of images, sounds and words in variegation can be the trademark of new media. Nesting characteristic of these networks of text data images and sounds in new media differentiates it from old media formats such as hardcopy newspapers. Ultimately, new media pertain to subject that is conveniently and efficiently approachable via several different means of digital media. It has resulted in shaping the perception of the people in a desired manner in the 21<sup>st</sup> century.

In the twenty first century three most crucial disciplines of society politics, economics and the exchange of ideas are deeply influenced by new media. This simple fact not only makes world trade and business a physical entity, but data networks between different organizations and firms, investors and consumers are globally attainable. It also affects the capabilities and considerations of so-called antique commercial firms while emerging to the latest ones. In modern times, consumers can go to online purchase for buying different commodities of daily use such as rare book, iPod or digital camera storehouse down the block. So, new media or digital media plays a part in business dealing among consumers and producers. The effective role of new media in the process of electronic trade is undeniable. Perhaps the most influential thing about new media is that its emergence has coincided with the research reorganization, social communication, global economics and politics and the propagation of message.

Particular products are represented by the language of slogans which have some implied meanings. A slogan of a product is the image of that product and is used in a specific and different way by the advertiser of the product that others cannot use again. Different techniques are employed by the advertising agencies such as the use of catchy, attractive and unfamiliar words as well as the combination of different colors in images in order to engage interest and attention of the consumers. That is why slogans catch the attention of the customers in selecting the specific product. They are well planned and highly attractive as far as possible. They are informative, communicative, talkative and comprehensible for the consumers. Sometimes, difficulties may occur for the people of different social groups in apprehending the slogans because slogans not only have explicit meanings but also have implicit meanings depending upon the social and cultural context.

Implicature is an act of implying one thing by expressing something else. It is a study of unsaid meanings. Most of times, context plays a significant role in extracting the meanings. Metaphor, irony, understatement and some other figures of speech can be taken as some very common paradigms of it. Beyond communicative function, several other purposes such as to achieve verbal efficiency, style and perseverance of positive social relationships are also accomplished by implicature. At early stage of life, the knowledge of one's native language is a crucial factor that is helpful for a person in attaining the knowledge of general body of implicature. In the field of pragmatics, conversational implicature has gained the position of major subject.

To catch the attention of the people, most of the products are manifested with their unique slogans. One of them is cellular network companies. They use the slogans, which are attractive and appealing, to catch the interest of consumers with specific words and language. The language used by the producers of the advertisements is, sometimes, obscure but understandable and attractive, and highlights that their product is better than the others.

All over the world, people use language (visual & verbal) to communicate among themselves. All expressions take the form of language. So, language is the most powerful tool that plays a significant role in every field of human life especially in communicative world. Communication is the primary function of language as it is used to express the communicative needs of people. Language plays a significant role

in different communicative situations. Several kinds of language deflections, depending upon the context of situation, are used by the people. It also allows the people to live together, to work together, to play together, to tell the truth, but also to tell lie or lies. Language is the matter of survival for human beings. Crystal (1922) describes language as an organized conventional application of sign, sound or written symbol in society that is used for communication and self expression. Language is main tool for the people to express their thoughts, ideas, emotions, feeling and mind. Slogans of many advertisement companies carry impressive language in their advertised products. Slogan is a catchphrase or motto used as reiterative expression of a conception or an idea that has some implicit meaning depending upon different social, political, religious cultural, commercial and other contexts.

Today, the world of advertising has captured the interest and attention of a large number of people. People are connected to the advertisements wherever they are through the use of new media. Advertising does not mean to approach the people economically but it also provides with the chance to establish and maintain contact to them socially, culturally, politically and psychologically. Therefore, the primary function of advertising is not merely to persuade people for achieving economic ends by changing their mindsets but it is also a tool of attaining and maintaining communication with people around the globe. Harris and Seldon (1962; 40 A Vestergaard & Schroder, 1958; 2) define advertising as a public notice that is devised to disseminate information and messages with the prospect of promoting the sales of commercial commodities and services. "Advertising exists to assist to sell things" (White, 2000; 5). It provides customers with the utilitarian information about things with the purpose of communicating details about these products to exhilarate the demand and significance. An advertisement signifies a particular idea or meaning and to advertise means to communicate knowledge, to enlighten or to familiarize a creation. An effective and fruitful advertisement depends upon the inclusion of information, reasoning and emphases. Nicosia (1974 apud Sheehan, 2004: 2-3) suggests that advertisers should not limitize their information about the product but should also galvanize the ideas among the audiences to develop curiosity, attraction, concernment interestedness, attentiveness and enthusiasm by developing new and innovative messages in the product which is being advertised.

Sheehan (2004) states that advertisements depend upon different relationships and in advertising context three most essential elements that must be included and should be regarded are; the individual beholding the advertisement, the context of advertisement and the content of information because they are decisive in developing the mindsets of the people. According to Kelly-Holmes (2005), these associations are constructed socially, politically, culturally, linguistically and economically and for successful advertising, a common culture and communicative context are believed to be crucial for advertisers with the audience of different social classes. “The cardinal function of advertising is to beget aspiration and eagerness that earlier did not subsist” (Galbraith, 1971:149 Fowles, 1996:61). There are number of targets and goals for advertising institutions and media that they have to achieve so as to satisfy and gratify the demands of customers. “Psychologists and sociologists are engaged by the advertising agencies in order to understand the mental state of the consumers and to determine which attitude and images are most likely to address to the masses” (Lund, 1947:73 Vestergaard & Schrodes, 1985:49).

The present study is an attempt to explore visual and verbal practices in cellular network companies’ slogans. It is an attempt to explore how words and pictures work in conjunction to win general consent in making certain ideologies common sense as manifested through the slogans of cellular network companies in Pakistan. It can possibly be suggested that ideology and worldview of public may also be shaped through the advertisements of mobile network slogans.

Visual and verbal practices in cellular network companies’ advertisements and in their slogans are fast emerging medium of ideological investment. These discourses of cellular network companies’ ads do the business by persuasion and controlling the mindset of the target audience as well. For this purpose the researcher intends to critically analyze the visual and verbal discourses in cellular network slogans of different companies in Pakistan. Moreover, the researcher validates the analysis of selected slogans by conducting Focus Group Discussions. The purpose of Focus Group Discussion is to co-relate the researcher’s findings with general perception as semiotics are culturally oriented and carry bundle of interpretations. Reality, therefore, depends very much on the way a particular society perceives and defines it. The present study is an attempt to encompass the critical discourse analysis and semiological discourse analysis of cellular network companies’ slogans. Through this



research, the researcher has attempted to find out which ideologies are propagated to win the general consent by the capitalist society through the cellular network companies' slogans.

### **1.1 Statement of the Problem**

Modes of communication have always been very significant in human life. Change is an inevitable process and with the passage of time new methods of communication and hegemonizing the mindset of the people have been in use. Therefore, the present research attempts to critically decode the visual and verbal practices in cellular network companies' advertisements and their slogans in order to explore the implicature behind them to sell the products on one hand and to control the mindset of target audience on the other.

### **1.2 Reasons for Undertaking the Present Research**

New media has revolutionized the world around us. It plays a significant role in the lives of humans and has acquired a prominent place in the society. Media has changed our way of thinking, behaving and living. In the present age of new media, different advertising companies, for the advertisements of their products, depend upon the technology of new media. Advertising agencies of cellular network companies utilize different visual and verbal practices in their slogans to engage the interest and attention of the masses. Many researchers have conducted their researches in the field of semiotics to explore the layers of meanings embedded in these semiotic discourses. Media semiotics has been an important area of research due to its prodigious frequency and ubiquity. So, it is still an extensive area of research and remains as a broad domain to be researched. The followings are the motives that motivated the researcher for conducting the present research.

- Representation of the cellular network companies' advertisements through semiotic discourses.
- Coverage of mobile network companies' advertisements in the form of written discourses is limited only to a small number of people. Only educated population has the access to these advertisements while majority of uneducated people remains unaware that needs to be approached through semiotic discourses for awareness and sensitization.

### **1.3 Significance of the Present Study**

The present study is significant in the way as it is an attempt to explore various techniques employed by the advertisers visually and verbally to shape the mindset of the people. Van Leeuwen (2006) states that semiotic modes are determined by culture values of societies, histories and the potentialities of the medium. “A picture is worth a thousand words” (Eco 2001). We consider our sense of sight more reliable than our sense of hearing.

The present study is significant in the way that it critically analyzes the visual and verbal practices in cellular network companies’ advertisements and in their slogans to explore the layers of meaning embedded in them. On one hand, they are very active and powerful instruments of creating consumer demand and on the other hand, they shape the mindset of general public stereotypically to make certain ideologies as commonsense.

Slogans of mobile network companies are coined to hold the interest of a person and to induce a memorable impact very quickly, leaving the reader to think about the advertisement after they have gone through it. The language used in mobile networks companies’ slogans has multidimensional objectives to achieve. The present study intends to investigate how the slogans of mobile network companies are grasped by the people and how they work insidiously.

### **1.4 Delimitation of the Study**

This study is delimited to analyze the slogans of these cellular network companies (Mobilink, Ufone, Telenor and Zong). The data has been collected from the videos of the mentioned cellular network companies during the year 2015-16. The research in hand is delimited in another way that the researcher has attempted to correlate his finding of semiological discourse analysis with general perception by holding two Focus Group Discussions among linguist and non-linguist participants at the levels of words, context, internal consistency, frequency, extensiveness, finding the big idea, specificity of responses and intensity.

### **1.5 Objectives of the Study**

The objectives of the study are described as under:

1. To interpret the visual and verbal practices used in mobile network companies' slogans.
2. To locate the implicature in cellular network companies' slogans.

## 1.6 Research Questions

### *Main Questions*

The following research questions have provided the framework for the present research.

- 1- How are the visual and verbal practices used discursively by mobile network companies in the slogans to sell their products?
- 2- What possible implications do these slogans of cellular network companies carry?

### *Sub Questions*

- 1- What visual and verbal practices are employed by Mobilink to propagate its ideology?
- 2- What visual and verbal practices are used by Ufone to propagate its ideology?
- 3- What visual and verbal practices are employed by Telenor to propagate its ideology?
- 4- What visual and verbal practices are used by Zong to propagate its ideology?

## 1.7 Structure of Dissertation

The thesis is divided into 7 chapters of unequal length. Each of the chapters carries different important contents to tailor a thesis. The chapter breakdown is as under:

**Chapter 1:** The introduction is an executive summary that gives the reader an enticing glimpse of what is to come (Perry et.al, 2006, p.658). The first chapter introduces the aspects like introduction of the topic, statement of the problem, significance and objectives of the present research. It also includes the research questions and research design of the study.

**Chapter 2:** This chapter critically reviews the related literature and operational definitions of key terms employed in the present research. In this chapter, the researcher has also taken into account the brief overview of the works already carried out by the other researchers in the relevant areas and how the present research is going to contribute to the existing body of the knowledge.

**Chapter 3:** This chapter deals with the research methodology employed, the tools of data collection, sampling techniques and the rationale behind using an amended research model by drawing upon Fairclough's (1993) model of CDA, Barthes' (1974) model of SDA and Kruger's (2000) model of FGD. It also discusses the levels of analysis used in the data-analysis section.

**Chapter 4 and 5:** This section of the research deals with the linguistic and semiotic analyses of the selected videos of cellular network companies' advertisements to locate the explicit and implicit ideologies embedded in them by applying the research methods mentioned above. The analysis is based on Fairclough's (1993) model of CDA which aims to analyze the verbal practices and Barthes' (1974) model of SDA which aims to analyze the visual practices in cellular network companies' ads.

**Chapter 6:** This chapter deals with the analysis of focus group discussions conducted to validate the researcher's findings by applying Kruger's (2000) model of FGD at the levels of words, context, extensiveness, internal consistency, frequency and finding the big idea.

**Chapter 7:** This section consists of the final discussion on the findings of the present research along with the suggestions for future researches in the similar area.

## **1.8 Summary And Discussion**

New media is a fast emerging advertising agency all around the globe. It is an influential source of communication among the people in different parts of the world. Cellular network companies use attractive language in the coinage of the slogans to grasp the attention and to enhance curiosity among their target audience about the products being advertised. So, new media and representation of visual and verbal practices of mobile network companies' advertisements through new media is the primary concern of the present chapter. The concept of implicature, importance of slogans and role of language in structuring these catchy phrases has also been

discussed in the present chapter. The language of these slogans is highly metaphorical and has deep implications in it. Thus, the present study is an attempt to find out the implicature in the language of slogans used by the advertisers of the cellular network companies to shape the perception the public. Statement of the problem, significance of the study, objectives of the present research, delimitation of the study, reasons for undertaking the present research and research questions have also been the topics of discussion in the present chapter. The next chapter critically reviews the related literature to generate research gap.

## **CHAPTER 2**

### **LITERATURE REVIEW**

#### **2.1 Works Already Done**

Media study is not a new field. Many researchers have conducted their researches on the similar topic with slight modifications. This section of the present study deals with the critical reviews of the works already done on the similar topics by different scholars in chronological order. Then the researcher has operationally defined the key terms used in the present research. Moreover, theoretical and conceptual framework has also been discussed in detail in section that follows.

Oyerinde (1988) examined educative value of television advertisements and their impact on health propaganda especially as they affect and influence college students' market values towards health related products.

Pratiwi (2000), in her research, elaborated the relation between slogans and the advertised products in television commercials. The research indicated that slogans and advertised products had close relationship and the data mostly fulfilled the maxim of quality.

Sybil and Thelma (2000) saw television advertising as that type of advertising that combines sounds and colors and demonstrates to the members of society, through which people are attracted to purchase that product because through the process of demonstrating, people are informed of and directed towards the products.

Yuliana (2001) also conducted a research about the relation between slogans and advertised products. In his research he applied descriptive method by giving an emphasis on describing the relation between the slogans of advertisements and advertised products. He identified the close relationship between slogans of advertisements and advertised products.

Lapasansca (2006) analyzed advertisements' slogans on linguistic scales by the quantification of different linguistic means used by the copywriters. This study

aimed at the qualitative analysis of linguistic means of TV slogans supported by quantitative analysis of the viewers' response.

Mahmood's (2007) work on female representation in women's magazine illustrates the way; the concept of femininity is propagated through linguistic and semiotic discourses of magazine. It highlights stereotypical concept of how a woman should be like in patriarchal societies. Additionally, it focuses on how roles are assigned by employing various modes of language.

Nugroho (2007) conducted the research on the slogans of cosmetic and food product. The research highlights the use of language employed in the data embodies implicature and different persuasive strategies in the form of seducing body language and connotative words.

Sudarni (2011), in her research, explained the variations of meanings of conversational Implicature and the reasons of the conversational Implicature used in "SALT" movie script. Her levels of analysis involve word, clause and discourse. Moreover, she has also taken into account the concept of word-picture conjunction.

In her research, Sarage (2012) focused on understanding the meaning of automobile slogans with respect to English language in Indonesia. The researcher concentrated on the semantics of the very slogans with the help of multiple types of meaning. The aim of current research is to exhibit semantic property of TV commercials slogans.

Sajid's (2012) work on representation of Islam through semiotic discourses of Pakistani and western newspapers highlighted that war of words is going on to represent Islam and Muslims stereotypically. This work illustrated that most often every negative thing is attributed to Muslims with the help of linguistic and semiotic discourses.

Sajid (2012) elaborated the concept of semiotic discourse in gendered representations of politics in Pakistani newspapers cartoons. It highlighted the influence of image in determining people's insight regarding gender roles in Pakistan through a critical discourse analysis of cartoons in Pakistani newspapers.

Qadir (2014) carried a research on the subject "Representation of Political Ideologies through Semiotic Discourses in Pakistani Print Media" to explain the concept that how political ideologies are propagated and disseminated by the ruling

class through the discourses of print media in order to exercise the power and reveal supermacy.

The previous researches mentioned here were related to the themes of Us vs Them at linguistic and semiotic levels, relationship between the use of language and the commodity being sold, directive function of advertisements, context based use of advertisements' slogans, femininity and gender stereotypes in women's magazines, analysis of implicature embedded in movies titles, othering the others through print media linguistic and semiotic discourses etc. The gap for the present research lies because most probably no research has been conducted on the slogans of four mentioned cellular network companies during the time span 2016-17. Moreover, most probably nowhere data has been collected from Focus Group Discussions. This is how, the present research is different from previous researches.

## **2.2 Theoretical Framework**

This section of the research deals with theoretical perspective employed in the research with particular reference to CDA. The present study is significant in the sense that it tends to gather an in depth understanding of human behavior. The researcher observes various models of CDA to make their practical implication. Different scholars have their contribution to the development of different models regarding to CDA. Van Dijk is a well known figure in the field of text linguistics, discourse analysis and CDA. His contributions to the development of the psychology of the text processing are irrefutable. Since 1980s his main concern in CDA was especially the study of discursive reproduction of racism and the theories of ideology and context. Van Dijk, in his model *Context, Social Cognition and Memory* elucidates in contextual frame: "The discourse cannot and should not be studied separately from their various kinds of context. The role of social conditions, circumstances and their effects cannot be ignored in the production and comprehension of discourse and in understanding its various properties and cardinal levels" (Van Dijk 1997a:113).

Van Dijk (1998) states that CDA is not involved with studying and analyzing written and spoken discourses only but also with semiotic discourses in order to reveal the discursive means of power, dominance, inequality, and bias. It investigates how certain social, political and historical contexts are important in determining and maintaining these discursive sources. It is generally agreed that CDA cannot be



classified as a single method but is rather viewed as CDA is an approach not a single method, which includes numerous perspectives and different strategies to seek out the relationship between the use of language and social context. In short, CDA is an interdisciplinary analytical approach which aims at describing, interpreting, analyzing and critiquing the social world by focusing its three principal steps or levels that are involved in the formation of text, discursive practice and socio-cultural practice to create the explicit and implicit ideologies .

Besides Van Dijk, Wodak (2000) has also discussed about critical discourse analysis. She examines what makes critical discourse analysis “critical”, differentiates criticalness from dogmatism. But she also expounds the relationship between critique and norms. Finally, she highlights how “integrative indisciplinary” can assist us with challenges of “disciplinary incommensurability”. She has the research agenda accentuate on the development of theoretical approaches in discourse studies combining ethnography, argumentation theory, rhetoric and functional systemic linguistics, gender studies, language studies, language in politics, prejudice and discrimination.

Fairclough’s (1993) model of Critical Discourse Analysis (CDA) is suitable for the textual analysis as it considers language as social phenomenon and discourse as means of ensuring dominance and hegemony by one class over the other. Implicature, representation, foregrounding, back-grounding, inclusion, exclusion, naturalization, metaphor, lexical choices, use of pronouns are the different analytical devices that Fairclough’s (1993) model of CDA offers which are very effective and useful for the linguistic and semiotic analysis of discourses. From social perspective of language, Critical Discourse Analysts try to explore the fact that how texts are devised in order to express specific (and potentially indoctrinating) perspectives implicitly and subtly; because they are implicit, they are evasive of direct challenge, facilitating what Kress calls the “Retreat into mystification and impersonality” (Batstone, 1995, p.198-199).

Furthermore, CDA is also critical as it focuses on study of ideology in discourse since it is assumed that discourses are surely ideological.(Rogers, 2004). Thus, CDA is significant in a sense that the social problems and analyses are unraveled through it, the way discourse shapes and is shaped by social structures. The origin of CDA is traced to critical linguists, and its connection is made with critical

theory of the Frankfurt School that ignores naturalism, naturality and neutrality. The analytical perspective of CDA is critical as it involves having distance from data and it primarily focuses on the data in social context, takes a political stance explicitly, and its main concern is having focus on self reflection. CDA originates from the critical foundation of language which observes language as a form of social practice.

Textually oriented discourse analysis is a concept presented by Fairclough that is specifically associated with the common and shared effects of formal linguistic, textual properties, sociolinguistic speech genres, and formal sociological practices. The primary focus of his analysis is that, if practices are discursively devised and represented, the constitutional properties of discourse, which can linguistically be analyzed, are to construct a fundamental element of their illustration. Hence, his point of interest is how social practices are discursively shaped and the ensuing discursive impact of these social practices.

Saussure (1960) is often regarded as the founder of modern linguistics. It is not essential only for the students of linguistics to get the apprehension of key concepts of his linguistic theory, but for anyone studying semiotics or using variety of signs to communicate. Semiotics is also an important element in the studies of film theory.

Saussure (1916) has elaborated the relationship between speech and the evolution of language, examining language as an organized system of signs. The most important thing to note is that he recognized a linguistic unit to be a 'double entity,' composed of two parts. He commentates the linguistic unit as a combination of:

- a) A concept or meaning
- b) A sound-image

The first thing that should be understood about this concept is, when Saussure described linguistic units as a combination of sound-images and concepts, he was actually talking about the mental processes that are involved in shaping these entities. He was not referring to spoken or written words, but to the mental impressions made on our senses by a certain thing. It is our perception, or how we view this thing, together with the sound system of our language that creates the two-part mental linguistic unit he referred to as a sign. The concept' or 'meaning' (mental impression/association of the thing) is that part of sign which he named as 'signified'.

The part of sign that is the 'sound-image' (the mental 'linguistic sign' given to the thing) is called by him 'signifier'.

Derrida's (1978) theory of the sign is related to poststructuralist movement, which is in contradiction to Saussurean structuralism (the legacy of linguist Ferdinand de Saussure). Maintaining that the signifier (the form of a sign) refers directly to the signified (the content of a sign), theory of structuralism has transferred a whole current of logo centric (speech-centered) thought that arose in the time of Plato. With writing as his basis (the written sign), Derrida has taken on the task of interrupting the whole stream of metaphysical thought asserted on adversaries. The theory of deconstruction (of discourse, and therefore of the world) has been elaborated by him that questions the idea of a frozen structure and promotes the idea that there is no structure or centre, no definite or absolute meaning. The notion of a direct relationship between signifier and signified is no more reasonable, and rather than we have innumerable shifts in meaning pass on from one signifier to another.

Theory of cultural hegemony is a significant work presented by Gramsci (1891-1937), which describes how cultural institutions are used by the states to maintain power in capitalist societies. He was concerned with how power works: how it is controlled by powerful social class and how it is achieved by those who want to bring changes in the system. He observes that the maintenance of contemporary power rests not only on coercive force but also on 'hegemony' (winning the consent of the majority) and in this way his observation about power and hegemony has been outstandingly efficacious in CDA. The emphasis on hegemony results in the emphasis on ideology, and on how the structures and practices of common life usually regularize capitalist social relations.

Barthes (1915-1980) is often distinguished as a structuralist who follows the approach of structuralism developed by Saussure, but sometimes as a poststructuralist. In this context a sign can be defined as something which conveys meaning – for instance, a written or spoken expression, a symbol or a myth. Like many other semioticians, one of Barthes' main themes was the significance of eschewing the perplexity of culture with nature, or the naturalisation of social phenomena. Another most significant theme is the importance in being cautious how we use words and other signs. In Saussurean analysis, he makes a clear distinction between 'signifier' and 'signified'. The signifier is the image used to stand for

something else, while the signified is what it stands for (a real thing or, in a stricter reading, a sense-impression). The signified, at certain times, is outside language and social construction, but the signifier does not. Furthermore, these two concepts (signifier and signified) have an arbitrary relationship between them. A particular signified could be described in language in multiple ways, or different objects divided-up. None of these ways can be approved as premium to the others. Besides this, all signs are dependent for their meaning on the entire system of signs. None of them has meaning aside from the system.

He largely replaces Saussure's term 'arbitrary' with the term 'motivated'. The relationship between a signifier and a signified is arbitrary only from the point of view of language. From a social point of view, it directs particular interests or desires. It can be demonstrated by reference to the society in which signs are operated, and the place of the signs within them. Nothing is really senseless /meaningless. Signs are neither irrational nor natural. For Barthes, signs are mediated by language. Barthes mostly reads non-linguistic signs (such as fashion) through linguistic signs (such as fashion journalism). He asserts that non-linguistic signs always carry linguistic meanings.

### **2.3 Medium, Representation And Transmission**

Medium is a channel used for recording ideas on any surface by using the desired technology. Usually medium is a physical means that is used for actualizing the sign system for recording ideas. With the advent of electronic technology such as radio, cinema and television systemized new media for disseminating information and messages and to distract the attention of large number of people towards them. In the late twentieth century computers and internet revolutionized the world of communication and spring up as global medium for exchanging information. In the terminological style of McLuhan (1911-80) the present world of new media can be categorized as the digital galaxy. In semiotic theory, the method of recording information, ideas messages or information on some surface in some physical way is named as representation. More precisely it can be defined as a sign (image, picture, sound) that is used to portray sketch, illustrate relate or reproduce something anticipated, grasped, felt, recognized, understood observed or imagined in some tangible shape. The pretension of form determines the social, historical, cultural and psychological contexts in which design was made and the intention for which it was

made and some other aspects are the complicated factors that are involved in shaping a picture.

To study those differing complex determinants is the primary and fundamental goal of semiotics. The real physical configuration of a representation is commonly termed as the signifier, the explicit or implicit meanings created by the signifier is called the signified, and various types of meanings that can possibly be derived from the representation, in a particular cultural setting is named as signification. It is very difficult to anticipate that what signification system will be used to discover what a specific representation will mean to particular group of people. To extrapolate meaning from some representation is a complex process and is not entirely an open ended process but it is confined by many social, cultural, communal, political and contextual factors that put limit on the number of meaning that may be feasible in a given situation.

A semiotic analysis determines the range of meanings and in semiotic methodology this process is called interpretation. Representation differ from transmission as representation is the portraiture of an object in some particular and distinct way while transmission ascribes to transfer, conveyance, transmitting broadcasting, disseminating and communication of information in some perceptible way which McLuhan (1964) believed that technology is used to record and store information, and to communicate messages actuates how people commemorate and process them. So, the role of media in disseminating the information is of great importance.

In natural medium messages are communicated by means of biological source (through voice facial expression and gestures). An artificial medium includes artifacts such as paintings and sculptures on which ideas are represented and transformed.

A mechanical medium is based on mechanical gadgets such as computers, telephones, radios so on and so forth, on which the information and messages are communicated.

The non-biological media can further be categorized into three extensive forms

- (a) Print media
- (b) Electronic media

(c) Digital media

In print media verbal messages are verbalized by the people on paper or on some other printing surfaces. Electronic media involves electronic devices such as radio, records, television on which messages and information are conveyed through electronic channel.

New digital media allows people to enunciate message through internet and other computer based networks that interlink computers around the globe such as Word Wide Web on which browser interconnects different files and sites all around the world.

## 2.4 Semiotic Method

In 1950s, basic sign theory was applied by a semiotician Barthes to analyze all types of media expositions and genres to unmask the tacit meaning constituted in them. According to him sign can be defined as the representation of some physical object that stands for something else, concrete or abstract in some distinctive approach. A sign can vary from a simple form of a word to a complicated form of novel, poetry, drama or a television or radio program. In semiotic theory the latter is specified more distinctively as a text that is still designated a sign. For that reason, for example, a novel is taken as a singular form, not as the summation of its separate words; carrying layers of meaning that are derived from it on some personal, cultural, political, social, and other types of experiences.

The exposure of pop culture as a grand distraction manufactory was the main goal of Barthes to extract conventional shapes of art and construction of meaning. By doing this, he wanted to show that it constructs on an ambient system of signs which reprocesses the meaning of signs encapsulated in them within Western social system, perverting them to commercial purposes. They are known as structures and media semiotics plays a vital role in categorizing and interpreting these structures as they are manifested in media artifacts.

Three basic questions are undertaken by the semiotician in the identification and documentation of these media structures.

(a) What is represented in a given structure (text or genre)?

(b) How is it represented that it means?

(c) Why does a certain structure has specific meaning that are associated to it?

Signs encode two general types of referents. These referents are abstract and concrete. A rabbit that is a concrete referent is a thing that can be demonstrated and perceived by our five senses. On the other hand an abstract referent is something in abstraction such as bright idea conception set by the light bulb that is indemonstrable and is only present in the mind's eye.

According to Morris (1938-46) a sign can be described as an influential mental tool that has some physical shape inducing either abstract or concrete referent and that referent may be at hand for manifestation or for description. Technically, this is termed as displacement and is characterized as the capability of human intelligence to evoke the things referent by signs although these things might be in abstraction and cannot be perceived by the senses. This trait of displacement of signs has enabled the humans to judge about the things that are far away from the realm of stimulus response, and hence to mirror upon it in mind in any location at any period of time. On the other hand, species other than humans do not have this property. The displacement characteristic of signs allows human beings to capture the globe around within our minds. But all this is beyond the real world and it is the world of mind that references of signs have outlined. Eco (1979) opines that an open text represents multiple interpretations. Contrary to this, a closed text conjures up single meaning or meanings in a limited range.

For example, a graphic representation of map represents a very straightforward interpretation of what it signifies and it is an instance of a closed text. Conversely a symbolic poem elicits number of interpretation based on the responses and opinions of the reader. This is a typical example of an open text.

Psychological effectiveness of a text depends upon the number of interpretations evoked by a text when a text evokes more and more interpretations. Obviously, for the interpretation of the representation or text created in a specific culture, a semiotician must have the cultural knowledge.

For highlighting the factuality it should be mentioned as signifying order instead of culture as it makes up a system network of meaning structures. In this system of meaning structures the layers of meaning are never unambiguous and Foucault (1972) described this system as interconnected frame work. Signifiers are

interwoven with other signifiers by the system of references. As soon as its unity is questioned, it is indicated by itself. To derive out meaning from a text one must have knowledge of culture in which a representation or a text is created.

## **2.5 Semiotic Theory**

Semiotics is study of signs within a society and it is a part of social psychology and of general psychology consequently. Saussure (1916) states that semiology exposes the factors that construct signs and the laws that are involved in governing them. In social, cultural and intellectual life of human beings, signs are produced, used and exchanged. During different activities of life such as reading, writing, talking, looking at painting, observing programmed on T.V, actually we are exposing a sign based behavior. To examine sign based behavior, a well known Swiss Linguist Ferdinand de Saussure and the leading philosopher of America Charles Peirce propounded a self governed area. It is termed as ‘semiology’ by the former and ‘semiotics by the latter. Eco (1976), a great writer and a semiotician, has emplaced an innovative definition of semiotics. He says that the field of semiotics is used to study everything either to tell a lie because a thing that cannot be used to tell a lie can never expose the truth and cannot be used to tell at all. Thus, it is a reality that a world can be represented by us in the desired way through the use of signs even in fallacious and fraudulent ways. So, in this way nonexistent referents are added to the artifacts which refer to the things that do not have any experimental evidence to prove our statement valid or factual. Historically, Hippocrate (460-370 BC), who was a man of medical science, defines the word semiotics. He defined it as the term of medical field that is used to investigate the symptoms and it is derived from the word semeion (a mark or sign) which represents something else other than itself. During the age of Plato (428-347 BC) the representation of things other than themselves was the prerogative field of discussion among the philosophers of that time. He opined that signs of the things that are based on deception as they do not represent reality but are the approximations of the reality. He suggested three dimensions of signs.

- 1) The physical entity of signs, for example a combination of sounds that creates a word search as cat.
- 2) The referent that catches the concentration (an animal that belongs to a specific class).



- 3) Meanings associated with referent (social and psychological association of referent).

These three terms are:

- (a) Signifier
- (b) Signified
- (c) Signification

Augustine (354-430 AD) categorized the signs into three categories;

- (a) Natural signs
- (b) Conventional signs
- (c) Sacred signs

All the things that are found in nature such as plants and their colors, animals and indications of their physical and emotional attitudes are natural signs.

Conversely the signs that are made by the human are called conventional signs. Conventional signs include words, postures, symbols, gestures and all the bodily symptoms.

In present era, signs can be categorized as verbal and non verbal signs. Verbal signs include words, phrase and expressions in the form of words whereas non verbal signs carry gesture, posture, painting and drawing etc. Augustine suggested that conventional signs are helpful for human beings in remembering the world around us. Without considering them, said Augustine every time we came through different new things while imagining them each time. Our thinking and attitude are deeply influenced by the signs and signs make them fluid and flexible.

According to French theologian Abelard (1079-1142), truth that a sign purportedly captures, subsists in a specific object, is observed as an apparent quality of the thing itself, and ideational concept lies within the mind of beholder outside the object. Therefore, the reality of the phenomenon was existed somewhere in between.

Locke (1690) proposed the formal study of signs to conceive correlation between image and knowledge. Saussure classified the study of signs into two main categories that are described as synchronic and diachronic study of signs. Synchronic branch is concerned with the study of signs in a given speech community at a given

time whereas diachronic branch investigates the change in the behavior/ forms & meaning of signs through history and time. Diachronic analysis of signs considers the word 'person'. The word derived from the Greece work 'persona' which was used for mask used by the character on stage.

Latterly, meaning of the character of the mask wearer occupied by it. To the present day this meaning is kept up in the theatrical terminology *dramatis personae* cast of characters' (literally means, the persons of drama). In the long run, the word is used for living human being now a day. So from this diachronic analysis of the word person it can be understood that why such kind of theatrical expression are used to perform a role in daily life situations, to get interaction with others, for the indication of feelings and emotion, for pretending the apt face and so forth in the discourse of everyday life. By Saussure, Sign was observed as a binate observable fact/form that included two interconnected parts. One was signifier and the other was signified. These two correlative parts have a conceptual relationship and cultural dimensions and social conventions play a significant role in determining this relation.

## **2.6 The Object of Media Semiotics**

In 1950,s a French semotician Barthes (1915-80) realized the importance of the study of media and pop culture with reference to their relation with theoretical means of semiotic. In 1957, with his famous publication *Mythologies*, the use of semiotic theory was used to different disciplines of critical analysis that include the area of cultural study to show the relation between audiences and various genres of media, and it was also used to the functional analysis of media to manifest the impact of media agencies on the behavior of a social group. His contributions/work widely influenced the prominent figures of these fields and it was believed that media products gained the meaning structure from the antique myths honoring with the similar kind of importance to media affairs that is commonly possessed for religious practices.

The field of semiotic aims at studying sign based behavior, it is not meant for social and political critiques of different social orders. The main concern of media semiotics is to study how signs are created or recycled by the media organizations for achieving their own benefits.

It is done by questioning:

- a) What is meant/represented by something?
- b) How are the meanings illustrated/clarified by it?
- c) Why are the specific meaning associated with a particular object?

The interpreter of a sign embraces certain descriptions that are induced by a sign for a group of people at a specific point of time (Peirce 1931-58, 2:28).

Denotative meaning is the generalization of something and cannot be described exactly. Connotative expressions are the cultural or associated meaning of a word and cultural history is expression of language because it carries emotions and perceptions of people about any object.

Langer (1948) opines that the most effective forms are the artistic forms because it is believed that they convey much more than they seem to convey. Messages of the media are also impressive because our feelings and emotions are involved to them as we react to these messages. Signs have also connotative meanings and to find out these connotations, opposition is an approach that is utilized in semiotics. For example, in western culture the different connotative associations white dark dichotomy. The white colour is associated with chastity, considered to be important factor behind it. Connotation is considered to be an effective goodness, cleanliness, decency and purity. On the other hand, its opposite correlative dark colour suggests impurity, sinfulness, indecency, uncleanliness and corruption. Mass media uses this dichotomous combination of white and dark in such a way that it stands unperceived. The contradictory connotative associations with white and dark dichotomy are not fixed but media agencies regularly convert them for their own ends. Thus, opposition can be characterized as a paradigmatic term which signifies that signs cannot be separated from other signs rather their relationship assigns them the meaning.

### **2.6.1 Types of Signs**

Since the time of Aristotle and St. Augustine signs have been classified into different categories. The most inclusive taxonomy of signs has been elaborated by Peirce. Of 66 Species, distinguished by him, icons indexes and symbols are three important and applicable categories of signs that can be helpful to examine cultural phenomena: such as media artifacts. A sign that is analogous to its referent is characterized as an icon. Pictures of the peoples, portrayed by the artists are the visual

icons that represent the concrete appearance as perceived by creator. Echoic sounds as trip, plop, drip, bang are considered to be vocal icons replicated by the sounds produced by certain things, actions and movements. Perfumes that are the source of scents are called olfactory icons. Food items having different tastes belong to gustatory icons. An icon that can be realized by touch such as letters carved into a surface falls under the category of tactile icon. A sign that stands for, something in relation to something else is called an index. Icons resemble their referents but indexes lack this resemblance and their referents are identified or indicated by their positions, where they are.

Pointing index finger is the most common and true example of humans' indexicality. Different things, people and incidents are indicated and located by the index finger all over the world. Many words are also used to show the location of things such as here, there, up and down, a tacit form of indexicality can be demonstrated by such kind of words. Indexicality plays a vital role in the construction of identity and it is the marker of identity. For example, a person is recognized by his/her name and so his/her nationality

A symbol shows an arbitrary relationship between an object and sign. Generally like gestures words are also expressed as symbolic signs. Symbolic meaning can be reflected by an object sound, color or any signifier. The concept of "peace" can be manifested by making V-sign with index and middle fingers. Similarly, the white color may be the representation of chastity and decency. Social convention is the most important factor that plays a significant role in constructing symbolic meanings. Thus, these symbolic meanings cannot be determined without considering societal traditions. Different colors' have different cultural associations that may symbolize a number of referents. In western system, these color connotations are;

- (a) White is a color of decency, purity, peace, innocence, goodness, light, chastity, virginity, reverence, perfection, nothingness, precision etc.
- (b) Black color represents evil, immorality, indecency, guilt, unhappiness, anger, vice, grief, mystery, sinfulness, death etc.
- (c) Red color is associated with blood sensuality, passions, anger, sexuality, desire, love, danger, fertility, speed, violence, fecundity, intensity, fire, power, luck, energy etc.

- (d) Green color represents hope, existence, candor, nature, spring, trust, good luck, life, renewal, generosity etc.
- (e) Yellow color represents liveliness, peacefulness, sunshine, joy, happiness, imaginations, tranquility, optimism etc.
- (f) Blue color is the symbol of hope, mystery, sky, calmness, peace, paradise, harmony, mysticism, unity, tranquility, trust, water, security, protection, loyalty, truth, order, confidence etc.
- (g) Brown color suggests earthiness, constancy, naturalness, simplicity, comfort, endurance, premordiality, stability, etc.
- (h) Grey color has associations with dullness, nebulousness, mistiness, vagueness, obscurity, old age, grief etc.
- (i) Orange color is linked with energy, vitality, balance, flamboyant, warmth, expansion, enthusiasm etc.
- (j) Purple is the color that indicates royalties, mystery, transformation, nobility, wisdom, spirituality, enlightenment.

These connotations of the colors have been included while analyzing the visual practices employed in the slogans of the mentioned cellular network companies.

### **2.6.2 Codes**

An organized system that involves reoccurrence of elements in the construction of things constituted by humans such as signs, rituals, spectacles and all types of descriptions is known as the system of codes.

Codes can be formal as well as informal. Formal codes include the forms (numerals) and rules (Division, Subtraction, Addition and Multiplication) that are highly methodical and fixed. On the other hand, informal codes are highly variable, such as code for greeting people that depend upon the situation of greeting and changes according to partakers who are involved,

In codes, like recipe, information and messages are converted from one form to another having tangible results. To achieve some specific results/purpose code or multiple codes are organized and spread out among public. Three code constructing sources are utilized by a composer in the composition of his/her text. These codes are

codes of music, verbal code and theatrical code, all these codes are combined at the time of concordance in the work musical art. Needless to say, culture is an essential factor in the construction of codes and their meanings. So, information's about codes are culture specific and vary from culture to culture.

Jung (1875-1961) asserted that codes had effective power in constituting one's perception. Coded meanings are constructed into representations of media by media agencies to design something that embody certain implicit code/code in order to achieve specific objectives.

### **2.6.3 Texts**

Data is mainly in the form of words or symbols, which may include books, letters, newspapers, conversations, television programs and ads website, paintings, scientific theories and musical concord, is characterized as texts. For expressing some ideas and conveying some messages, different elements from a code or codes are incorporated in the form of text. Many codes or sub codes involving language code and the code of narrative. Nevertheless, a novel is explicated as singular sign; not in parts that are linked together in its construction.

This is the reason that a novel is described as unified whole form it overall meaning extracted from the whole text not in the form of its constituent parts (actual words), When someone asked about it. For instance, a gloomy condition of humans is portrayed through the novel ‘Crime and Punishment’.

As a matter of fact, a text can be described as a unified signifier. A text, for its meaning, is dependent on context, (social, psychological, physical and political conditions) that are considered to be essential in the construction of a text is called the context.

It is very difficult to desire out the accurate meaning from the text without the knowledge of its context in which it is created. Each text is created in some context and no text can be regarded as context free.

### **2.6.4 Metaphor as a Sign**

Aristotle was the first person who invented the term metaphor- the term is itself a metaphor (Meta ‘beyond’ and pherein ‘to carry’). Aristotle opined that abstractions are generally understood through metaphorical reasoning. He asserted

that literal/denotative expressions of language are dresses up with metaphorical use of language.

Representations of media groups are permeated through the use of metaphorical language. Certain social and psychological ideas are symbolized in a concrete way through the use of different characters by asserting metaphorical representations. Typical examples of such representations are character portrayal in comic books and TV programs and such other situation that are intelligible and recognizable. Metaphor can be defined semiotically, that involves an intriguing perplexity. The sentence having metaphorical expressions ‘The professor is a snake’ includes two referents and a concrete affiliation is employed to interconnect them.

In this metaphorical sentence, ‘Professor’ can be characterized as a primary referent whereas ‘snake’ as the secondary. The first referent is called the ‘topic of metaphor and the second referent is entitled as the ‘Vehicle’ of metaphor. A new sense is created by the interrelation of these two referents that is known as the ‘ground’ which refers to the meaning other than the simple contents of the referents.

Besides, vehicles do not denote the literal meaning only rather it assigns connotative meaning to the topic. In the above mentioned sentence the vehicle ‘snake’ does not donate the actual animal rather it connotes the traits, associated with this animal such danger, slyness and slipperiness. It is not the denotative meaning that constructs the ‘ground’ rather a complicated network of connotations is involved in its constitutions. Metaphor is a system of abstract ideas that are linked with concrete objects. Metaphorical manifestations human mind examines certain referents in their relation to the others. In metaphorical sentence ‘The Professor is a snake’. The correlation of two different things/referents is perceived by human mind in terms of characteristics/traits of one referents associated with other. Thus, metaphors are constituted if referents are logically connected with each other in one way or the other.

### **2.6.5 Hypertextuality**

Hypertextuality is a modern form of textuality that has been introduced by the computer. A printed page is read, at the level of signifier (for example figuring out the real signs on the surface of the page). It involves a single dimensional process and, in a certain signification system, it decodes the individual words and unification of these

words in the statements of the text. In a text, knowledge about certain signs can be explored physically when someone wants to find out about a reference in a sentence by clicking on it and by consulting other printed text, instead of consulting dictionary. This must be done by the use of hyperlinks. When a person wants to get information about a specific document, he / she is connected to that document by clicking on the hyperlink. Different processes are involved in the interrelation of a text. First of all related contents of a text must be reached out at the level of signifier. For example, to decipher the actual words and images, only a person who possesses the profound knowledge of the codes (visual and verbal) which are implicated in the construction of a text can achieve this. If a signifier is in Finnish, then the meaning can be explained if the interpreter is well aware of the Finnish language, the conceptual metaphors that constitute the Finnish, and so on and so forth. Secondly, signifier X and signified Y relationship is important in particular text; i.e. which process may be involved in producing the meaning in a specific text. A deep understanding of cultural knowledge is required for the interpreter to interpret the meaning created in the text. Thus, context is of great significance while interpreting any piece of writing. Consequently, different contextual determinants step into the complete process of constructing meaning, such as what was the aim of the author in creating that text and what the interpreter of the text would extract from it. These factors are crucial in extracting the meaning from the target text. Obviously, this is hypertextual in nature because the decoder of the text must have the potentiality of understanding the apparent use of language as well as different layers of meaning that it carries within it. This mental process is very similar to functioning of computer where different keywords and icons are clicked to access their explanation. A mirror model can be constituted from the framework of hypertextuality that how the decoder endeavors to extract specific meaning from a text.

## **2.7 Internet And Digital Communication System**

In the era of 1980s, computers were connected to internet by the majority of people. Information of all types can be explored from different sites on internet. These sites include the information about sciences, commerce, medicine, agriculture and many entertaining information such as jokes, cartoons, features, analogues, pictures, funny clips, advertisement, of different companies so on and so forth. Into the world of communication, the role of internet is undeniable because new media and



especially the internet has revolutionized in the field of intercommunication around the globe. A person can connect and communicate anywhere, any time and at any place in the world by through internet. People can advertise, purchase and sell their products with a low cost they can share their ideas, seek guidance and exchange information about many social issues. The internet has been performing a vital function in educational field and business. Different universities and institutions are offering online courses and companies are proposing their services online through advertisements. In present day, different computer network are available to communicate. Intranet is that kind of computer network that is being used by the companies and organizations for the restricted access to the messages and information on the network. The internet is also used for delivering an extensive collection of data which has developed a new sense of organizing and classifying and the databases. However, world Wide Website (WWW) has brought revolution in the field of communication. Initially, information on internet were presented in the form of printed text but latterly it was provided with videos , graphics , sounds and animation and this was made possible through the invention of world wide web . With the introduction of WWW the need for suitable technology was incited to find out particular types messages and information. This resulted towards the discovery of Uniform Resources Locator. by the use of browser software desired information can be achieved by opting a specific URL carrying information about the subjects these information's are provides to user by contacting to that specific address (URL ) entered to the browsing software .

There are numerous different URLs which have made the classification and Indexing, the more critical functions of Internet. Indexing services that are being operated on Internet help the operators to seek out particular information of their own concern by inserting the subject.

A digitally created text can be distinguished from old printed text as it has the characteristics of sounds and animations. Undoubtedly, digitalization in media has multiple functions as it an effective way of communication among the people of different field. Many advertising agencies rely on digital media or new media to convey their messages and to disseminate information's about their products through advertisements the Internet has become a wide source of telecommunication and its extensive use in video conferencing is an evidence of it. Individuals and organizations

communicate with one another through the Internet so communication has been enlarged by the Internet.

Nowadays, Internet is being used by the media agencies, companies to circulate their programs and to propagate the certain ideologies and to gain the internet of the public. To the present day, mass communication has got a significant position due to use of computer along with other technologies. People use computers with their TV sets so that they can be connected with the internet services as well as TV programs.

### **2.7.1 Advertising: A Brief History**

In the history of mankind for the first time the texts of advertisements were used as the outdoor signs at the door of the shops in old cities of the Middle East. In human civilization these outdoor signs were used by the Babylonians to advertise the shops and stores for public shoeing 3000 B C. This tradition was also present in Greek and Rome at that time and they also displayed signs on the outer sides of their market places. At that time, when a few people could read, tangible visual symbols, engraved and painted on the surface of stones and wood, were displayed outside their stores and shops as signs. Visual signs have always been a forceful and high sounding medium of dispersing information's and propagating messages for upgrading the services and stimulating the barter of the commodities. Until the medieval ages, these visual symbols and images used as signs passed on uninterrupted. During 15<sup>th</sup> century , with the development of printing press these signs and posters were the inexpensive means of publicizing messages that were advertised at public stations or imprinted in newspapers, books, pamphlets. Handbill was introduced as a new system of advertisements by the printing press. It was a useful system of advertising because large number of people can be approached and information's can be publicized to the far off places.

In 1842, Philadelphia enterpriser Volney B. Palmer set up the first advertising agency due to increasing influence of advertising. At that time, the company engaged the services of expert artists and writers for producing/creating advertisements to carry on their advertising campaigns for their customers. In this sense it was the first advertising agency of the modern times. Later on, in United States many advertising companies started publishing their campaigns. In twentieth century, modern modes

and approaches were being utilized by the advertising agencies to catch the attention of the customers. For the first time advertising was perceived to be the basic tool of persuasion for gaining the attention of the consumers and to catch their interests. Business and psychology were the combined powers, that method to construct a text bridge between the commodity and the user's consciousness. In the second decade of 20<sup>th</sup> century, the wide growing use of electricity enlarged the scope of advertising to social sphere and it was made possible through the use of electronic technology. Electronic technology enabled the producers of advertisements to produce illuminated signs, by promoting new techniques and methods, to arise the curiosity and interest among the consumers.

With the invention of radio, in 1920s, a new aspect of advertising was introduced, known as commercial, a mini narrative or musical jingle revolving around a product and its utilities. This form of advertising was perceived to be highly impressive, influential and persuasive as it approached to a large group of customers, print literate or not, simultaneously. In 1950s, with the arrival of television, advertising became more powerful and more effective medium of spreading the messages of advertisements, produced by advertising agencies, throughout the world. Today, television ads are being promoted through creating sagacity of the product by using impressive language and style in their construction. In recent times, internet has broadened the sphere of advertising and has become prominent and potent source of disseminating the messages of the advertising firms. Nevertheless, there is no great difference into the advertising textuality of new media from that of the fashion employed by old media institutions.

The internet advertisers employ the analogous approaches of advertising, such as the application of audio, video techniques and graphics, as employed by the producers of television ads to intensify the efficacy of the communication. The use of language in the advertisements of different products almost seems to be language of the public even of those people who are the critics of it. Twitchell (2000) asserts that language used for products and services is much replaced language of all other subjects.

The contents of the advertisements are grasped and responded by the people unwittingly, in the same way as people reacted to the religious texts in ancient times, and these advertising texts are employed for determining the attitudes and actions of

the public. So, advertising has earned the most pervasive place in society including all forms of social discourse constantly contrived by human beings.

McLuhan (1964) states that the medium is the message while disseminating messages, the nature of the medium plays a significant in grasping the interest of the consumers. So, in the case of advertising, medium has definitely become the message. Websites have been created such as Adcritic.com that can be utilized by the people to view the aesthetic features of the ads only; the ads created by these websites are only for the sake of their own benefit.

### **2.7.2 Advertising And Its Purposes**

Advertisers spread their messages everywhere by employing different means of communication such as bill boards, radio, television, posters, bags, shoes, shirts, newspapers, vans, buses, magazines and different other things that can communicate the information among the people of different places. In the world of communication, advertising is a widespread form of textualityconveying messages. Different visual and verbal approaches are being used by the producers of different products to persuade people. In the modern world of advertising, advertisements are structured in such a way that they seem to control the mindset and lifestyle behaviours of people by covertly proposing that through the use of these products how our most private and personal needs and inner most urges can be satisfied.

I have conceived, the most inspiring, the most difficult of all literary forms, the most strenuous to learn, the most fecund in inquisitive prospects. I mean advertisement. It is much easier to pen down ten navigable and effectual sonnets, good enough bearing less inquiring critic, than to construct an efficacious advertisement that will take in a few thousand of the uncritical mobs.

Huxley (1894-1963)

Semioticians have been taking great interest in the field of advertising. In the domain of semiotics, media semiotic peruses to clarify the answer of these queries.

- 1- How are meanings encrypted in advertising textuality?
- 2- How are signification systems constituted by the advertising firms to convince the common masses?

In the domain of mass communication, advertising has achieved a great importance and has become the most appealing form of communicating message and sharing information to which hordes of people are divulged. Modern social scenario is represented through the use of visual and verbal practices in new media and their covert messages are promulgated through ads by the advertisers constantly. These images and their implied messages are not disruptive to the cultural and social values of people rather they are the most impressive as change is reflected through them that exists earlier in a modish culture.

In 1963, White (1899-1985), a great scholar of America, keenly noticed in a New Yorker article (11 July):-

Advertisers are the decoders of our dream – Joseph explicating for Pharaoh. Like movies, our routine futilities are influenced by them with a purposeful intention. Our weaknesses such as fear, ignorance, ambition, desire, illness, pride and selfishness are the weapons of these advertising agencies which they use to change our mindset for their benefits. And these weapons, like a sword, must be kept bright and should be held firmly.

Advertising is not meant for commercial purposes only. Everyone who wants to convince the people for doing anything uses this strategy e.g. to patronize a political leader, to advocate any idea, and so on and so forth. Business groups, political leaders, social organizations, governments and the groups having special interests publicize their ideas through advertising by using different modes of media. They produce friendly images in the minds of people to win the general consent of the people. Since 1960s social issues have also been manifested through these advertising campaigns. The term “advertising” is derived from the Latin word “*advertere*” to control one’s mind/thinking. Advertising aims at promoting the sale of particular products and services through their representation and manifestation among the target masses. Other representations that intend to affect the attitudes and behaviors of the people are different from advertising. Advertising is different from such kinds of representation because it is conceived to be persuasive social discourse that aims at influencing the behaviors and attitudes of the public for buying and consumption of the products. Advertising discourses are presented in the particular sections of newspapers and magazines which are simple posters and notices. Complex and

sophisticated magazine lifestyle ads and TV and Internet commercials are also included in advertising textuality. Conventional forms of discourse sermons, aphorisms, and political speeches have been substituted by the most powerful discourse of advertising. Thus, advertising encourages Epicurean not moralistic attitudes. It conceives humans as “recurrent units” and they are categorized into different social groups such as taste groups, lifestyle groups and so on and so forth; which can be addressed and coped with according to the laws of statistics. Jung (1957; 19-20) states that we reside in an era that observes human being precariously as cog in an assembly, rather than something particular and rare which can neither be understood nor be examined in the final process of analysis. Advertising is categorized into two main groups; Consumer advertising and trading advertising.

Consumer advertising promotes the sale of the goods and in trading advertising traders and dealers get a business deal through the use of suitable visual and verbal trade advertisements in media. More clearly, consumer advertising is meant for advertising the products and services to encourage their sale. It is a form of discourse composed to publicize the marketable commodities and services. In 1936, an institution, named as “Advertising Research Foundation” was inaugurated to carry on the research and to improve the advertising strategies with competency to increase the authenticity, validity, efficiency, reliability value, practicality and utility of all advertising and trading research.

Now a day, progress in statistical knowledge and new advertising techniques enables the advertisers and the producers to address the customers regarding their educational background, income status, working places and living areas in order to decide perceptibility, interest, accession, propensity and tendency towards particular articles. Advertising and marketing are interlinked terms and are closely associated with one another. Marketing Science and advertising aim at promoting the trade of marketable products. They are helpful in creating and maintaining the producer-consumer relationship. Advertising agencies and marketing firms play a significant part in this process. Expensive and pervasive surveys and inspections are conducted by the advertisers and tradesmen in order to discover potential acceptance and interests of the consumers in the products before their advertisement at a very high cost. If these expansive and extensive surveys gain the confidence of the producers then the products

are displayed in the advertisements by pre-texting several sales appeals suggested by the researchers in order to gain the attention interest and urge of the customers.

In this way, the manufacture is able for asking the consumers to show their preference. After being liked the advertisements, the producer produces a certain amount of a new product and then it is presented in the test market. Market test helps the producer in taking a decision whether this product should be introduced in the market at a broader level and then the campaign is launched at national or international level if the manufacturer achieves satisfactory results from the sale of the specific product. Advertising messages and information are disseminated constantly through the use of variegated forms of media such as newspapers, magazines, television, internet, business publications, radio, calendars, direct mail etc. Advertising campaigns intend to saturate the signifying order with advertising messages. An illusion is created between the products and social tendencies through these advertising campaigns. That is why Barthes identified advertising as the main cause of neomania. Any change in social or entertainment trends and processes (fashion, popularity of media personalities, music and values) are incorporated in the texts of advertisement by the advertisers. Undoubtedly, the modern world of advertising is differentiated from the traditional means of advertising due the interaction media and technology. "The main function of advertising is to create desires – the urges that already did not exist" (Galbraith, 1971:49 apud Fowles 1996:61).

### **2.7.3 Spreading the Message**

Advertisers utilize two chief strategies; positioning and image creation, to enroot the advertising impact in the mindset of the public. In positioning, a product is target for right audience. For instance, Budweiser beer advertisements are usually advertised for male persons, while channel perfume advertisements are display mostly for female audience. The publicity of Mercedes Benz automobile is mean for higher social class whereas the advertisements of Dodge vans are advertised for middle social class.

In the creation of an image for a product a celebrity is fashioned for it which customers can recognize. A signification system is created by the advertisers to fashion a personality for a product. All this is achieved by assigning it a brand name and whenever possible a visual symbol is created which is named as logo. Whenever

a product is attributed with a name then it is identified in terms of its name. The overall description of the product such as name, logo packaging and price are appealing to particular customers. For example, in the case of beer Budweiser and Heineken social class, educational background and education level, attitudes and behaviors of the specific customers are regarded important factors in making the choice. Budweiser drinkers are perceived differently from those who drink Heineken. Budweiser is considered to be a down to earth (male) character who simply wants to 'hangout with the guys'; Whereas, Heineken is imagined to be a smooth sophisticated type (male or female) who encourages the fashionable and expensive things of life.

The personification of these products is strengthened more by placing the advertisements of Budweiser next to sport incidents on TV, whereas the ads of Heineken are positioned next to the programs of current affairs and certain comedy programs. The main purpose of image creation for a product is obviously, to address immediately to the specific group of people, not to every person, in order to realize them that their personalities are being advertised in the lifestyle images of advertisements created for certain products. Mythologization techniques are further employed by the producers of advertisements while establishing brand image.

Mythic meanings are added intentionally to the brand names, logos, commercials, ads and product design. For example, certain products are created by the producers of the advertisements with certain images having the themes of search for beauty and conquest of death among many other mythological themes. In the advertisements and commercials of beauty products, this approach can be virtually observed in advertising figures that are presented in them. Attractive and fascinating characters are advertised with the products lacking the real qualities with which they are exposed. Brand names, logos, print ads package designs, commercials, bottle shapes and interfusion of colors are created by the advertisers by tapping into unconscious desires and aspirations, urges and wants and mythical themes.

These ads and commercials are constructed in such a way that they seem to offer the promise and hope for protection against threats of old age, better social positions in society, better health, popularity and fame in life, a happy and luxuriant life etc. Needless to say, that the focus of the modern advertisers is not the product, but the publicity of the advantages that may be hoped, if the customer purchases a specific product. Certainly, the advertiser is quite expert at encroaching the



unconscious domains of psyche that were once examined by philosophers, artists and religious scholars to change the mindset of the people for a certain cause.

#### **2.7.4 Brand Names**

Brand names are created metaphorically in order to invoke certain cultural traits. Through name, a signification system is produced for the product. Different metaphorical connotative systems are generated through the construction of brand names. For instance, connotation of tradition, reliability and artistry are evoked by creating the brand names that refer to actual producer; e.g. Armani, Benetton, Floger etc. Certain types of images are created by the advertisers by referring the brand names to imaginary personalities. For example, the image of 'an amiable young woman' is presented by the name Wendy and 'a powerful toiler' by assigning a product name 'Mr. Clean'.

Names that refer to natural aspects introduce the qualities of the product related tonature. For instance, water, health, cleanliness etc. are represented through Tide Surf, Cascade, Aqua Vela, Mountain Dew etc. Brand names that are created as hyperbole highlight the specific traits associated with a product such as superiority, excellence etc e.g. MaxiLight, SuperFresh, UltraLite etc. Brand names which are the conjunctions of words represent compound meanings; For example Fruitopia (fruit + Utopia), Yogourt (yogurt + gourmet) etc. Some brand names are devised in order to show simply what a specific product can do. For example, Easy Off, Lestoil, One Wipe, Quick Flow, Easy Wipe etc. Some brand names are constructed to expose what can be achieved with a certain product. Examples may include Close-up Tooth paste, No Sweat Deodorant. Brand names do not only distinguish the specific product from others rather they convey much more information than the identification of the things. As the above mentioned examples illustrate that significations systems are produced for the products by assigning them the specific names. Brand names function at two different levels, denotative and connotative. Denotative function of the names helps the consumer to choose the product, they want to buy (or not). But at the level of connotation the name of a product creates images that cannot much more than mere identification of the product. In the case of Armani shoes, the name of product, at denotative level, guides the customers in choosing or rejecting the specific shoes, rather than selecting Russell and Bromley shoes. However, this is not all it does. At connotative level, the use of producer's name with the shoes suggests the premium

quality of that specific product and exhibits the craftsmanship of manufacturer. Thus, the shoes are observed to be the great work of a great artist which is not meant for everyone to wear.

### **2.7.5 Logos**

The word of logos is the contracted form of ‘logogriphs’. Logos are the visual representation of the brand names. Like brand names connotative signification systems are generated for a product through pictorial forms. Take the example of Apple Computer Company which has selected the logo of apple for its products. Obviously, this is an iconic sign with religious connotation and advocates the story of Adam and Eve described in the book of Bible. The story is about the eating of an apple, prohibited for Adam and Eve, having forbidden knowledge as matter of fact Genesis story describes a forbidden fruit, not a forbidden apple. This specific description of the fruit resulted in the medieval representation of the Eden scene, when the interest of the artists aroused in the story of Genesis. From medieval times until now, the symbol of apple as forbidden knowledge is existing in our culture. For this particular reason not only the name of the company has been chosen ‘Apple’ but its logo has also been selected on the iconic sign of this fruit which symbolized forbidden knowledge( crucial information) can only be accessed by those who buy and consume. Intentionally, the iconic sign of this company has been displayed with a bite in apple that shows the intention of its producers to link the company icon with Genesis story to reflect the association of the products of this company with Eve, the mom of humankind. Due to its ambiguous nature the logo of the company has appealing power and vitality. Ambiguity is the rudimental aspect of advertising textuality. For this reason, literally, advertising is so semiotically powerful.

### **2.7.6 Advertising Textuality**

Brand names and logos are created through signification systems. Then these systems are transmitted in creating the texts of advertisement. Advertisements and commercials of the products are constructed on the basis of some specific signification systems which are built intentionally into products. This approach can be entitled as advertising textuality. Different textual strategies are utilized to highlight such system. But the advertisers adopt the following five most commonly:-

- Jingles are used by the advertisers to emphasize certain aspects of the product in an indelible way.
- Certain music genres are operated to highlight a particular life style; Jazz and classical music is used to impart the sense of predominance and frontline goals.
- Fictitious figures are created to ascribe visual representation to the product.
- Using celebrities –actors, sports person business persons, scholar’s etc.-to authenticate the product.
- Advertisements and commercials are constructed to portray the signification system of the product in order to represent it in some specific way (through visual or verbal description or through both).

For creating ambiguous connotative meaning, different techniques are employed by the advertisers in advertising textuality. Barthes(1977) mentioned these ambiguous connotations of the commercials and ads as an ‘anchorage’ explaining it as the competency of certain commercials to provoke many presumptive subtexts, in which each text is moored in a particular signification system. In advertising process, ambiguity is the fundamental characteristic advertising textuality that makes the advertisements semiotically powerful.

### **2.7.7 Ad Campaigns**

Advertising textuality is the most crucial factor in ad campaigns. A successful ad campaign depends upon the high sounding use of advertising textuality. An ad campaign is a systematic way of creating a series of slightly disparate commercials and ads having similar theme, characters, jingles etc. An ad campaign can be compared to theme and different forms of music where one theme is presented with many variations. The fundamental function of the ad campaigns is to give surety that the product fulfils the requirements for the consumers with changing times. In present times, cool images of the products have been usurped by the advertising industry extensively. Sociologically, the modern advertising agencies have eradicated the pivotal emotional difference between young and old categories maintained by the traditional cultures. For this reason, advertisers have changed their mindset and they are using the rhetoric of youth as the rhetoric of all in advertising text. Fashion trends,

aesthetics of the youth culture have been transformed in to the fashion style and aesthetics of all. Nowadays, the use of rhetorical language of youth is not meant for the young people only but for all the social groups. Thus advertising campaigns are not designed differently for the different social categories, of young and old rather they devised to influence the attitude and behavior of the society at a large. Actually, cultural cool has become the social standard.

### **2.7.8 Advertising: Detractors And Defenders**

Advertising industry has also its defenders and detectors as all other institutions and organizations have. Different people have different opinions about the phenomenon of advertising. Its defenders argue in the favor of advertising and say that it has positive impact on society. Whereas, its critics assert that it has a negative effect on people's mindset. "It is incorrect that ads perform a significant function in the social advancement of humankind" (White, 2000:163). Since advertising motivates for lavish and exorbitant devouring, "The gravest offence of all that is executed by many depth manipulators, as it is perceived by me is that the privacy of our minds is invaded by them" (Packard, 1957:266 apud Fowles, 1996:62).

Advertising is supposed to be the most effective, persuasive and guileful form of discourse that is designed to influence mental approach of the public. The consumers are judged to be incapable of deciding what their absolute necessities are and how to satiate them. (Leiss, 1977:34)

By way of explanation, it can be suggested that the ubiquitous discourse of advertising infuse a bad impression on thinking of the people as it incites them to overrate the worldly pleasures in life (Leiss, 1997:2-3). Furthermore, advertisers try to create an emotional attachment between the product and the customers to realize them that they are in desperate need of product being advertised. Barthal(1988) claims that through advertising not only new needs are created but also the new values in order to make people believe that certain products can be the cause of satisfaction for them. She opines that certain type of passiveness is created through advertising. She also remarks that a relief from boredom is proposed not through drugs but through products that promise (P:5). Nevertheless, the defenders of advertising industry defend it as being an important factor that plays a significant function in the freedom

and adeptness of a market economy and it is also considered to be “ a form of creative and artistic expression” (Leiss, 1997:3).

Advertising contributes in educating the public about their behaviors, their thinking, their feeling, their beliefs and longings, what to do and what not to. It also educates the people how to be men and women, how to wear and how to consume, how to look like, how to react and how to get popularized among different social groups, how to be successful and how to avoid failure, how to correspond to predominant social practices, norms, values, standards and organizations. (Kellner, 1995:5)

Undoubtedly, advertising influences the consumers’ lives socially, culturally and economically. To sum up, it can be said that the fundamental function of advertising is to enhance the consumption of the products in society, but consumers have free will to accept or reject the offer. Advertisements give information to the consumers and favorably persuade them that they should buy new products every day, still they are not compelled to do so. “Advertising can have deep impact on the mindset of the people but only if they are willing to observe the advertisements” (Sheehan, 2004:32).

### **2.7.9 The Advertising Communicative Situation**

In advertisements, the presence and interaction of a number of elements are required for a successful communication and understanding of the message. In communicative situation, the communication and interaction occurs between the advertiser who is the addresser and the common public who is the addressee. The meaning is created through language and image. So, in this way, visual and verbal form of language is medium of creating meaning within a context, which refers to social and cultural situation as well as the common knowledge between the producer and the consumer. (Vestergaard & Schroder, 1985:15)

Advertising process is assumed to have different relationships and three most substantial factors that must be regarded in the advertising context are; the individual who is the observer in advertising process, the context of the advertisement and the content of the message because these factors are involved in communicative situation and perform a significant role in constructing people’s own worldviews (Sheehan,

2004:1). As stated by Kelly-Holmes (2005), these relationships are constructed socially, culturally, politically, economically and linguistically, and for the successful communication of message, a common culture and communicative context within the audience is needed to be assumed by the advertiser.

#### **2.7.10 The Cultural Dimension of Advertising:**

Meanings are not constructed only from the product but social values, personal experiences, social and cultural beliefs are also considered to be the important factors in advertising because the connotative meanings of the products are derived from every day experiences and incidents of life. Sheehan (2004) opines that we examine the world around us through its cultural lens because decisions are not made on the realistic attributes of a product rather meanings are created from the products through this cultural lens.

It is observed that meanings and messages about social position of the people, about their ranks, status, roles, caste, sex and about the formation of their social subgroups and about the rules devised by the social groups to prescribe their attitude and behavior with one another are conveyed through material objects. (Leiss, 1997:13)

People's personal delight and contentment, and their social success are to be related with the commodities being advertised. Thus, the products are not only the satisfier of our desires but meanings are also communicated through them. Moreover, products must be assigned with the personality since they are not sold simply on the basis of what they are but rather also on the basis of what image they project. (Barthal, 1988:26)

In other words, products and commodities are sold largely on the basis of images, they are created with. "It is a better thing that a product must be introduced by identifying it with common desires instead of persuading the people to like it through giving its qualities and attributes" (Leech, 1972:27).

"The needs of the people have never been natural, but always social and cultural, always determined by the norms of their societies" (Schudson, 1984:145 apud Sheehan, 2004:24).

### 2.7.11 The Role of Language And Visual Images

The relationship between word and picture is not contradictory rather there exists a continuum between them whereby the word is learned and arbitrary one or it may be considered a conventional symbol whereas the image is a partially learned and partially naturalistic one. (Gombrich, 1981:24 apud fowles, 1996:84)

The language of advertising is devised in such a way that it functions as to express the feeling of people, to create the desires, to inform and persuade them the language of advertising is different from common use of language and advertising agencies use specific language for their advertisements. In the language of advertising, a prescribed path of advertising clichés can either be followed by the advertisers or they have the freedom to deviate from the general rules of the language itself. (Leech, 1972:04)

In advertisements, a relationship between product and social or cultural traits of people is created through visual images. “The role of images is not only to increase the sale of products rather they have a strong role in selling a worldview, a lifestyle and value system” (Kellner, 1995:127). Messaris (1997:vii) describes three fundamental functions of visual images; they can educe feeling and emotions by stimulating the appearance of a real person or object ; a photographic proof is displayed through these images that something really did exist ; an implicit relationship between the thing and image can be established through these visual images. “In advertising, a human context is displayed through visual images that derives meaning from the product, and for this reason, the images of the young people are predominantly displayed in advertisements” (Fowles, 1996:149).

Young people are portrayed through images because youth is the stage, most influential in constructing self identity. It depicts leisure activities because those are the hours devoted to self. It is gender- ridden because gender lies at the core of self identity. The imagery of the young people is portrayed with the products in the hope that acceptance of these advertising figures will result in the acceptance of the products being advertised (Fowles,1996:157).

Fowles (1996) states that it is crucial to demarcate between words and images. These are two different kinds of symbols; one kind of symbols (words) is absolutely arbitrary creations while the other kind of symbols (images) is naturalistic illustrations. Therefore, a successful communication requires a combination of text and images because the heart of advertisement is not only the text but also the picture. So, word picture conjunction is the most effective and powerful source of communicating ideas and messages. Advertiser hopes that visual imagery pungent with symbolic effects will be helpful and found significant by the consumer. Furthermore, Leiss (1997) suggests that slowly and gradually, the use of images in media is growing and these images have ambiguous meaning embedded in advertising message. Visual representation are widely used by the by the advertisers and word picture conjunction has become a common and complementary form of advertising. It is a fact that sometimes pictures are more ambiguous than the verbal language and for their explanation they need language. However, the success of a communication process lies in the combination of visual and verbal practices and both are complementary in constructing the meaning anticipated from the advertisement.

Barthes (1967) argued that the visual representations, for their meaning, are always linked to and in a sense dependent on verbal text. He describes visual text as polysemic and is open for multiple interpretations. To achieve a definite meaning the role of verbal language is inevitable because visual image has indefinite meaning and it is a floating chain of signifieds.

Hence, according to Barthes (1977:93), different techniques are devised to fix the floating chain of signifieds in order to counter the terror of uncertain signs, and linguistic message is one of these techniques. He indentified the relationship between text and image where verbal text is needed to elaborate the meaning of visual practices, or vice versa. According to Barthes (1964, apud Vestergaard & Schroder, 1985:34-35), visual practices are vague and polysemic whereas linguistic messages are unambiguous and monosemic. In text-image relationship, he mentions two main functions of text in relation to picture; anchorage and relay. In anchorage the link between picture and it is described through text and relay describes the correlative relationship between text and picture. Sometimes, pictures are more ambiguous than language; hence, they need language for their explanation and are understood through



it. So, it can be said that both, visual and verbal practices, are the most effective and powerful means of communicating messages and disseminating information.

### **2.7.12 Advertising And Society**

Either advertising aims at creating new social and cultural values, desires, needs and meaning or intends at reflecting the attitudes and behaviors of the public that are already present in their social or cultural life, is the most important question to explore. Indeed, the question is not confined to advertising discourse only but all the forms of discourse analysis are included in it. “In advertising, the advertisers try to associate their products with the emotions, ambitions, perspectives and lifestyles of the people and it is most unlikely that any of these is created by it” (White 2000:260). Advertising, as White remarks, acts as the mirror of society rather than acting to change it. The reason behind this argument is that “Social values and social behaviors are reflected through advertising with respect to means and ends of human activities” (Vestergaard & Schroder, 1985:123). Bakel (2000) argues that that advertising epitomizes a culture, and therefore, a dominant tone of culture should be reflected through it.

Advertising does not only reflect reality but new meanings are also created through them as White (2000) states that through advertising, it is difficult to change the mindset and behavior of the people. On the contrary, Bernbach (apud Sheehan, 2004:89) remarks that advertising and publicity shapes society rather than mirroring its values and norms; and people who professionally use the mass media are the shaper of the society. We can vulgarize or popularize society onto higher level through advertisements. “Advertising not only mirrors the society rather it also contributes in shaping our worldview and social values” (Kellner, 1995:5). In other words, “Advertising does not create values and attitudes out of nothing but by approaching and inverting the interests that target audience already possesses” (Jhally, 1995:79-80).

## **2.8 Semiotics, Production System And Technology**

Semiotics is a branch of linguistics that studies how meaning are created and communicated through signs. It also investigates the significance and importance of signs and symbols (visual and linguistic) in the creation and communication of meaning. Semiotics studies the whole process, from the study of meaning making to

purposeful communication. Signs and symbols, the main elements of communicative process, and the systems of communication, such as language, gestures, postures or clothing are observed and analyzed under the branch of semiotics. Semiotics that is based on “semiosis” studies the relationship between a sign, an object and its signification. The object or referent is represented by a sign which is in the mind of an interpreter. The representation of an object is portrayed through interpretant that refers to a sign. There are two types of signs which can be categorized as verbal signs (words) and non verbal signs (images). (Pierce, Selected Writings, 1958)

Morris (1928-2003) remarks that signs are interpreted by the people so they are the interpreters of these signs. The interpreters are guided by three factors in the process of signs interpretation. First of all the interpreter is directed towards a specific object by the designative aspect of sign. The specific qualities of an object are highlighted through its appraisive aspect. The perspective dimension of sign guides the person for certain responses. (Morris, Signification and Significance, 1964)

Morris (1928-2003) suggests three ways of signs and meanings that are involved in human actions.

- At perception stage the person gets knowledge and information about a sign.
- At manipulation stage the signs are interpreted by the interpreters and their responses are decided and guided by them.
- At consummation stage the person starts responding.

Langer (1895-1985) argues that symbolism plays a significant role in all the knowledge and understanding of human beings. That is why, he favors the idea of symbol to sign. Symbols are the vehicles for understanding of objects. Symbol, object and person have a significant relationship between them. Discourse assigns meaning to symbols and these symbols can be classified as discursive and non discursive. Discursive symbols verbal language is based on thought and meaning whereas non discursive symbols non verbal language reflects emotion and meaning; art, music, painting and dance are some common examples. Both, discursive and non discursive symbolism is based on meaning. Every sign possesses some meanings and has great potential for producing multiple meaning.

Signs reflect connotative and denotative meanings. Denotation is the literal form of meaning whereas connotative meanings are implied meanings of signs that

are based on social and cultural constructions. Potentialities of medium, histories and values and cultural dimensions of societies decide the semiotic modes. These potentialities of medium are strongly affected by social and cultural values. Social, cultural, political, technological and economic factors play a crucial role in bringing about the new realities and dimensions in semiotic landscape due to multiculturalization, new modes of communication such as digital or new media and modern developments in technology. All kinds of information, of products and of people, are disseminated through new media that not only dissipates the social and cultural boundaries but also the semiotic boundaries.

Visual medium is involved in the whole process of creation of sign, its representation and categorization. The metaphorical representation of signs and their classification is quite a complex process that proceeds in visual mode. The technologies of society decide the form of production. Technology may be the strongest mode of production in semiotics as it distinguishes them from the semiotic modes in which technology is not involved and signs are produced through body parts. Examples may include speech, singing, portraits, painting, dance and other forms of non verbal communication. Anything can be drawn or written in sand with finger by the use of body and natural surface. But, mostly technology contributes a lot in providing the surfaces, materials and tools of visual semiotics. Modern technology has become an inevitable part of semiotic process as it facilitates in the production and reception of advertisements of different commodities.

Production technologies have three major classes; technologies of hand include the representations that are articulated by human hands with the help of tools such as pencils, brushes etc. recording technologies are the technologies of eye and ear in which automated analogical representations are represented such as audiotape, photography and film etc. digitally synthesized representation are represented through synthesizing technologies.

At present, through the use of eye and ear, human hand via technological interface are reestablished in the form of keyboard and mouse and in future it will be in the form of direct articulation of body, for instance, through giving spoken command to computer or other bodily movements. In visual semiotics, the advancement in recording technologies has revolutionized the field. Recording technologies are now being replaced by synthesizing technologies.

Production media is classified on the basis of the ways of representations; either by hand, recording technologies or by electronic synthesis. Modes of reception and surface of production are the important factors of production media. Some surfaces such as walls and cinema screens encourage public reception whereas some surfaces like paper and computer screens incite individual reception. Different mediums are involved in the semiotic process. For instance, an image may be produced in one medium and it can be received in another. Different distribution media have been developed by the modern technology and it has solved the issue of communication of messages at a long distance. In fact internet has become a widespread available source of media and it has profound semiotic consequences.

## **2.9 Social Semiotic Theory of Communication**

Many representational and communicational conditions are required for visual modes for constructing a complete and unified communication system. Halliday (1994) poises three metafunctions of language that are described as the ideational, the interpersonal and the textual. The functions of language are not specific only for speech or writing but they are also applied to all semiotic modes.

### **2.9.1 The Ideational Metafunction**

The ideational metafunction covers all techniques of language which are used to represent the world in the texts. It tries to capture different methods in which speaker's or writer's view of the world may be represented through text. Different aspects of the world as experienced by human beings may be represented through semiotic modes. A semiotic mode should be able to portray the relationships of different objects in the world outside the system of representation. World, outside the representational system, undoubtedly and most frequently is represented semiotically. A number of choices are offered by semiotic mode in order to represent the objects and their relationships. Representation of two objects and their interaction can visually be projected by vectors. But, if the objects are related by the process of classification then they would interlinked by a tree structure not by vector.

### **2.9.2 The Interpersonal Metafunction**

The interpersonal metafunction describes the way in which people interact with each other through language. Different mechanisms of interaction are involved in this process that includes speech acts, implicatures, signs and symbols. A semiotic

mode is to be able to show the relation between the producer of complicated sign and recipient of that sign. So, a mode must represent a specific relation (social and cultural) between the creator, the viewer and the thing being represented. Semiotic modes propose different choices for representation of different personal and interpersonal relations. Different forms of visual representation are used to portray different situations. A person may be portrayed as direct addresser by watching over the camera. A sense of interaction between depicted person and viewers is conveyed through this process. But, a person may also be depicted as looking away from the viewers that shows lack of interaction between them. This helps the viewers to inspect the represented characters as the specimens in that particular case.

### **2.9.3 The Textual Metafunction**

The textual metafunction of the language helps the readers in understanding that how ideologies can be embedded in texts. This is an essential factor in persuading the people and for changing their attitude toward certain situations and objects. A semiotic mode should have efficiency of forming texts a complex system of signs which have deep coherence with each other internally as well as externally with contexture for which they are created. Multiple compositional patterns and a series of resources are provided by the visual grammar which allows the viewers to realize different textual meanings. Change in design and arrangement results in the change of relation between written text and image and as whole alters the meaning of whole phenomenon. The image is more powerful and more effective mode of communication than written text and functions as 'anchor' for the message. The description of ideational, interpersonal and textual metafunctions of language is focused in semiotic landscape as they are portrayed in the visual mode. This process is not confined to mere description but one can participate in reconstructing the semiotic landscape and this is really a political enterprise.

### **2.10 Colour as Semiotic Mode**

All representations and descriptions are made through some mode by using different elements and its material qualities motivate its use and it carries some specific social and cultural meanings. In fact, colour is a combination of different material substances. Kress and Leewan (2001) agree that signifiers' colours underlie the category of signifiers, not signs carry a set of affordances and these affordances

are selected by the sign makers and interpreters according to their communicative needs and interest in a given social context. In some cases the choice of colours is made by some explicit or implicit rules or they are selected by some experts. In other cases their selection is relatively free such as in the production and interpretation artifacts. If we analyze the use of colour in home decorations, we observe that two opposite pools of constraint and creativity are fused in very complicated ways.

There are two kinds of affordance in color that can be considered as two means of making meaning with color: First, there is association or provenance that question about the origin of color; where it comes from, where it has been seen before. The associations of color have different communicative uses such as in advertising and entertainment media, these are used with multiple objects which have significant symbolic meaning within a specific sociocultural context. The second category of affordance is distinctive features that a specific color may carry. With the advent of modern technology, color has been used as a system with five basic elements (black, white, yellow, red and blue) from which all other colors could be amalgamated.

Such type of system was not a semiotic system rather it was distinguished as physics of colors just as phonetics can be categorized as the physics of speech. However, considerable abstraction were involved in this system and it could possibly be used to different media just like the system of language that can be used to mode of speech as well as to means of writing. A comparison between the elements (tones) and combining rules (harmony) of music and the elements (colors) and rules of amalgamation (color harmony) has been made by Newton. On the basis of same intervals between orderly components (green, blue, indigo, violet, orange and yellow as in music (seven variant tones in octave), colors would be consonant and dissonant. The point to note is that color was no longer an accumulation of tangible entity, it became color.

According to Kandinsky (1866-1944), color is merely relatively attached to objects. It has its own specific meaning and association and therefore, it has been described and used as semiotic resource. Different debates have been made about color symbolism. But no unified system is found for it. Colors have multiple associations such as the color green connotes justice as well as hope, red symbolizes

charity as well as life, white expresses glory as well as joy, patience as well as humility is associated with black color.

Morato (1528) asserts that symbolic meanings of color are always motivated. Green may represent unity as to be used in the background of Trinity. Red can symbolize life because it represents the color of blood. This kind of symbolism has been revived by some modern artists. As Malevich argues that black color denotes the worldly view of economy, red is symbol of revolution whereas white color stands for action. However, in Middle Ages, for color codes there were limited dominions of their applications. Now, specific colors have different meanings in different contexts. Malevich, Mondrian, Kandinsky tried to explore the possibility of broader and wider applications of color language. But, they did not give such language system.

As Gage (1999; 248) has stated that their experiments propounded the perspective of universality, (but became) absolutely hermetic. So, on one hand, color has become a mode, a well organized resource but on the other hand, this system is physical rather than a semiotic system. Although the role of primary and secondary colors, the basic elements of a semiotic system, are indispensable factors in visual semiotic practices and in assigning the meaning to color. Semiotically a unified system is not produced. The use of color varies among different social groups. Different social classes do different things for creating meaning from color. If meanings of the color are linked with materiality and what people do, then two things can be considered the most important things in this regard: First the color itself as a mode of representation and the other is full affordances of that mode. The source of color, that is important in creating these signs, the perception of a specific group of people about color that shapes their signs, general rules of semiotic may be the important factors in all sociocultural domains.

## **2.11 The Communicative Functions of Color**

In Halliday's metafunctional theory of semiotics, a communication system is based on three metafunctions; the system of constructing representations of the world is described as the ideation function of the world is described as the ideation function of semiotic theory. The interpersonal function is the function of constructing specific social relations. The textual function of metafunctional semiotic theory constitutes specific social practices through communicative events or texts. It is a reality that

color has a powerful discourse in which it is basically linked to affect as an aspect of interpersonal metafunction. To affect is not the sole communicative function of color. Metafunctionally, it is a mode in its own right. Ideational function of color is used to represent people, places and things, their different classes as well as the ideas. States are represented by the colors of flags. Different colors and color schemes are used by the corporations to show their specific identities. Interpersonal meanings are also conveyed through colors. Color acts are realized through them as speech acts are realized through language. Guardian's Office Hours (3 September 2001:5) writes:

Colors are very powerful source of communication and can intensify or diminish level of emphasis, says Bonds, the writer of *Colour Healing*. Bright reds are exciting colors which are reasonable for offices in the fields of banking and entertainment. Green is soothing in case of harmony. Blue can be described as the best color for stimulating calmness. Orange is useful for promoting gentle activity. The article reports that addition of color to documents can enhance the attention of reader by more than eighty seven percent. In all cases, color plays a crucial role in constructing and maintaining social relation. Actually, colors are used by the people to energize the communication with other people.

Generally color is used to act on others, to convey messages to workers or to children as observed in the analysis of child's room (Kress and Leeuwen, 2001). People present themselves and their values by the use of color within certain social conditions. At textual level the function of the color is most obvious. Different departments are distinguished by the use of different colors on their buildings, door and to create unity and coherence different color schemes are put to use on them. Unity and coherence can also be created in texts by the use of color. Textbooks take into account several color schemes to show the levels of difficulty in the books of mathematics and to produce topical symmetry in scientific books.

Textual cohesion can be promoted by using multiple colors that is color-coordination instead of using single color in repetition. Two things are important in this regard. First, in communication system three metafunctions are fulfilled by the color simultaneously. On a map the colors reserve their ideational and interpersonal valuation, their appealing luminosity or stuffy drabness; and color coordination enhances the textual cohesion on these maps. Second, color does what people do with



it in the construction and reconstruction of signs in its reception. So color can also be considered as semiotic mode in its own right that is used along with speech, image, writing and music. In the age of multimodality color is also a typical and distinguished mode that can be combined purposively with many other modes.

## **2.12 Representation And Reality**

According to Hall (1997) disparity lies between media representations and real world because reality is different from representation and representation can never be reality; it is an encapsulation of reality. The reality is understood through prisms of our cultures and meanings to numerous elements of our world are assigned according to the needs of different cultures. So, the concept of reality is different in different societies according to their own cultures. Reality lies in the eyes of its beholder. Our conception and perception of reality is created by dominant class of society by the use of various discursive strategies.

Stereotypical reality is constructed by the social media agencies in different advertisements through the use of ideologically loaded language. Various techniques are employed by the advertisers to construct different types of discourses for their ads to attract the attention of the audience. The present study is an attempt to explore the ideology behind different representation of cellular network companies in their slogans to control the mindset of the target audience to sell their products. This research can also be applicable in creating an environment of understanding among the masses.

### **2.12.1 Ideology**

An ideology is a specific, organized belief or set of beliefs that give a coherent but incomplete critique of things as they are. A large number of people must have the perception of an individual ideology, even if all values and ideas are not accepted by them that it offers. Material reality is attempted to be explained through the use of signs, discourses, objects and representations. Ideology exists wherever they are displayed. Generally ideology is regarded as a set of beliefs or values but more significantly it refers to systems of belief. Mdennam describes three conditions for the ideas and beliefs for being ideological;

- (a) A large group of people must share the concerned ideas.
- (b) A kind of coherent system must be constituted by these ideas.
- (c) In society, the ideas must be connected in some way to the use of power.

Ideology is identified when the concerned people express themselves or some action is performed by them. As a matter of fact, ideology is considered as a conceptual framework that provides people with the opportunity to live and acts accordingly. Ideology comes out with semiotic opportunities through the connection of multifarious meaningful array of indexicality. Ideologies are regarded as indispensable part of societies and are based on hegemony of class, gender, cultural clan and so on. To sum up, it can be said that ideology is a belief system promulgated through the use of discursive practices in order to control the behavior and mindset of the target people.

### **2.12.2 Ideology And Discourse**

Ideology and discourse cannot be separated from each other. Discourse is a crucial factor in creating, disseminating, popularizing and circulating certain ideologies because ideology is inseparable part of discourse. Although discourse is a broad- gauged term than ideology, various social institutions such as family, school, religious and organizations, advertising companies are involved in disseminating the discourses based on certain ideologies. Foucault (1972) asserts that ideology and discourse are similar concepts and in the individuals a sense of subjectivation is created through the use of discourse.

Certain discursive practices are sustained in order to invest certain ideologies in society. Ruling class propagate its ideology through these discursive practices to change the mindset of the masses and to win general consent of the ruled people. They make them realize and believe that acceptance of the ideologies of powerful class is actually in their own favor. By using the Gramscian's concept of hegemony, Fairclough (1998) has elaborated the correlation of discourse and power.

### **2.12.3 Discourse And Hegemony**

Fairclough (1998) argues that hegemony is very inclusive term and it includes the concepts of power, politics and dialectical relationship of different social group within a social system. Hegemony is often regarded as a societal concept and actually it is a

power over society. Discourse has local expression and it is manifested and communicated through different local institutions like those of family, Advertising agencies, religious or work place and so forth. Dominant class of society creates, controls and disseminates discourse to propagate its ideology. Dijk (1991) opines that the analysis of the implicature in visual and verbal discursive practices helps in the recognition of implicit ideologies. Fairclough (1995) asserts that all the discourses (visual or verbal) are most operative and persuasive. In this fashion, they are made common sense for the masses. It can rightly be said that discourse and reality has an active and efficacious relation.

#### **2.12.4 Discourse And Identity**

Identity may be described as the sense of self possessed by every individual. It is the continuation of self conscious. If a person continuously gets awareness about his /her own personality and remains conscious about his/her past and present, then he retains a consistent identity. During nineteenth century the idea was attacked by Marx, who opined that identity of an individual could be constructed in isolation indicating that context of social relations is a crucial factor in the construction of self. William observes in *Keywords* (P.161) that term individual means indivisible (which can be divided). This advocates an essential correlation between people. For this reason personal identity should be emplaced in the context of the identity of a large group or the identity of a large group or community. Hence it can be argued that discourse is the process of incorporating power into language to shape the perception of people in general and to represent the things accordingly.

### **2.13 Operational Definitions of the Key Terms**

#### **2.13.1 Discourse**

“Language in action is discourse”, says Hawkes (1966). It can also be defined as a social construction for representing something. According to Gee (1996), discourses can be referred as the forms of life that include words, values and beliefs as well as gestures, postures and clothes. A discourse is an identity kit that instructs the people how to talk and act in order to take a specific social role that will be recognized by the others.

As Gee (1996) says;

A discourse is socially endorsed association among ways of using language, many symbolic expressions and artifacts of thinking, feeling, valuing that can participate in the identification of oneself as a participant of a particular meaningful social network. (Gee 1996:31)

Gee (1996) and Mills (1997) are of the view that the term discourse is used to number of contexts to explicate how various kinds of understandings and realizations are developed and perpetuated within many organizations of society. As these discourses are based on ideas and meanings, so communication of these ideas is carried out through different discursive practices in order to make them apparent and clear. Socio-cultural perspectives of a text can better be understood by comprehensive analysis of a particular discourse. In the present study, the term is operationalized in the sense that how the discourses of cellular network companies are embedded with certain ideologies to win the consent of the masses.

### **2.13.2 Advertising**

The main concern of advertising is to create anxiousness and awareness among the customers in general by developing recognition in their minds about a certain product and by arousing gravity and deference for the company and its goods. It would not be wrong to say that advertising is mainly concerned with exposing the information about certain articles in such a powerful way that it excites the buying motives of potential consumers.

In the world of today, advertising is one of the most impressive and strong mean of communication. Advertising is a powerful expression of stimulating sales and of promoting or retaining patronage among dealers and customers.

Faithi (1991) states that advertising is the construction of visual and verbal messages and their propagation through mass media for creating awareness among the people so that they can favorably be inclined towards certain product or brand.

Fairclough (1989) declares that his aim is to assist to promote consciousness and power, and specifically of how language helps to maintain the domination of one social group over the others.

It is often more efficacious to induce the people to act voluntarily in the way you want, that is to exert power through winning their consent. To manipulate the common public in their own interest the dominant social class who exercises power in

society is often seen as using mass media. For this purpose, the desired ideology is established to control the mindset of the public and to manufacture their consent by making the things common sense for them. (Fairclough 1989:4)

In the present research, the term is operationalized that like in all other firms, advertising plays a significant role in promoting the sales of networks of different cellular companies.

### **2.13.3 Semiotics And Semiotic Discourse(s)**

Saussure (1916) states that semiotics can be defined as a science in which life of signs is studied within a society. He considers it semiology (which is derived from Greek word semeion means sign). Semiology reflects how the science of signs is constituted and which laws are involved to govern them. Among various systems of signs language is just one mean of it, says Saussure. Therefore, linguistics should be considered as the sub discipline of extensive and overarching discipline of semiotics. We cannot refute that signs play a crucial role in human's life, so the social and intellectual life of humans is based on production, use and exchange of these signs. A sign is something that stands for something else. Semiology approves that language can be seen in a denaturalized way.

An autonomous discipline was proposed by Swiss linguist Saussure (1916) and American philosopher Pierce (1931). It is called semiology by the former and semiotics by the latter. Pierce says that semiotics is a system of principles to analyze sign based behavior. Similarly, Pierce (1998) avouches that it is difficult to describe words without signs. A well known literary scholar and French post structuralist, Barthes (1974) who analyzed fashion and boxing as sign systems, the term semiotics featured strongly.

Fawcett et al. (1984) states that semiotics is culture based and varies from culture to culture. Cultural and religious backgrounds are the most important factors in educing meaning from them. The present study focuses on how different cellular network companies disseminate certain ideologies through semiotic discourses. Semiotic discourse(s) of advertisements facilitate our understanding of social realities around us. They are used to construct the representations of what is going on in society.

#### **2.13.4 New Media**

New media can be described as the content that is made available by using different forms of electronic communication through the use of computer technology. Generally the phrase new media refers to the content that is made available on demand through the use of internet. Any device can be used for viewing this content and it provides way for people to interface with the content in real time with the insertion of user's comments and make it easy for the users to communicate the content online and in social network of friends and co workers. Internet, websites and blogs, streaming audio and video, chat rooms, e-mails, social media and sharing platforms, mobile apps, web advertising, and integration of digital data with the telephone such as internet telephony and digital cameras are many different forms of new media.

Mcluhan (1967) states that we have broadened our central nervous system into a global embrace. All over the world, with the rise of new media, communication among people has been increased through the use of internet. Users are free to express themselves through different websites, blogs, videos, pictures and other media forms. Internet is the most important mean of communication that accelerates the value of communication to grasp the attention of the public.

The production of products and services is no longer the main problem for the producers but their communication. The logic behind this is that if the target people of the firms are not well aware of both, the products and the companies behind these products, they might not be able to purchase those products. New media plays a vital role in corporating communication to achieve corporate brand, to show better reputation or image of company, in order to blind trust, to make things appealing for potential consumer and to generate value for investors. The most advanced feature that is offered by new media is the prospect of interaction and communication over time and distance among customers, investors, producers and sponsors. So, new media can assist as a distinguished medium for consumer-producer relationship through the use of various networks such as internet, websites and web advertising etc.

Jenkins (2006) asserts that new media culture proposes the audience to accept the roles the consumer and producer of media. Jenkins states that in participatory

media culture of ours people are enabled to give response to media content by developing their own cultural products in their efforts to understand and to seek out meaning in media products and messages. Participatory media culture, having low barriers to artistic expression and civic engagement, enables the masses to respond, share and analyze the media messages and meanings more easily and simultaneously. This technique of interaction also develops some degree of social connection with the people who are engaged in media consumption and production. In the present research, the researcher has tried to find out the role of new media in propagating the desired ideology to win the consent of general public.

### **2.13.5 Slogan**

Shankel's (1941, as cited in Denton, 1980) research states that English-speaking people began using the term 'slogan' by the 1704. The term at that time meant the distinctive note, phrase or cry of any person or body of person. Slogan is easily remembered phrase used in advertising. It is favorite saying of sect or a group. A slogan is a memorable motto or phrase used in a clan, political, commercial, religious, and other context as a repetitive expression of an idea or purpose. Goddard (1998) states that the slogan used by a company selling a particular product will tie in closely with the descriptions used in the advertising copy. "Slogan is image or sign of company, it is a phrase that comes and goes with particular lines of products on all its adverts whatever the campaign"(Goddard 1998:105).

The Oxford Dictionary of English defines a Slogan as "a short and striking or memorable phrase used in advertising" (Stevenson, 2010). "A slogan usually has the attributes of being memorable, very concise and appealing to the audience" (Lim &Loi, 2015). These attributes are necessary in a slogan as it is only a short phrase usually and therefore, it is necessary for slogans to be memorable, as well as concise in what the organization or brand is trying to say and appealing to whom the organization or brand is trying to reach.

Slogans vary from the written and the visual to the chanted and the vulgar. Their simple rhetorical nature usually leaves little room for detail and a chanted slogan may serve more as social expression of unified purpose than as communication to an intended audience.

An advertising slogan is usually a short tagline – less than five words -- that tells potential customers the benefits they can expect when choosing your product or service, or establishes your company brand. Most slogans are catchy, declarative phrases that use devices such as metaphors, alliteration or rhymes with simple, vibrant language. In most cases, slogans do not actually mention the company name or product, but instead focus on what the company or product does and how it is different from anything else on the market. This helps customers remember company when they are shopping for the product or service that company offers. Granat (2003) affirms that a slogan has AIDA sign in the advertising as follows:

a. A (Attention)

It means that a slogan must be quality attention to public

b. I (Interest)

It means that a slogan, interested for public and easy to remember.

c. D (Desire)

It means that a slogan draws out the public to choose a product with consumer's choice.

d. A (Action)

It means a slogan exploits consumer to love goods and purchase.

In the present research, the term is operationalized that how cellular network companies use the slogans to get the attention of the customers to propagate the desired ideologies.

### **2.13.6 Implicature**

Grice (1989) defines implicature 'the act of meaning or implying something by saying something else'. Political discourse relies heavily on the principle that people's perceptions of certain issues or concepts should be shared by language. Implicature is information that might be deduced. Implicature allows the audience to make assumption about the existence of information not made explicit in what is actually said. It can help to manufacture common sense by communicating speakers' or writer's opinion without spelling them out. Implicature can be used to persuade people to make something for granted which is actually open to debate.



Peccei (1999: 3) gives definition that implicatures are inferences that cannot be made from isolated utterances. They depend on the context of the utterance and shared knowledge between speaker and hearer. Yule (1996:35) states that the implicature can be considered as an additional conveyed meaning. From these statements, the researcher concludes that implicature is implied meaning, can be considered as an additional conveyed meaning.

### **Types of Implicature**

Grice (in Levinson, 1983: 127-128) divides types of Implicature into two, namely conventional implicature and conversational implicature.

#### **a. Conventional Implicature.**

It is an implicature determined by the conventional meaning of the words used. Conventional implicatures are non-truth conditional inferences that are not derived from super ordinate pragmatic principle like maxim, but are simple attached by connection to particular lexical items or expression (Levinson, 1983: 127). Here, Grice just provides two example the words *but* and *and* that have the same truth-conditional content.

For example: *She was poor, but honest.*

The word *but* indicates the implicature that for a person, to be poor is a good reason for indicating her not to be honest. In fact she was poor; it is contrary with the attitude of her with an honest person. The conventional implicature '*but*' give the different meaning of her.

Another example: *George is short but brave*

The word *but* indicates the conventional implicature, is that not all of short people are brave. The Conventional Implicature *but* gives the different meaning of his.

#### **b. Conversational Implicature.**

It is an implicature derived from a general principle of conversation plus a number of maxims, which the speaker will normally obey. Conversational implicature is classified into:

##### **1) Generalized Conversational Implicature.**

It is an implicature that arises without any particular context of special scenario being necessary.

For example: *John walked into a house yesterday.*

It concludes that the house was not John's house, yesterday there was a naughty boy who entered into it through windows.

## 2) Particularized Conversational Implicature.

It is an implicature that arises some special factors inherent in the context of utterance and it is not normally carried by the sentence used. In short, it is an implicature that needs a specific context. This is the example to clarify particularized conversational implicature.

*Anugrah: Can you tell me the time?*

*Andi: Well, the Milkman is here.*

The conversational implicature in above mentioned example is that it must be the time when the Milkman comes.

Implicating is what Searle (1975: 265–6) called an *indirect speech act*. Speakers perform one speech act (meaning that she is not going) by performing another (saying that she has to work).

It is not possible to fully understand speakers without knowing what they have implicated as well as what they have said. Grice (1975) observed that conversational implicatures are typically connected to what is said rather than the way it is said. It is not possible to find another way of saying the same thing, which simply lacks the implicature in question. Many forms of conversational implicatures occur frequently in everyday speech and literature, with a wide variety of sentences and in all known languages. They are common ways of both using and understanding language. The forms are differentiated by the relationship between what is said and what is implicated, and in some cases by the purpose for or way in which it is implicated. Knowledge of them is an essential component of our linguistic competence, and is acquired at an early age.

In addition to identifying and classifying the phenomenon of implicature, Grice developed a theory designed to explain and predict conversational implicature. He also sought to describe how such implicatures are understood.

Grice (1975) postulated a general Cooperative Principle and four maxims by specifying how to be cooperative. It is common thing, he asserted, that people generally follow these rules for efficient communication.

Co-operative Principle: Contributes what is required by the accepted purpose of the conversation.

*Maxim of Quality:* Make your contribution true; so do not convey what you believe false or unjustified.

*Maxim of Quantity:* Be as informative as required.

*Maxim of Relation:* Be relevant.

*Maxim of Manner:* Be perspicuous; so avoid obscurity and ambiguity, and strive for brevity and order.

Grice viewed these rules not as arbitrary conventions, but as instances of more general rules governing rational, cooperative behavior.

This term is operationalized in the present research that how discourses of advertisements of mobile network companies' slogans shape consumer's perception and how underlying ideology is propagated, naturalized and made common sense as desired by the powerful class. Since, the Implicature is subtle and embedded in discourses, this work is an effort to lay bare the underlying normative assumptions and Implicature within cellular network companies. This has been done by taking into account visual and verbal practices employed in the advertisements of the mentioned cellular network companies.

## **2.14 Summary**

This chapter critically analyzes the works already done and theories of different theorists have also been discussed in detail to devise theoretical framework of the present research. This has been done to generate research gap. Moreover, theoretical framework to be discussed in next chapter has also been worked on. The next chapter discuss the methodology used in the present study and rationale behind using triangular research method.

## **CHAPTER 3**

### **RESEARCH METHODOLOGY**

The present chapter deals with the methodological perspectives of the research. The methodology employed in the present study is qualitative in nature as explores different layers of meaning embedded in text and images of cellular network companies' ads. A triangulation model has been devised by the researcher by combining Fairclough's (1993) model of Critical Discourse Analysis (CDA), Barthes' (1974) model of Semiological Discourse Analysis (SDA) and Kruger's (2000) model of Focus Group Discussion (FGD) respectively considering the nature of existing data.

For the present research, the researcher has recognized the qualitative approach more acceptable as it accentuates the attitudes, patterns and perception of the common public regarding linguistic and semiotic discourses of the advertisements of cellular network companies. Two focus groups discussions were conducted and visually recorded (video recording is available), each of one hour, among linguist and non-linguist participants, in order to validate the findings of semiotic analyses of discourses.

Maxwell (2005) suggests that qualitative approach of research privileges the perceptions of its participants and allows for the development of extensive and in depth understanding of social world from the view points of its members according to their life experiences and perceptions. The study in hand employs the amended model framed by the combination of Fairclough's (1993) model of Critical Discourse Analysis (CDA), Barthes' (1974) model of Semiological Discourse Analysis (SDA) and Kruger's (2000) model of Focus Group Discussion (FGD) at the levels mentioned below as the data of the present study is multidimensional. The rationale behind using this amended model is that the data for the present research comprise of linguistic semiotic and remarks of the participants of Focus Group Discussions. The levels of all three models have been discussed in the following section. Hence, multimodel discourse analysis (triangular model) has been used to analyse data.

### 3.1 Critical Discourse Analysis

Discourses are created with certain ideologies and thus retain power. To propagate specific ideology, discourse is a powerful tool. Power is maneuvered, expressed and controlled through discourse. Fairclough (1995) propounds that every discourse is highly ideological and no use of language is ideology free. Discourse analysis is a process of exploring different layers of meaning embedded in discourses while critical discourse analysis is the process that investigates how social patterns are maintained through discourse considering discourse as a form of speech act analysis. Fairclough's (1993) model of Critical Discourse Analysis has been employed by the researcher taking into account the nature of present study. This approach is highly organized and well structured, and has various critical judgments and it moves from simple to complex level of analysis. Linguistic analysis of texts are focused in Fairclough's (1993) model of CDA, beginning with systematic analysis of lexical components and proceeds through the analysis of syntactic functions to genre analysis and meta function of text. According to Fairclough (1993), CDA aims at exploring the opaque relationship of causality and determinism among discursive practices systematically that are ideologically shaped by power relations and struggle over power.

Following are the significant terms in Fairclough's (1993) model;

**Text:** Text is the use of visual and verbal (written & spoken) language in a discursive event.

**Genre:** Genre is the use of language associated with specific social activity.

**Discourse:** Discourse is the use of language conceived as social practice (prevalent social beliefs and values).

**Discursive Event:** The language use analyzed as text, discursive practice (that is the production and interpretation of text) and social practice (which includes situational, institutional and societal practice).

**Order of Discourse:** Totality of discursive practices of an institution and relationship among them.

According to Fairclough (1993), a communicative event is constructed by the use of three dimensions and it should be analyzed by taking into account these three components.

1. **Text:** The object that is produced (visual and verbal texts) including lexicalization, textual cohesion, grammar and structure of text.
2. **Discursive Practice:** The processes that are involved in the production and consumption of text. Power of visual and verbal utterances, interdiscursivity, coherence and intertextuality are the main strategies of this section.
3. **Social Practice:** The context (socio-historical circumstances) of the discursive event and the constitutive impact of discourse.

In a communicative event the three stages of above cited components are also categorized as description, interpretation and explanation.

### 3.2 Semiological Discourse Analysis

Barthes' (1974) model of Semiological Discourse Analysis (SDA) has been employed by the researcher in order to locate the themes of power, othering, representation, hegemony and alienation constructed in the discourses at linguistic and semiotic level. In Barthes' SDA (1974) meanings are developed from lower (easy) to higher (complex) level of language and semiotics respectively. His model of SDA functions at three levels of signification which are as under:

1. Iconic level highlights that meanings are self-contained and can be perceived through the images of famous personalities, leaders and atrocious criminals. The naming process is very significant as it is essential for the elaboration of semiotic discourses.
2. The second level is described as identical/ symbolic level. It divulges that how society values signs and how these signs are used by the society in order to transmit its stance in social, cultural and political ways. This is how signs have connotative meanings and differ from culture to culture according to their cultural associations or interpretations.
3. The third level of signification is indexical level that is the most complex one as it highlights how cultural perspectives assign meanings to signs. At this point socially constructed meanings take the form of common sense with

social representation and power is generated through them and become associated with dominant belief of time.

Barthes (1973) opines that discourses acquire meanings, at linguistic and semiotic levels, through the combination of certain myths and connotations. The beliefs and values of the societies are represented through semiotics. As far as social semiotic is concerned, truth is a construct of semiosis, such as the truth of a particular social class proceeds from the social beliefs of that class. In short, it can be stated that reality exists in the eyes of its beholder and can be seen with reference to particular context because eye is culturally trained. Within a network of communication meanings are produced through comparison, contrast and complement, and in SDA four binary oppositions have been postulated to describe this. Following are the binary oppositions:

- i. Structure/Speech
- ii. Synchronic/Diachronic
- iii. Syntagmatic/Paradigmatic
- iv. Denotation/Connotation

### **3.3 Focus Group Discussion**

Semiotic analysis is most often considered as researcher's personal interpretation. So, in order to validate the semiotic analysis, focus group discussions were held by the researcher by randomly selecting four videos of cellular network companies' ads during the time span 2015-16. This was done to have indepth views of the audience regarding different visual and verbal practices employed in the ads of cellular networks companies slogans. These focus group discussions were visually recorded and transcribed. The data obtained from these focus group discussions has been analyzed on the following levels;

#### **Words**

Kruger's (2000) model demonstrates that ideologies are constructed and deconstructed through the use of words carrying positive and negative connotations as the distance or solidarity from a particular social class is represented through the use of these connotative words. For the semiotic analysis, the researcher has tried to grab the competing self of the participants in order to find out the semantic dimensions and

the implicature carried by the exact words exerted by the people in discussion on the selected videos of cellular network companies' advertisements.

### **Context**

Context is stimulus based behavior or responses of the participants; the researcher asks the question or the comments on a participant's view. For analysis of the data the researcher has reconnoitered the context by uncovering the stimulus bearing into mind the context of discussion on visual and verbal practices in new media: A study of implicature in cellular network companies' slogans.

### **Internal Consistency**

This technique is very significant about the validation of participants' views after intercommunication with other participants of discussion on a single theme. It is used to monitor the change in the opinion of a participant after his/her interaction with people participating in the discussion. With the help of this technique the researcher has tried to measure degree of consistency about participants' views representing implicature in cellular network companies' slogans.

### **Frequency**

In Kruger's (2000) model of Focus Group Discussion, the frequency shows how many times a comment is made with regard to the theme under discussion. The frequency has been analyzed by the researcher by considering the numbers of a particular comment that has been made by the participants during discussion. The importance of the themes is always showed by the frequency of themes.

### **Extensiveness**

Kruger (2000) states that the term extensiveness manifests that how many participants in the discussion have made a specific comment about a specific topic. The degree of agreement or disagreement, among the participants is described through this technique. So, for the analysis of data collected through focus group discussions, this technique is considered to be the most powerful and useful technique.

### **Finding the Big Idea**

According to Kruger (2000) the dominant themes, emanate during the discussion among the participants of focus group, are located through this term. This has been done by the researcher through careful listening of the recordings and by



jotting down the big ideas came forth during the focus group discussions that are further reconsidered and confirmed by the assistant/ moderator.

### **Specificity of Responses**

With the help of this device, the relevance or irrelevance of a comment, which is made during discussion, is analyzed with respect to particular theme. This is helpful in identifying the participants' concentration or distraction during discussion.

### **Intensity**

Intensity points to the degree of accentuation or stress with which a comment is made by the participants of focus group discussion. This technique helps in the identification of major themes that arise during discussion among the participants of focus group.

Hence, the researcher employed the technique of focus group discussion in order to get the perception of the selected participants who were the spokespersons of large group of people in society. For the propagation of an ideology, words and picture work in conjunction and an ideology is a set of explicit or implicit ideas inserted in the discourse (visual & verbal) of a culture to shape the perception of the common public of that particular culture and make them common sense to get the desired result. Reality is constituted through the willful use of loaded discourses of cellular network companies' advertisements to shape the mindset of young viewers and to win their consent at the early stage of their lives. Moreover, semiotics carries multiple interpretations that are very much contextualized and vary from culture to culture. Thus, two focus group discussions were organized, each of one hour, with linguists and non linguists. These discussions were visually recorded to authenticate the researcher's semiotic analyses of the videos. These recordings are provided with the thesis in appendix.

## **3.4 Tools for Data Collection**

The researcher has employed following tools for data collection.

### **3.4.1 Internet**

In the present research, the researcher has taken the videos of advertisements of four cellular network companies (Mobilink, Ufone, Telenor and Zong) in Pakistan from internet via period of 2015-16 to find out the implicature in their slogans as these videos represent the slogans of these companies. Four videos of mobile network

companies' advertisements have been randomly selected by the researcher to judge how the use of language and glowing images in their slogans mirror the perspectives of those who constructed them to shape the perception of the people and to win their consent in their own favor.

### **3.4.2 Focus Group Discussions**

The researcher, among four companies of mobile network, has randomly picked up one video from each cellular network companies' advertisements. It is a general notion that semiotic discourses present different and multiple interpretations regarding their context as these interpretations vary from individual to individual and culture to culture. So, focus group interviews were conducted to validate the findings of the researcher. Questionnaire is also regarded as the fine tool for data collection but it is a common perception that accurate and authentic data is not provided in questionnaires due to lack of interest of participants or they feel reluctance in providing actual and accurate information. Thus, the technique of focus group interviews is regarded as the most reliable tool for data collection to evaluate the findings of the research.

Two focus group interviews were held and the duration of each discussion was one hour and these discussions were visually recorded. One group of linguists and one group of non linguists were invited for participating in the discussion and they were asked to evaluate the selected semiotics. Each group was consisted of 6 participants and these participants were provided with the selected videos, 10 days before the discussions so that they would be able to listen and comprehend the provided material and develop their own ideas about the given material. Prior to these interviews, major points of the selected videos of the advertisements regarding their semiotics were conversed with the non linguists group in order to facilitate them. Nonetheless, participants in the linguists group critically evaluated the valuable findings in semiotics.

### **3.4.3 Participants of the Focus Group Interviews**

For the collection of data two focus group interviews were conducted regarding visual and verbal practices in new media: A study of implicature in cellular network companies' slogans in Pakistan. One group had linguist participants who were the student of M.Phil at the department of English National University of Modern Languages, Regional Campus, Multan Pakistan whereas, the other group had

non-linguist participants who were a mixed group of educated people from diverse fields of life ranging from 20-40 years of age, belonging to different professions and departments. Five to eight (male and female) participants were there in each group. The reason behind this heterogeneity of assorted gender was to get the authentic data of the selected semiotics from the participants.

#### **3.4.4 Procedure**

Participants of focus group discussion were provided with the concerned material ten days before the focus group discussions. The linguist participants were asked to express their thought on the linguistic techniques including language use in the videos of the ads of different companies, implicature, lexicalization, and use of pronouns and the frequency of their occurrence along their comments. On the other hand, the participants of the non linguist group were asked to concentrate on the semiotics of these videos only. Moreover, along with the researcher, the role of the moderator (Mr.A) was inevitable who assisted a lot in conducting the focus group interviews and in regulating them in an appropriate direction within a given period of time of 60 minutes for each. Both focus group discussions of linguists and non-linguists were conducted at National University of Modern Languages, Regional Campus Multan Pakistan, where refreshment was arranged at the end of the each discussion. All the participants enjoyed participating in the discussions and expressed their views freely. Focus group discussions were held to know general perceptions about the use of visual and verbal practices in four mentioned cellular network companies.

### **3.5 Summary**

In this section, the researcher has discussed methodological framework adopted for the present research. The triangulation has been discussed with the perspectives of the models of Fairclough (1993) of CDA, Barthes (1974) of SDA and Krugar (2000) of FGD thoroughly. The rationale behind using triangular model has also been discussed. Moreover, levels of analysis, the procedure for data collection in various forms i-e linguistic and semiotic discourses have been explained. In addition, the selection of the participants for the Focus Group Discussion has been mentioned in this chapter. The next chapter critically analyzes the visual and verbal practices employed in the advertisements of four mentioned cellular network companies.

## CHAPTER 4

### LINGUISTIC AND SEMIOTIC ANALYSIS OF CELLULAR NETWORK COMPANIES ADVERTISEMENT

This chapter deals with the critical and semiological discourse analysis of advertisements of cellular network companies slogans. Different visual and verbal practices employed by the producers of these ads, have been critically analyzed. The researcher has also tried to locate possible implications in the slogans of these cellular network companies. Four videos of four cellular network companies (Mobilink, Zong, U fone, and Telenor), one from each, have been analyzed in this regard. The first video that has been analyzed below is from Mobilink, the second from Ufone, the third from Zong and fourth from Telenor cellular network company.

#### **4.1 Analysis of the Video of Advertisement from Mobilink Jazz**

Advertising is the backbone of a business. Different companies construct different ads by using various advertising techniques to promote their products. Cellular network companies employ various visual and verbal practices to promote the underlying ideology in their ads. The video under analysis is from Mobilink. The ad starts with the sound of laughter and then suddenly a boy in this ad asks a person who has been represented as waiter symbolically representing any other network,

تو یہاں بھی آگیا"

"To yahan bhi aa gya"

"You have also come here"

The person (waiter) is shocked by this question and moves away, there comes again the sound of laughter. This clearly shows that people are happy before the arrival of waiter who has been taken as the representative of any other network other than Mobilink Jazz, but all the happiness and merriment of the people vanishes and atmosphere becomes depressing at his arrival. However, when he moves away from the scene and the girl appears from behind, then again there comes the sound of laughter. The girl has been shown walking in a very seductress style, her hair is

floating and the very attractive and inviting pose she is wearing. She is wearing red color, the color of Jazz, which according to Barthes (1974), is the color of validity, passion, life, vigor etc. It means that everyone who is the user of Jazz is full of vigor, life and passion. And that is why after the appearance of the girl who is representation of Jazz the sound of laughter which clearly shows that happiness comes only with the arrival of Mobilink and when any other network or the promoter of any other network interferes, the atmosphere of merriment turns into gloomy situation. So, it implies that Mobilink Jazz is the only cellular network which is imparting the feeling of joy and happiness among its users. The interference of other networks is at once questioned and discouraged. The boys and the girls shown in the Mobilink ad may be taken as 'persons as a state metaphor'. They stand for all youth, enjoying different packages offered by this network. "Media is one of the best sites to gage degree of change taking place in society" (Fairclough, 1993).

Similarly, this advertisement implies the change that has taken place regarding the representation of women. Previously women were shown more dependent on men but in the ad under analysis, the girl occupies the central position. With her entrance, as it has been shown in the ad, everybody is taken aback. The male characters at first are stunned and then they feel attraction towards her. They are ready to do everything to win her. This is quite obvious in the visual and verbal practices employed in this advertisement. It shows that in the past women were taken as less important being but now the scenario has been changed. In this advertisement, the girl has been represented as the equivalent of the three. Perhaps, it also implies that women are more in numbers as the users of, particularly this network company and many others. No sooner she appears from the background, the boy who is representative of all, within no time, get astonished. This implies that with the arrival of Mobilink Jazz, all the other networks are put in the background and this particular network becomes forefront in the form of girl representing this network of Mobilink Jazz.

The walking style and the posture of the girl symbolically stand for the attractive packages, this particular network offers to its users. The waiter is the representative of any other network who is in poor condition. Behind the waiter, the girl who is the representative of Mobilink, has been represented more attractive. So, there is a comparison of Jazz with other cellular network companies. The implied message is that the packages offered by other networks are less important and attractive as compared to the packages offered by Jazz Company. Whereas, on the

other hand the users of Mobilink Jazz network are very active, full of life and vigor. There are many cellular network companies in Pakistan but the leading one is Jazz. Lexicalization is an important and major domain of ideological expression and persuasion. The use of this technique is very prominent here as different cellular network companies try to represent themselves positively and others negatively. In the discourse of cellular network companies' advertisements, we observe the general pattern of ideological control of discourse, i.e. a positive representation of in-group conjoined with a negative othering of out-group. Here in this ad, 'تو' (To) means 'You' is an informal use of language. In this way, by implying informal variety of language, an attempt is being made to assign lower status to others. Here, at the level of verbal practice 'تو (To) you' lowers the status of male and then the male named 'تو' (To) is shown as a waiter. This is how, verbal and visual practices are working in conjunction to represent the waiter as belonging to out-group. In the end that male character has been associated as 'تم ہی تو ہو' which is the slogan of Ufone.

It is obvious from the analysis of the ad that Mobilink Network Company is representing its positive self and negative others. The discourses of advertisements are exploited to construct certain respective identities. Language is primary domain of constructing identities. Hence, media war is going on to represent the others negatively. The girl, wearing glaring color, is the representative of student class, as in the ad, the atmosphere of the background is of educational institution. This implies that besides connectivity, this particular network company Mobilink Jazz facilitates the students in terms of seeking knowledge and provide them assistance in the location of helping material related to their studies. The flying hair of the girl may be taken as symbolic representation of wildness, ecstasy, extreme state of passion. A person gets in extreme state of passion when he/she is provided by each and every thing he/she desires. The girl, who is representative of this network, is walking very elegantly and wearing very colorful dress which means that this network of jazz has facilitated her by all means. She, as a user of Jazz network, has all the rights to enjoy life either in terms of education or staying connected with other people. One girl and three boys are the representatives of post modern Jazz age. So, in order to express solidarity with the girl and to be closer to her, the boy takes initiative and instead of calling, 'Hello, Hi or Excuse me', he calls her by the name when he says:

First Boy: Sana Right?

پہلا لڑکا: سنا رائٹ؟

First boy: Sana right?

It is a trick and a means of getting closer when you call someone by his/her name. It is also a technique of knowing reality. The boy calls her by one name and ultimately she tells her real name. Might be, if he had asked the real name, she would not have told her real name. This is how, a trick has been played which implies that if you are the user of this particular company Mobilink Jazz, it facilitates you in such a way that you become wise enough to solve any kind of mystery. As a student, the girl asks whereabouts of the library when she utters;

لڑکی: ایکس کیوزمی، وہ لا بیری

Larki: Excuse me, wo library?

Girl: Excuse me, where is library?

The implicature of such expression is that if you are the user of Jazz, you are well connected to the world ever, and that in any domain of knowledge or information, you need not to consult library in hard form rather, in soft form, the library has been comprised therein your cell phone if you are the user of Jazz network. The representation of the girl and of the two boys, who all are the representatives of Mobilink, is very attractive. They are looking more advanced as compared to the waiter who is the representative of other network company, looking in a miserable condition. This implies that the users of Mobilink are more advanced, more educated and modern whereas the users of other networks are less educated and are living in poor condition due to their heavy rates of packages. Poor condition of the waiter illustrates that the users of the other networks are so illiterate that they have not converted themselves to the attractive network of Mobilink Jazz, rather they are still bearing the burden of other cellular network companies. This is a technique of attracting the customers of other network companies to be the part of Mobilink.

The boy says;

پہلا لڑکا: تو یہاں بھی آگیا

Larka 1: To yahan bhi aa gya

First Boy: You gave also come here

The very next moment, the girl appears, who is the symbolic representation of Mobilink Jazz. It implies that this particular network (Jazz) is now, available everywhere. Not only Mobilink users are business class and working people but also the students, who are getting benefit from this network. This is because the waiter who has been shown as the representative of other cellular network company. So, there is a kind of competing discourses that in past, the kit of familiarity used to be in the form of material things but now, in Jazz age, Jazz cellular network company has changed the existing tradition altogether and it has proved that if you stay connected for longer time by using the network of this network company, you can come closer to each other. The following lines from the ad illustrate the same thing;

دوسرا لڑکا: حراجی اگر آپ کو یہاں کوئی مسئلہ ہو تو آپ مجھے بتائیے گا  
 پہلا لڑکا: ہاں، ہاں سب جانتے ہیں انکو کیونکہ دس سال ہو گئے ہیں۔  
 ان کو بی۔ اے میں دیکھ رہا ہوں آپ کو کوئی تنگ کرے آپ مجھے بتائیے گا  
 دوسرا لڑکا: اس کو تو بچپن سے پٹنے کا شوق ہے خیر چھوڑیں۔  
 آپ کی ساری assignments میں اپنے ہاتھوں سے کروں گا  
 پہلا لڑکا: میں آپ کی روز آٹنڈنس لگاؤں گا  
 دوسرا لڑکا: میں آپ کو روز لٹچ کراؤں گا  
 پہلا لڑکا: میں خود لٹچ اپنے ہاتھ سے بناؤں گا  
 دوسرا لڑکا: میں آپ کو روز سارا دن بات کروں گا فون پر  
 پہلا لڑکا: میں دن رات، صبح شام، چوبیس گھنٹے تم سے باتیں کروں گا  
 دوسرا لڑکا، لڑکی: کیا؟

Larka 2: Hira ji agar aap ko yahan koi masla ho to aap mujhy bataiy ga

Lraka 1: Han Han sab janty hain inko kyn kh ds saal ho gay hain inko

B.A main dekh raha hon

Aap ko koi tang kry aap mujhy bataiy ga

Larka 2: Is ko to bachpan sy pitny ka shoq hai. Khair chorain aap ki saari assignments main apny hathoon sy karon ga.

Larka 1: Main aap ki roz attendance lgaon ga.



Larka 2: Main aap ko roz lunch kraon ga

Larka 1: Main khud lunch apny hath sy bana laon ga

Larka 2: Main aap ko roz sara din baat karon ga fone pr

Larka 1: Main din raat, subah sham, chobees ghanty tum sy batian karon ga

Larki aur Larka 2: Kia?

Second Boy: Dear Hira, if you have to face any problem here, you should inform me about that.

First Boy: Yes dear, all the people know him because he has been doing his Bachelor degree for ten years as I know if someone irritates you, you should let me know.

Second Boy: He is fond of to be beaten by someone since his childhood. Well, leave it. I'll myself prepare all your assignments.

First Boy: I'll mark proxy attendance for you.

Second Boy: I'll manage lunch for you daily.

First Boy: I'll myself cook the lunch for you with my own hands.

Second Boy: I'll call you and talk to you for the whole day daily.

First Boy: I'll talk to you for 24 hours of the day (day and night time, morning and evening time).

Second Boy and Girl: What? (Feeling of amazement).

The discourse of the advertisement and specially the chunks of language mentioned above implicitly represent that people, in this post modern era, are more concerned about connectivity. Connectivity means sharing and sharing paves the way of understanding. When you are in touch with someone, you can share your problems with him or her and vice versa. This is how sharing paves the way of understanding and by sharing you can come closer to each other around the globe. The use of language is very impressive in this ad of Mobilink Jazz. The advertiser has used powerful and very appealing language (verbal and visual) to change the perception of

the public. Rehman (2003) argues that language is a fundamental tool that is used to construct the identities.

پہلا لڑکا: اگر آپ کو کوئی تنگ کرے آپ مجھے بتائیے گا

Larka 1: Agr aap ko koi tung kry aap mujhy bataiy ga

First Boy: If someone irritates you, you should let me know.

The above mentioned chunk of language from this particular ad depicts male and female stereotypes. Where there is the matter of strength of fighting, usually it is supposed that men are capable of doing this. Men are supposed to be the protector of females. These two boys may be taken as the representatives of tradition and they are offering the girl with traditional packages to be familiar with her and to show solidarity with her. Conboy (2007) argues that language shows solidarity with and distance from a particular group. These packages have been represented metaphorically in the form of serving food, preparing assignments, protection from others. So, these are the metaphorical implications or representations of traditional packages for coming close to each other. Benwell and Stoke (2006) think that identities are constructed through a process of difference. So, here we see tradition and change are clashing with each other. Other cellular network companies, in this particular ad, have been represented in the form of tradition and Mobilink Jazz has been represented as a symbol of change. With the arrival of change, tradition has been badly taken into aback. Fairclough (1992) argues that discourse of media obviously reflect social reality. Media is taken as the representative of what is going around us. So, in this advertisement, media is also a representative of what is happening generally in society and particularly in the educational institutes. Young people especially the boys are more interested in seeking girls and they are involved in wasting their time in extra-curricular activities in the form of staying connected uselessly with other people. People are least interested in doing their work. This has been shown in this particular ad when the girl is offered with many offers by the boys.

آپ کی ساری اسائنمنٹس میں اپنے ہاتھوں سے کروں گا

Aap ki saari assignments main apny haton sy krn ga

I'll myself make all your assignments

میں آپ کی روز آئیڈنٹس لگاؤں گا

Main aapki roz attendance lagaon ga

I'll make proxy attendance for you.

So, the above mentioned text from this particular ad indicates socio-political set up of the country that people are least interested in doing their things by themselves. Locke (2004) opines that discourse exhibits the social action taking place in society. But, now the arrival of Jazz which is representative of change, has changed the mindset of the people. Gone are the days when people used to make their assignments with their own hands. Now, this particular network Mobilink Jazz has provided its customers with e-library where everything is available at one click. At present time, to serve, to make assignments or to protect someone are not the attractions that bring people close to each other. Now, if you want to come closer to anyone, you need to stay connected with him/her. People do not want to indulge themselves in such type of activities rather instead of doing things manually, they prefer doing things electronically.

In the ad the boy offers,

میں دن رات، صبح شام، چوبیس گھنٹے تم سے باتیں کروں گا

Main din raat, subah sham, chobees ghanty tum sy batian kron ga

I'll talk to you for 24 hours.

The above mentioned extract of language from this particular advertisement of Mobilink Jazz clearly depicts that the boy offers the girl to talk to her for 24 hours. At this offer, the girl felt inclined to that boy. So, she prefers him to others which means that she is more interested in the modern packages than the traditional ones. She is the representative of change as she welcomes it and it seems that change has prevailed over tradition because she shows her consent that if he is going to give her such type of attraction, she is ready to accompany him. It also implies that she is willing to accompany whom, who is the user of Jazz network instead of others, and who could stay connected and talk to her for 24 hours. Eco (1979) proposed a distinction between a close an open text. An open text in the light of given information and with many possibilities, offers multiple interpretations. When the girl is offered with this offer, she is at once shocked at this amazing offer of Jazz Network Company and within no time asks; 'کیا؟' (Kiya) 'means what? The use of interrogative by the girl, in the form of verbal and visual practices, implies that she could not seem to believe at

this amazing package of Jazz Company and turns her head towards the boy who is giving her this offer. The waiter, who is representative of other cellular network company, most probably of Ufone, is also taken aback to hear that Jazz has so much convenient and cheaper packages for its customers to which I and my network are not aware of and can dream about them. It implies that the users of Ufone are not going to believe that these economic packages are being offered by Mobilink Jazz and that is why he (the waiter) makes the sound of 'O' in the form of visual practice which shows his sense of uncertainty about the very impressive packages of Mobilink. So, it shows that jazz is facilitating its users in such a way that other cellular networks are still unable to facilitate their users. It also implies that Mobilink Jazz is much advanced cellular network company and so are its users.

یہی ہے موبائلک جاز کی ناقابل یقین آفر  
جس سے دن رات، صبح و شام، چوبیس گھنٹے  
اپنے تین فرینڈز اینڈ فیملی نمبرز پر کال بالکل مفت

Larka 1: Yahi hai Mobilink Jazz ki nai na qabil-e- yaqeen offer jis sy din raat subah sham chobees ghanty apny teen friends and family numbers pr call bilkul muft

First Boy: This is incredible offer of Mobilink Jazz this offer provides you with a chance to make calls on three friends and family numbers completely free of charge

The above mentioned chunk of language from the advertisement implies that not only you can stay connected with one person, rather more than one person. Three friends and family numbers may be taken as metaphor of numbers. It implies that not only you can stay connected with your friends round the clock, in terms of seeking help from them regarding your education and having your other problems solved, you can also keep yourself in touch with your family numbers as well if you are seeking education in abroad, far away from your home. If you are seeking knowledge or doing any kind of work either in Pakistan or in abroad, you can stay connected with your friends as well as with relatives. Staying connected with friends is a sort of fun and pleasure whereas staying connected with you family members is a kind of consolation and satisfaction. So, if you are the user of Mobilink cellular network company, you can seek fun and pleasure, and at the same time consolation, guidance and so many other positive things through its attractive packages. In this way, this particular

network is trying to prove its superiority over other network companies and trying to convince the people to convert themselves to this cellular network company amazing in its packages the chunk of language transcribed from the video of advertisement of Mobilink Network Company clearly highlights the same thing.

موبلنک جاز کی طرف سے میج: ابھی جاز ون پیکیج پر آئیں اور #108\* ملائیں  
 اور صرف 6.99 روپے روزانہ میں نانسٹاپ چوبیس گھنٹے  
 فری میں بات کا مزہ اڑائیں نیٹ ورک دوسرا ہو تو  
 جاز پر آنے کے لیے 030556785678 ڈائل کریں  
 کیونکہ فری میں بات اور کہاں اسی لیے تو موبلنک جاز اپنا ہے

Message from Mobilink Jazz: Abhi jazz one package pr ayn aur \*108# milayn aur sirf 6.99 rupay rozana main nonstop chobees ghanty free main baat ka maza urain network dosra ho to jazz pr aany ky liay 0305-56785678 dial krain kynkh chobees ghanty free mian baat aur kahan isi liay to mobilink jazz apna hai.

Message from Mobilink Jazz: Activate Jazz One Package and dial \*108# to enjoy nonstop 24 hours free talk in just rupees 6.99. If you are the customer of any other network, then convert yourself on Jazz by dialing 030556785678 because no other cellular network offers you to enjoy free cost. That's why Mobilink Jazz is for everyone.

The above mentioned text is a kind of message from the company. Linguistically, it is a kind of imperative sentence that has been used.

ابھی جاز ون پیکیج پر آئیں

Abhi Jazzone package pr aye

Activate Jazzone package within no time.

This sentence implies that if so far you are not the user of Jazz cellular network company, you need not to waste a single moment of time. You must convert your network to Jazz if you are still using the network of any other company. For the convenience of the people, a number has been mentioned to convert their networks to Mobilink Jazz as no other network facilitates its users as the Mobilink does. So, the message this particular network company is imparting is that to change your network to Mobilink means to change your life towards convenience. In short, this imperative

sentence also implies that wisdom lies in switching from other cellular networks to this network without wasting a moment of time.

صرف 6.99 روپے روزانہ میں نان سٹاپ چوبیس گھنٹے فری میں بات کامزہ اڑائیں

Sirf 6.99 rupay rozana main nonstop chobees ghanty free main baat ka maza urain

Enjoy non-stop 24 hours in only just 6.99 rupees.

The use of word 'صرف' (Sirf) Only' is an adjective of quantity and 6.99 is a metaphor of number which stands for least amount of money. Similarly, the word Non-stop conveys the message that the users of Mobilink can talk to their near and dear ones with no bond of time. This particular cellular network company provides its users the best packages for unlimited time span. The company also conveys the message, to go and get the SIM of Jazz. If you cannot do so, you can change your network to Mobilink by dialing a specific number and then your connection will be converted from other network to Jazz network. The slogan of Mobilink Network Company is very appealing and the concept of oneness is being imparted through it. Conboy (2007) states that language shows solidarity with and distance from a particular group.

موبلنک جاز اپنا ہے

Mobilink Jazz apna hai

Mobilink Jazz is the most favorite network of all its users

Oneness is being imparted by this particular network company which implies that the users of this particular network company are just like a family. There is a kind of unity, linkage, connectivity and linguistic solidarity has been shown in this slogan. It is a technique of bringing its users together and distancing from the users of other cellular network companies. So, the overall implicature of this particular ad is that the slogan of Mobilink and the other offers being offered by this network company at the lowest rates have attracted the people belonging to every walk of life including business means, students, friends, family and so many others. The packages of Mobilink Jazz are so attractive that the user of other network company, most probably of Ufone shown as a waiter in this particular ad, has been prevailed. The waiter, the representative of Ufone or other network companies, has surrendered before the

charismatic packages of Mobilink. The chunk of language from the ad of Mobilink mentioned below indicates the same thing.

ویٹر: سمجھ نہیں آرہی کون ہوگا جو اس ناقابل یقین آفر سے فائدہ نہیں اٹھائے گا

Waiter: Samajh nahi aa rahi kon ho ga is na qabil-e-yaqeen offer sy faida nahin uthay ga.

Waiter: Who will be the unluckiest man who will not take benefit from this incredible offer?

So, the waiter who is the representative of the other network is captivated by Mobilink cellular network company and its packages.

لڑکے: سوچتے کیوں ہو تم ہی تو ہو

Larky: Sochay kyn ho tum he tou ho

Boys: What do you think, you are the one.

The above mentioned language of this particular ad shows that the boys, who are the users of Mobilink, ironically ask him;

تم ہی تو ہو

Tum he tou ho

You are the one

It is the slogan of other cellular network company (Ufone). This is how, one network company (Mobilink Jazz) is positioning itself and its users as an in-group and presenting other companies and their users as an out-group. Here, the pronoun 'You' has been used inclusively and exclusively. On one hand, it stands for the waiter and on the other hand, it stands for all the users of other network companies, most probably of Ufone. So, by employing visual and verbal practices, an attempt has been made to represent Mobilink positively and other networks negatively.

Language is not static rather dynamic. With the passage of time, various changes take place in language and society. Similarly, new media also reflects the changes taking place in socio-political scenario. In order to capture the minds of the users, with changing time, the selected cellular network companies have been changing their slogans from time to time. For example, the slogans of Mobilink Network Company have been as under;

دنیا کو بتادو

موبلنک ہر دل-ہر دن

موبلنک جاز اپنا ہے

If we look at the changes in the slogans chronologically, the above mentioned slogans of Mobilink cellular network company can be put together as;

دنیا کو بتا دو کہ ہر دل کیلئے ہر دن موبلنک جاز اپنا ہے

Dunya ko bta doo keh hr dil k liyay hr din Mobilink Jazz apna hai.

It implies that this particular cellular network company has special packages for its users, not only in present but also in past as well. Therefore, every user of Mobilink feels/has been feeling that this cellular network company is/has been serving its users since its beginning. It also implies that the users of Mobilink Network Company can proudly tell about its affordable packages and about how happy they are as being the users of Mobilink to all (users) of other cellular network companies. Additionally, the use of imperative i.e. 'دنیا کو بتا دو' 'Dunya ko bta doo' is ideological. It is also a kind of linguistic technique used to assert the superiority of this particular cellular network company. The overall picture that emerges after critically analyzing the slogans of Mobilink Network Company is that this is the only cellular network company which takes much care of its users as one does to one's near and dear ones. Therefore, every heart (user) is free to speak his/her mind to others, any time around the clock.

In the very beginning of the advertisement, the boy asks the waiter 'تو یہاں بھی آگیا' 'To yahanbhi aa gya' and the very next moment the girl appears. This is denaturalization of language. Linguistically, the question is asked from the male but in the visual, very next moment after the question, the girl appears. The girl is wearing red color which is the color of Jazz and she is marching towards boys in a very elegant style. She is marching in manly way. So, the concept of construction and deconstruction are going side by side. She may be taken as the representative of Mobilink jazz as she is wearing the color of Jazz. She is looking very confident and has raised neck and captivating eyes. It implies that Mobilink Jazz makes its users very confident and they can take benefit from the affordable and economical packages of this particular network. The captivating eyes of the girl imply that Mobilink is the most superior network company among all other cellular network companies in Pakistan, regarding its services.



Different colors have been used in this ad. Red, white, yellow and black are the prominent ones. Red color symbolizes passion, blood, life. White is the color of light and knowledge. Yellow is the symbol of liveliness, sunshine, happiness, peacefulness. Black color connotes power and strength. The use of different colors implies that Mobilink is very much in light about the present needs of its users and facilitates them in such a way that they look confident, happy, satisfied, peaceful and different from others. The network is so strong and powerful that its signals are available everywhere and it can be categorized as the best cellular network among all other networks in Pakistan, regarding its connectivity.

Barthes (1973) opines that each image has an implied view of society, of the world and our roles in it. In the visual, the boy puts the hand on his friend's eyes to cover them as the girl is marching toward them. It implies that Mobilink Jazz has so much attraction for the people that they can break the bond of friendship with others for being the part of Mobilink family. The girl has a book in her hand but she is attracted by 24 hours talk. She at once turns her head toward the boy who offers her that he would talk to her for 24 hours. One of the implicatures is that people want economical packages and call rates to share many useful things with their near and dear ones as sharing paves the way of understanding.

Bignell (1997) states that caption underneath the picture enables the audience to look at the image with certain cultural connotations and the picture functions as the proof that the message of the text is true. In the picture, young generation especially student class has been shown. They have smiles on their faces while talking. It implies that young people (students) are much happy because this particular cellular network company has given them so much relaxation in its packages that they can share information and knowledge to their fellow beings. No only this but also they can share their problems and worries to their family members and friends as well. In the ad, floating hair of the girl may be taken as the sign of modernity and liberty which implies that to be the user of Mobilink, you can freely express your mind to others around the clock because this cellular network company facilitates its users in terms of affordable packages for 24 hours.

In the background of the ad, green trees are prominent. It implies that in the presence of this particular cellular network company, other cellular companies cannot be as effective as this is, regarding its offers. Hence, the most trusted cellular network is no other than Mobilink Jazz as the packages of other cellular network companies

lose their attraction for the people when Mobilink is there with its best economical packages. Another visual practice that has been employed by the producers of this particular advertisement of Jazz is that the waiter sitting between the boys has been represented confused and restless. Whereas, the boys, who are the users of Mobilink Jazz, seem very happy and satisfied. It implies that the packages and the offers of other cellular networks are confusing and expensive which make their users restless because they cannot enjoy economical packages to express their mind freely to others. On contrary, Mobilink jazz is aware of the current needs of its users and provides them very economical packages to share beneficial things to one another.

To sum up the use of visual practices in this particular ad, it can be said that the use of different colors symbolizes that Mobilink Jazz is well aware of the needs of its users and facilitating them in such a way that they look passionate, happy satisfied and they are enjoying life in the best way. The attraction of the boys toward the girl representing Mobilink Jazz implies that this particular cellular network is taken like a hot cake by the people of Pakistan because it is the best cellular network company due to its affordable rates, attractive packages and connectivity. The smiles on the faces of the people talking to one another on cell phones show their satisfaction and trust upon this particular cellular network company.

The visual and verbal practices used in the advertisements of Mobilink Network Company during 2015-16 are as under;

#### **4.2 Visual Practices in the Advertisements of Mobilink**

Celebrities, young girl, young boys, flying hair, erected posture, black hair, side gaze, opened mouths, hand on eyes, half sleeves, red wearing of the girl, red shirt of the boy, red color of the book, educational background, smiling faces, yellowish color of the shirt, raised hand in affirmation, posture of the waiter, broken pots, sign of victory, yellow color in 'JAZZ' with red background, young people, smiling faces of the young people making calls, blue color in 'Mobilink' with white background, opened eyes of waiter, waiter between two boys, slogan in red color with yellowish borders.

Celebrities, Red, blue, white, yellow colors of dressing Jazz Cash in yellow with red background girl with cell phone on ear, rural background animals, vehicle with red and white color, ceremony, clapping, smiles, raising hands with joy, hugs,

young and old people, Mobicash in red and black, slogan 'dunya ko bataa do' in yellow color.

Congestion of traffic, blue and red colors, young man seeking helping by looking outside, young man come out of the vehicle, observance of time by seeing watch, child singing, person kneeling down to express love, sign of kiss by hand, red color, ceremony, clapping, Mobilink HD Calling in white with red background, logo in red color Mobilink in black, Har dil, Har din in red with white background, young girl having cell phone in hand with the word 'Husband' on screen in white with red background, young man having cell phone in hand with the word 'Wife' on screen in white with red background, celebrities,

Celebrity, young girl, cell phone in hand, sleeveless shirt in red color, broken mobile, Sim of Mobilink, sad expression convert into smile, جی in red color on the screen of the mobile, game on mobile, laugh, 'Unlimited 3G' in white with red background, 2500MB poora Hafta' in white with red background logo of Mobilink in red.

**Table 4.1. Verbal Practices in Mobilink Ads during 2015-16**

No.	Category	Frequency of Occurrence
1	List of First Person Pronoun I , me , مجھے , میں , ہمارے , اپنے , اپنا،	16
2	Second Person Pronoun: You , تو، آپ، تم	16
3	Interjection / Exclamatory Sentence. اوئے! کیا بات ہے!	2
4	Rhetorical Question تو یہاں بھی آگیا وہ لائبریری ٹھارٹ، سمجھ نہیں آرہی کون ہوگا جو اس ناقابل یقین آفر سے فائدہ نہیں اٹھائے گا، سوچتے کیوں ہو، کیسے بچیں، شہر سے کیش کیسے آئے گا کیش ' کیا	9
5	Interrogative کتنے کا حصہ ہے؟ آپ اسے شہر میں کیوں نہیں بیچتے؟	2
6	Code Mixing: ایکس کیوز، می، رائٹ نو، بی۔ اے، اسائنمنٹس	40

	آئیڈنٹس، لٹج، فرینڈز فیملی، اینڈ، نمبرز نان سٹاپ، ڈاکل، جاز کیش، ان لمیٹڈ، 3G	
7	Code Switching I love you You love me	1
8	Metaphor of Number دس سال، 6.99 روپے تین فرینڈز اور فیملی نمبرز 2500MB	4
9	List of Future Tense گا، گے	13
10	Use of Slogans موبائلک جاز اپنا ہے دنیا کو بتا دو موبائلک ہر دل، ہر دن	7
11	List of Adjective نا قابل یقین، مفت، فری نان سٹاپ، سامنے اصل، quick , happy Unlimited , سب سے بڑے، چھوٹے کتنے کا	18
12	Rhyming Words: You, Too, Me, Family بڑھاؤ، دکھاؤ	3
13	Imperative ابھی جازون پیسج پر آئیں	1

### 4.3 Analysis of the Video of Ufone Advertisement

Language is always dynamic and is used in a desired manner to shape the perception of masses and to make the things common sense for the target audience. At present, advertisers are using different forms of media to propagate certain ideology. Explicit and implicit ideologies are disseminated through the language of these ads. Thomas and Wareing (2001) assert that people's perceptions of certain things and ideas can be influenced through language. Reah (2001) argues that language is the most powerful weapon when it functions implicitly. The discourses of cellular network company advertisements disseminate various types of explicit and implicit ideologies. The video under analysis is of Ufone cellular network company

advertisement. The advertisers of the company have employed different visual and verbal practices for promoting their network. In the very start of the video, the helplessness of a person has been shown because he has caught in trouble due to break down of his car. He is in serious trouble and has no means for help. All of sudden, two persons come and he asks from them about the availability of mechanic to repair his vehicle. But, one of the persons, instead of answering his question, asks a counter question that do you have the facility of Ufone and the boy replies in negative.

لڑکا: یہاں قریب میں کوئی میکینک ہے؟

Larka: Yahan qareeb main koi mechanic hai?

Boy: Is there a mechanic nearby?

آدمی: آپ کے پاس یوفون ہے؟

Man: Aap ky pas U fone hai?

Aadami: Do you have U fone?

لڑکا: نہیں

Larka: Nahi

Boy: No

The above mentioned excerpt of language implies that if anyone is in trouble while his/her way to destination, he/she must have Ufone connection with him/her because this particular cellular network company provides guidance, assistance and direction in the solution of all the problems. So, as being the user of Ufone means no worry for you. This particular network would help you in any trouble. The possible implicature is that if you are on the way towards your destination, and you are not the user of Ufone, you may be in trouble at any moment. Thomas and Wareing (2001) claim that implications allow the readers to make conjecture about information's that are not made explicit. In the advertisement of this cellular network company, a person just like the robot may be taken as a metaphor of accuracy. Lakoff and Johnson (1980) are of the opinion that metaphors are pervasive in all sorts of language and discourses. They constitute the way we think and behave. So, in this ad robot, as a metaphor of accuracy, has been represented. The way it is gesturing and signaling, right-left, left-right implies that Ufone and its users are well-directed and accurate that

whatever the trouble its customers confront with, Ufone provides them accurate direction to come out of that trouble and leads them towards their destination. The following chunk of discourse from this particular advertisement of this particular cellular network company, Ufone clearly depicts the same thing.

Robot, representative of Ufone: Go straight, take your first right. Then take your second left. After a few miles, you will be at your destination, at your destination, at your destination.

Therefore, the lines mentioned above show that Ufone Network Company wants to convey the message that this particular network company never lets you alone in trouble and the word 'destination' has been used thrice which shows the degree of certainty. It implies that if you are the user of Ufone, definitely, you will be guided towards your destination. Similarly, the robot as a representative of Ufone imparts the message that besides providing connectivity, Ufone offers solution to the problems of its users. The background of this ad is a forest and a far flung area. The person, on his way, has been shown as he wants to meet his beloved for some assignments or shooting but all of sudden his car breaks down and he is at loss because he is not the user of Ufone. On one hand, the person is anxious to meet his beloved who has been waiting for him and on the other hand, the producer and the other people who have been shown in the background, all are worried because they do not have any source of access to one another. This implies that if you are not the user of Ufone, not only you yourself are in trouble but also the others who are even the users of Ufone because they have to face the problem of connectivity due to poor services of other networks.

Therefore, the underlying message that is being propagated by this cellular network company is that you must be the user of Ufone if you want to avoid problems in your life. This is how, the users of Ufone have been represented as an in-group and others as an out-group. Fairclough (2003) opines that explicit and implicit ideologies are propagated loaded language. Certain practices are made natural for the people so that they could think and behave in a particular way. Fairclough (1993) opines that ideology is transferred from top to bottom. Similarly, in the ad under analysis, the celebrities (male and female actors) have been engaged for the promotion of this network. It implies that if these famous persons are the users of Ufone, no option is left for the general masses except to be the users of Ufone.

This is how, the advertisement of Ufone conforms with Fairclough's (1993) concept that ideologies are propagated from top to bottom. The famous singer, Shahzad Roy, has been shown in trouble and finally he is convinced that he must have been the user of Ufone to avoid himself from the problem. Fairclough (2001) claims that ideologies function most efficiently when they are implicit. So, implicitly what ideology is being propagated is that these celebrities and stars are the users of this particular network, therefore, you must be the user of Ufone Network Company if you want to look like a celebrity. This is how 'New Media' plays its role in shaping the mindset and perception of the people. Danesi (2002) asserts that the choice of medium and the way of representation can greatly influence people's perception. Persuasive devices have been used by Ufone advertisers to win the general consent of the people and to bring them towards their network. Another thing that has been highlighted in this advertisement is the use of phrase 'at your destination' thrice. It implies that Ufone not only guides its users toward their destination but also facilitates them how to achieve their destination. This has been done by employing the stylistic device of 'alliteration' of the word destination. This verbal practice reinforces the implied message that destination focused people must be the users of Ufone.

Here, the use of pronoun 'You & 'Your' is both inclusive and exclusive. Exclusively, it has been used for the famous singer Shahzad Roy, shown in trouble while on his way to his destination. Inclusively, it is for all the general public. Be it is star/celebrity or people in general, Ufone has everything for everyone to come out of difficult situations. The word 'destination' has been used thrice in this ad which is a kind of alliteration and this linguistic is used emphasize something. Gee (1999) says that language simultaneously reflects the reality. Kramsch (1998) claims that language constructs ideology. Hence, 'destination' is the key word in this particular ad of Ufone. Keeping in mind the present context, the indirect message that is being propagated through this advertisement is that you must decide your destination and everyone should be very much clear about it as is the singer in this ad, and Ufone is the only cellular network that keeps you focused toward your destination.

Music that been used in the present advertisement is of two types, one is pop music and the other is folk music. It implies that whatever the class you belong to, either you are the lover of pop music (modernity) or you are the lover of folk music (tradition), Ufone mobile network is for every class. It is so affordable that not only it

can be used by the upper class but also by the people belonging to the lower class of society because most of the background in the ad is of remote areas of Pakistan.

Ours is an age of hybridization. Similarly, it is observed that our language has also been hybridized. It is obvious from the ad of this cellular network company that Ufone network is being used not only by the modern people as is the singer but also by the less educated people as it has been shown in this advertisement of Ufone. It is a kind of blend of Urdu and English representing two classes, English is usually taken as the language of elite class, whereas, Urdu is taken as the language of middle or lower middle class. The underlying ideology at work behind the bilingual advertisement is that Ufone is offering very attractive packages for everyone. Another thing is that language has been used in rhyming scheme and in the form of popular folk song which is still another verbal practice to make your desired motif more persuasive.

لڑکا: ہو گیا مجھے پیار، سجنامیر اس پار، جاننا ہے ضروری دل مجبور ہے  
 آدمی: ہو گیا تجھے پیار، سجناتیر اس پار، یوفون ہے ضروری گاؤں دور ہے  
 لڑکا: گاڑی ہو گئی میری خراب جان جان کیسے تجھے سکاٹپ کروں او جان جاں  
 پھنس گیا میں اس پار سجنامیر اسپار جاننا ہے ضروری، ضروری ہاں، ہاں، ہاں او او او  
 دوسرا تھری جی آئے نہ یہاں او او او پانے کو تجھ کو جاؤں کہاں او او او  
 کوئی مجھ کو بتا دے یہاں یوفون تھری جی ملے گا کہاں، کہاں، کہاں

Larka: Ho gya mujhy piyyar, sajna mera us paar jana hai zarori dil majbor hai.

Man: Ho gya tujhy piyyar, sajna tera uss par, Ufone hai zarori gaon dor hai.

Larka: Gari mairi ho gai kharab jan e jan, kaisy tujhy skype karon o jan e jan. Phans gya main iss par, sajna mera uss par, jana hai zarori, zarori han, han, han Oo Oo Oo... dosra 3G ay na yahan Oo Oo Oo... pany ko tujh ko jaoon kahan Oo Oo Oo... koi mujh ko bta dy yahan U fone 3G mily ga kahan, kahan, kahan.

Boy: The boy felt himself extremely in love with his beloved who is on the other side of the e hill and the boy is promised bound to go to her.

Man: If you are in love with your beloved who is living on the other side of the hill, so in order to stay connected with her you must have the connection of Ufone as the village where your beloved is residing



is far away and only Ufone cellular company can provide you coverage to far off places.

Boy: My car has broken down. I don't have enough balance to have a Skype discussion with you I am in trouble on this side of the hill and you are on the other. This is how; I am in great trouble and have the feeling of restlessness.

It is a persuasive technique to use popular songs in ads, such as *ہو گیا مجھے پیار* (Ho giya mjhay piyyar) or *ہو جمالو* (Ho jamalo) in this particular ad of Ufone, which can bring the listeners into a sublime state of mind or into ecstasy. In this advertisement, the message that is being propagated by the company is that Ufone provides so many attractions and facilities that can change one's ordinary life into a sublime life. The visual practice of representing places as a state metaphor has also been employed in this ad of Ufone. The names of big cities (advanced areas) and small cities (remote areas) symbolize the vast coverage of Ufone network. This implies that Ufone network coverage is everywhere. Moreover, the linguistic practice of employing the metaphor of number has also been used. There are 25 big and small cities mentioned in the ad where Ufone is successfully providing its best network coverage and other facilities to its users. Names of some of the cities of Pakistan have been mentioned in the ad such as;

آدمی: نواب شاہ، تانگڑ، میٹھی، سبی، حیدر آباد، جیکب آباد،  
شکار پور، لارکانہ، سکھر، کراچی، کھرک پیشین، گھمردری کاودا، جام پور،  
اوکاڑہ، باجوڑ، سحر یال، بوریوالہ، ٹوبہ ٹیک  
سنگھ، بکھر، کشمور، بدین، اٹک، رحیم یار خان، چکوال

Aadmi: Nawab Shah, Tangar, Mithi, Sibi, Jackab Abad, Shikar Pur, Larkana, Haider Abad, Sakhar, Karachi, Kharak paisheen, Ghamardri, Kaoda, Jampur, Okara, Bajor, Samaryal, Burewala, Tobatake sing, Bakhar, Kashmor, Badeen, Attock, Rahim yar Khan, Chakwal.

Robot is represented as a machine device and it can do the things which perhaps humans cannot. The implied message is that this particular network has machine like accuracy and fastness and can provide such services that seem to be impossible for others networks. Another thing that has been portrayed in this advertisement is the journey of man through forest which is a metaphorical

representation of the difficult journey of every individual's life that he/she has to go through. Life is a continuous journey or struggle and in this journey of life when you are heading forward towards your destination, you may come across any sort of trouble. So, the implicit message is that Ufone not only helps in the journey on the road but also in the journey of life and facilitates its users in every walk of life with the provision of its services with the lowest possible rate around the clock.

Conboy (2007), states that language shows solidarity with and distance from a particular group. In the video of this advertisement, it has been shown that there is no class difference as people from different social backgrounds have been shown together in it. This depicts that users of Ufone are just like a family. It implies that Ufone cellular network company binds its users into the bond of friendship and is strengthening this bond by bringing the people together and by removing the distance among them. In this way, this particular network company is playing its role in providing assistance in connectivity on one hand and on other hand it is bringing the people closer to one another. Where there is no network access of other cellular network companies as it has been shown in the ad in the form of sign 'No signal' on the mobile phone of a person using other network, Ufone provides its users with powerful signals. 'No Signal' on the mobile of the user of other network is indirectly representing negatively to the other cellular network companies. This implies that where other networks fail to provide connectivity, Ufone is there to keep you connected. Due to this reason, its connection, its loads and cards are available even in the farthest areas of the country.

The use of word SKYPE is another distinctive feature of Ufone because where other networks fail to provide the facility of Skype, Ufone is there to provide you this service. In this way, you can watch and talk to others. The person in the ad has been shown confused, troubled and very much anxious to reach his destination. Had he been the user of Ufone, he would have the facility of availing Skype and have directface connection with the other person or his beloved. The provision of Skype facility is another prominent feature of this network company. This implies that so far other companies have been unable in providing the best facility of skype interaction to their users but Ufone is providing this service successfully. Here in this ad, the girl wearing the color of Ufone is the representative of Ufone company and the singer who is being persuaded to be the user of this network company have been represented

metaphorically as the representative of the public. This is another persuasive technique used by this cellular network company to increase its customers.

لڑکا: او او او دوسرا تھری جی آئے نہ یہاں او او او

پانے کو تجھ کو جاؤں کہاں او او او

کوئی مجھ کو بتادے یہاں

یو فون تھری جی ملے گا کہاں، کہاں، کہاں

Larka: Oo Oo Oo... dosra 3G ay na yahan Oo Oo Oo... pany ko tujh ko jaoon kahan Oo Oo Oo... koi mujh ko bta dy yahan U fone 3G mily ga kahan, kahan, kahan.

Boy: The 3G package of none of the cellular companies has the range of coverage to far flung areas. Therefore the boy finds himself in trouble and he is repeatedly crying; where to find 3G, where to find 3G.

The above mentioned language shows that the boy has been persuaded to be the user of Ufone which means that the users of other cellular network companies have been convinced by the users of Ufone to leave aside the other connections and instead of remaining confused, troubled and worried, they should be the users of this particular network because the only solution to all these problems is to be a user of Ufone.

Fairclough (1993) argues that no use of language is ideology free. He is of the view that language connotes and denotes things. Similarly, in the ad under analysis the linguistic device of 'rhetoric' question has been used. Rhetoric question is a type of question that mostly carries answer in it. The use of adverb of place 'kahan' (where) at linguistic level, is in interrogative form. Whereas, at semiotic level, the places shown are the answer. The speech bubbles shown over the places imply connectivity at remote areas as well. The persuasive technique of question (at verbal level) and answer (at semiotic level) has been employed to represent Ufone positively and other networks negatively. Moreover, the use of competing discourse is there. This thing highlights the disparity between linguistic and visual messages which is known as denaturalization of language that is a difference between linguistic and semiotic messages. The people shown in the advertisement are dancing in a very jubilant mood, belonging to all five provinces of Pakistan, and wearing the traditional dresses of their provinces. They have mobile phones in their hands with Ufone

connection. It implies that wherever you are in Pakistan, Ufone cellular network provides you the best services. In this regard, Ufone may be taken as metaphorical representation of unity, connectivity and bringing the people together.

آدمی: تھری جی آگیا چکوال میں ہو جمالو،  
تھری جی آگیا کوہات میں ہو جمالو،  
تھری جی آگیا کشمور میں ہو جمالو،  
یو فون تھری جی آگیا خستار میں ہو جمالو۔

Man and general public: 3G aa gya Chakwal main ho jamalo, 3G aa gya Kohat main ho jamalo, 3G aa gya Kashmor main ho jamalo, Ufone 3G aa gya mastaar main ho jamalo.

In the above mentioned extract of language, the names of the cities have been mentioned with the song ( ہو جمالو ) (Ho jamalo) for publicizing the message that Ufone network company is promoting its 3G internet services in different cities of Pakistan where there is no access of 3G service for the users of cellular network companies. So, the message that is being propagated is that 3G, the latest facility at that time, was provided by Ufone for the first time in all mentioned cities. It resulted in making the people jubilant, sublime and the benefits availed through this network made them so happy that they started dancing.

لڑکا: ہو گیا مجھے پیار سجا میرا اس پار

Boy: Ho gya mujhy piyyar, sajna mera us paar

Boy: I have fallen in love with a girl and my beloved is sitting on the other side where I am.

آدمی: یو فون ہے ضروری گاؤں دور ہے

Man: Ufone hai zarori gaon dor hai.

Man: One should have Ufone network to make contact when someone near and dear is living far away.

In the above mentioned excerpt of language from the advertisement, the word ‘گاؤں’ (village) is a metaphor for the far flung areas of the country. Lakoff and Johnson (1980) opine that metaphors are pervasive in all sort of discourse. They constitute our reality with the objects and construct the way we think and behave. Village ‘گاؤں’ is

also metaphorical representation of the destination because the destination of the person (of the singer), mentioned in the ad is that village which has been shown far away from him without the connection of Ufone and same can be generalized for every human being. It implies that Ufone Network Company is imparting the message that the connection of this particular network is inevitable to reach the destination in every walk of life. It is obvious from the analysis of Ufone ad that extra degree of stress is being laid on the target consumers. The repetition of the expression (یونون ہے ضروری) (Ufone hai zarori) is ideological. It is an attempt on the part of the producer of ideology to convince maximum consumers to have the connection of this cellular network company. The implied message is that Ufone is 'must have' cellular network which has been repeatedly mentioned by the expression (یونون ہے ضروری) (Ufone hai zarori) because it has much facilitation and has latest technology for its users that provides them assistance which they are needed.

(یونون ہے ضروری) (Ufone hai zarori) 'Everyone must have U fone'

The linguistic device in the form of model verb is the use of 'must' which is used to lay stress on some thing. Perhaps, this is an implied message from the this particular cellular network company that if one is committed and wants to have his/her destination, which everyone wants to, then one must be the user of Ufone mobile network company. Linguistic deviation is also there in the word 'Ufone'. U and fone are not in their appropriate linguistic forms 'You' and 'Phone' respectively but in the mediatised version of language. 'You' has been abbreviated in the form of 'U' only and phone is written in 'fone' form because usually, it is claimed that media is making the language easy. The use of 'U' instead of "You" and 'fone' instead of 'phone' is significant. The abbreviated use of 'U' may possibly connote that it is consumer centered approach. The use of abbreviation 'U' and 'fone' is for making the message easier for general masses. If it had been written as 'You' and 'Phone', perhaps it could have been readable for the educated viewers only. It can be inferred that this technique has been used to convey the message to maximum people. The word 'fone' may also carry the connotation of voice as well. It implies that customers are more important and voice quality of any cellular network matters a lot. This is what that is being provided by this particular cellular network. Making use of slogan

in advertisements has increased so considerably that a very large proportion of today's ads end in advertising slogans (Boush, 1998).

Advertising slogans are used by the companies to introduce themselves, their products and services. The effectiveness of an advertising slogan in introducing a company and its services depends upon that it should be understandable for the customers and should be associated with a specific company or product (Stewart & Clark, 2007). The slogan of this particular network company implies that wherever there is someone in trouble, it is Ufone that helps a person in bringing him/her out of that trouble and takes him/her to his destination because the users are everywhere for this particular cellular network company and its services are almost all around in Pakistan, for its consumers. The slogan 'تم ہی تو ہو' (Tum he tou ho) implies that the users of this network are everywhere for this cellular network company due to its deep concern with them.

There are various means of propagating the underlying ideology. One of them is the use of visual practices along with verbal practices. In this ad of Ufone, one of the visual practices is the depiction of a rustic or forest-like background. It is obvious in the picture that the remotest area of Pakistan has been pictured in the advertisement. The celebrity/famous singer is on his way towards his destination, which is his beloved but all of a sudden his car breaks down. So, in this ad, a car is a visual practice used by the producer as a symbol of life journey. It implies that you are on your life journey heading towards your destination. All of a sudden, the car stops functioning which means that during your life journey toward your destination might be stopped by some obstacle. Hence, at once, you feel the need for connectivity so that the person waiting for you (here in particular case is the beloved) must be informed. The moment, the person in the ad checks his car and finds it broken down; he is in need of some help (motor mechanic) who could repair his car so that he may reach his destination. He looks at the mobile in his hand and by finding 'No signal' he jerks it twice which is the symbol of his indignation. It implies that at present the person/singer is not the user of Ufone, and when you are not the user of Ufone, you have to face the problem of connectivity wherever you are.

As far as the background in the form of visual practice is concerned, it is very forest-like and backward area but on the other hand, the person, who is on his way toward his destination, is a metaphorical representation of modernity. The implied

message is that apparently, you may look modern but if you are not the user of Ufone cellular network company which provides you the best services regarding best connectivity, the things cannot move well for you. There is the use of binary opposition. The person, who is metaphorical representation of modernity, has been shown in trouble having no mobile connectivity because of not being the user of Ufone. Apparent modernity of the man in the ad and not being the user of the most advanced cellular network company have been juxtaposed. The underlying message is that if you want connectivity with your near and dear ones, wherever in Pakistan, you must be the user of Ufone Network Company.

Another important visual practice employed in this ad is the use of different colors. The people in the advertisement have been shown wearing different colors. It implies that the Ufone users may belong to different walks of life and are the representatives of different passions of life. Jacobson (1971) asserts that a sign has two aspects; an immediately perceptible (signans) and an inferable apprehension (signatum). Another important visual practice used in this advertisement is the use of robot. The use of robot as a visual practice implies that on one hand, Ufone provides you connectivity and on the other hand, it guides you towards your destination very accurately. In this way, Ufone connection is so accurate that it can guide you like machine and if you want to be rightly guided you must have guide like Ufone. Robot as the representation of accurateness provided by Ufone has been shown leading the users. Hence, the implicature is that Ufone is the leading cellular network company in Pakistan and if you want to be the leader of others, you must have the connection of Ufone.

In the visual, woods may also be taken as the obstacles on your way towards your destination but Ufone helps you and leads you towards your destination through these obstacles. The excellent connectivity of Ufone network in remote areas is a blessing to the users. It implies that apparently, you may belong to backward areas but as being the user of Ufone, you can stay in touch with the people living in cities. Therefore, the visual practices like rustic background and different people belonging to different strata of society imply that Ufone is meant for every class living anywhere in Pakistan.

One of the visual practices employed in this advertisement is the use of many colors like blue, orange, black, green and white. The white background implies that the users of Ufone are very much knowing and knowledgeable people. They are

aware of everything and know the solution of every problem. Orange is the color of Ufone. Orange connotes sunshine, positivity, hope, life, light and activeness which means that Ufone provides you light against darkness and leads you towards success in every walk of life. It also means that if you want to become, positively, a different member of the society, you must have the connection of Ufone.

Another visual practice employed by this cellular network company is the use of 'U' instead of 'You' and 'fone' instead of 'phone'. Had it been 'You' instead of 'U' and 'phone' instead of 'fone', perhaps, only the academically literate people would have been able to read it. The technique of using the abbreviation implies that Ufone has made the things easier for everyone. It is the combination of different attractive packages. On one hand, it provides connectivity at affordable rates and on the other hand, its voice quality is very excellent.

To sum up, the use of visual practices in this particular ad, it can be said that car used in the advertisement represents journey of life, breaking down of car on the way implies obstacles in life and the way person jerks his hand looking at the phone implies his indignation or dissatisfaction by being the user of any other cellular network company other than Ufone. The use of robot as a guide implies that Ufone provides you more, less than accuracy. The background and the use of different colors imply that Ufone can combine everyone whether he/she belongs to some backward area or some big city. The sign 'No signal' shown on the screen of the mobile of the girl implies that where other networks fail to provide signals, Ufone is there to provide you connectivity around the clock. Another important visual practice is that linguistically, it is asked 'کہاں کہاں کہاں' (Kahan, kahan, kahan) and visually, we see the places. So, word picture conjunction has also been used here. The use of speech bubbles along with the names of places is an important visual device which implies that whether you are living in farthest areas of Pakistan, the signals of Ufone are available everywhere.

In the final scene, people belonging to all provinces of Pakistan wearing their cultural dresses are dancing very jubilantly. It implies that Ufone has something very special to cumulate the people from all over the Pakistan. So, here in this ad of Ufone, the dance of the people belonging to all provinces of Pakistan implies that Ufone is playing very significant role in bringing the people of Pakistan belonging to different



areas as well as different walks of life close together by providing them pleasure and happiness through its affordable rates and connectivity.

The visual and verbal practices used in the ads of Ufone Network Company during 2015-16 are as follow;

#### 4.4 Visual Practices in the Advertisements of Ufone

Damaged car, celebrities, black wearing of the celebrity, Mobile in hand, depressed face, two middle age persons, orange color, smiling faces, Robot like representation, deserted or barren background, young girl, costume of orange color, black border of the shawl, flying hair, girl with cell phone, scene of shooting, singing, dancing, side gaze of the girl, blue wearing of robot, No signal in white color with black background, local van, 3G in yellow color, bubbles in orange color, sea, mountain, girl looking on the screen of cell phone, excited postures and gestures, brown hair of the girl, erected posture of the girl, number of young people, pink turbans, white dresses, green, orange and black colors in slogan.

Celebrities, young girls, young boys, restaurants, waiter with white shirt, black pent and coat, white wearing of the girl, black and brown wearing of the boy, dinning table with eatables, juice, orange color, U in green color and fone in orange color, slogan in black color.

Celebrities young girl, young men, urban area, domestic environment, kitchen, burning food items, wife watching TV, LED, Sofas, man falling from second floor, yelling, congestion of vehicles, different broken things, congestion of people, girl watching outside from the window, man looking at the screen of the mobile, two people conversing with each other, man cleansing the floor, U in green color and fone in orange color, orange background.

Celebrities, young men, donkey, bed domestic environment, servant, Sad facial expression, U in green color and fone is in orange color, slogan in black color orange background.

**Table 4.2. Verbal Practices in Ufone ads during 2015-16**

No.	Category	Frequency of Occurrence
1	Rhetorical Questions یہاں قریب میں کوئی کینسک ہے آپ کے پاس یو فون ہے کیسے تجھے سکاؤپ کروں	11
2	Alliteration	14

	at your destination, at your destination	
	ہے ہے، اواداو، کہاں کہاں کہاں، ہاں ہاں ہاں، جان جان	
	کو نے کو نے، ضروری ضروری	
3	Code Mixing	38
	مکینک، سکاٹپ، تھری، جی	
	مینیو، پلیز، بونے، پاور	
	آور، لوکل، موبائل، نیٹ ورک	
	ایس ایم ایس، کالز، جوس	
	سلار	
4	Code Switching:	
	Go straight take your first right.	4
	All you can eat in just 700 rupees.	
5	Rhyming Words	7
	پیار، پار۔ جان، جان	
	پیار، پار۔ کہاں، یہاں	
	ہو جمالو، ہو جمالو	
6	First Person Pronoun	10
	مجھے، میرا، میری، میں، مجھ	
7	Second Person Pronoun	10
	تجھے، تیرا، تم، تمہیں، آپ، تجھ	
8	Metaphor of Number	1
	2.99 روپے	

#### 4.5 Analysis of Zong Cellular Network Company Advertisement

The use of language is highly ideological in the advertisement of cellular network companies. Explicit and implicit ideologies are propagated through the use of visual and verbal practices. All the visual and verbal practices used in cellular network companies' advertisements are loaded with certain ideologies. Fairclough (2003) argues that language embodies explicit and implicit ideologies. This is done by employing different visual and verbal techniques. The ad under analysis is of Zong Network Company.

Various visual and verbal practices have been used to propagate desired ideology. Grice (1989) is of the opinion that discourse is multilayered and can be analyzed differently in different contexts. Here, different scenes have been presented in this particular ad keeping in mind the basic urge in every human being i.e. to learn. Every human being wants to learn more and more, and for this purpose everyone wants to have a guide/ teacher who could help him/her in learning. It can be inferred that Zong cellular network company may metaphorically be taken as a teacher

imparting the basic survival kits to its users. Hence, the underlying message that is being imparted is that Zong network is not only providing the connectivity to the people to stay in contact or in touch with the other people but besides this, what the plus of this company which makes this company different from others is that this particular network is acting as a teacher and a guide. In this way Zong is imparting the knowledge, training and assisting to the masses belonging to all domains of life. Here, it is obvious in the ad of Zong that a mother and a child are there in the home, and the child is showing his beautiful piece of drawing, he has drawn, to his mother. The mother is extremely surprised at this wonderful capability of her child. She asks about the invisible teacher and is answered as “Zong4G Free Basics Say.”

The following section reproduces and analyzes different practices employed by the producers to represent Zong cellular network company positively different from others.

ماں: یہ کیسے سیکھا؟

Mother: Ye kaisy sekha?

Mother: How have you learnt this art of drawing?

The ultimate image comes into mother's mind is that perhaps, the child has learnt this art from his teacher in the school. But surprisingly, the mother gets the answer from the child that he has learnt all this from Zong4G Free Basics.

بچہ: زونگ فور جی پرفری بیسیس سے

Child: Zong 4G pr Free Basics say!

Child: I have learnt it from Zong 4G Free Basics.

It implies that Zong is playing the role of a teacher in training the young learners about different walks of life, either in studies or in making drawing. This is how, by applying visual and verbal practices, this particular cellular network company, Zong is representing itself positively and other network companies negatively

In the ad under analysis, the mother has been shown very happy because his son is making good use of technology. The mother and the child shown in the advertisement are metaphorical representation of mother-child relationship. Kress (1995) says that language is used to create the structures of inequality. Benwell and Stoke (2006) are of the opinion that identities are constructed through a process of

difference. These are certain visual and verbal practices that have been used by this company in this particular ad to propagate itself positively.

زونگ فورجی پر فری ایسے سیکھا؟ (yeh kaisay seekha) is an interrogative and the ultimate answer is فری سے (Zong 4G pr FreeBasics say). It implies that Zong cellular network company has found the solution of all the problems of its users. Everybody in the ad, the mother, the friend, the father and then again a father, are talking to their near and dear ones and everybody asks them, یہ کیسے سیکھا؟ (ye kaisy seekha?), یہ کس سے سیکھا؟ (ye kis sy seekha?) means from where have you learnt or how have you learnt it? It is usually observed that in order to learn something one needs guide or facilitator. In this regard, Zong is playing the role of a teacher and facilitator for all its users. This cellular network company is assisting its users in every domain of life.

The verbal practice in the form of question “How have you learnt it or from where have you learnt it?” has been used four times and the question is asked by different people from different people belonging to different domains of life. But every time the answer is Zong 4G Free Basics. It is obvious in the video that all the people who ask the question (mother, friend, father and farmer) are pleasantly surprised when they come to know that all their problems, regarding learning and earning, have been solved by Zong. This ad of Zong has been devised keeping in view human psychology. Learning is one of the basic desires of human beings. In mother child relationship, mother wishes that her child should learn more and more among the friends especially with the girls the art of beautifying themselves is an art which everybody wishes to master. At present different institutions are being run by different organizations that charge huge amount of money and then impart the art of learning in respective field. One of the implicatures of this particular advertisement is that Zong is providing all the basic needs regarding various domains of life. Zong is the only network which is fully aware of all the basic needs of its users or human beings and its packages are in accordance with the needs of its users.

The word ‘Free Basics’ implies that everyone must learn the basics of one’s field. A mother should learn how to be a good mother, a teacher should learn the basics of teaching and how to be a good teacher, a makeup artist should learn the basics of how to be a good artist. So, learning and basic learning are the basic needs of humans that are being provided by different apps of Zong network and one of them is ‘Free

Basics'. The phrase 'ماننی ہم نے ہار نہیں' (Man'ni hum nain har nahi) means "we are not going to lose" implies that this life is a sort of competition. A sort of competition is going on among different cellular network companies as well 'ماننی ہم نے ہار نہیں' (Man'ni hum har nahi) means that "we are not going to lose or we are not going to surrender." This implies that, on one hand, Zong is playing its role in bringing the nation together and on the other hand, this cellular network company is fully equipped with different apps about the needs of the modern era regarding connectivity among people and so many other positive things because everyday every cellular network company is planning something new for its users to excel from others. Therefore, the message from Zong cellular network company is that we are not going to surrender. The first person pronoun 'We' has been used as the representation of all the nation and Zong is serving its nation in all the walks of life. This is how, it is not only bringing the people closer to one another but also making the people strong enough to face any difficulty. It is also training them that whatever the conditions are, they should never surrender at any cost. In the video, a farmer and his son have been pictured in a far remote area and the postman or messenger comes on bicycle to deliver a parcel. As the person opens the parcel, he is extremely overjoyed because it is a sort of appointment letter. The son tells his father that he has got a job and the father at once asks that how he has got it. The ultimate answer of the son is that he has got the job from Zong 4G Free Basics. It implies that by visiting Free Basics and downloading different statuses, he applied somewhere for job and got it. The following lines have been reproduced to make the discussion clear.

بیٹا: ابا، ابا، ابا نوکری مل گئی!

باپ: پر کیسے؟

فورجی پر

فری بیسیکس سے بیٹا: زونگ

باپ: شکر ہے مالک!

Son: Abba, abba, abba nokri mil gai!

Father: Pr kaisy?

Son: Zong 4G pr Free Basics say!

Father: Shukar hai maalik!

Son: Father, father, father, I have got the job.

Father: But, how?

Son: I applied for the job by acquiring information from Zong 4G Free Basics and got it.

Father: Thanks God!

This also indicates the social scenario that getting a job, at present, has become a matter of great pleasure for parents. Therefore, the father shown in the ad seems delighted when he comes to know that his son has got a job. He thanks God as well as this particular network for assistance in securing job. It indicates that the controlling ideological group of this particular network company is very kind towards the people of Pakistan. Everybody, as it has been in the ad, has questions but all their questions meet with a single answer which is Zong 4G Free Basics. It implies that Zong is the only network that is providing it useful services to Pakistanis in all domains of life. Mother, father, friends and farmer metaphorically represent different classes of society. The implied message of the company is that whatever the class you belong to or wherever you live, if you are the user of Zong, you can have the solution of all your problems.

باپ: شکر ہے مالک

Father: Shukar hai maalik!

Father: Thanks God!

The above mentioned chunk of language implies that every user of Zong should be thankful to company and thankful to God for being the user of Zong 4G Network Company. They should also be grateful to Allah Almighty that they are not the user of any other cellular network company. It is because, the services of any other network companies are not as useful as are of Zong. Different fields of life such as news, business, job health, schooling, sports etc. have been mentioned in this ad which implies that whatever the profession you belong to, you can seek guidance anywhere at any time if you are the user of Zong. Fifty (50) is a metaphor of number which means that there are unlimited sites that the users of Zong can access and by accessing them, they can find the solution of their problems within no time. The following extract of language from the advertisement indicates the same thing.

زونگ لے آرہا ہے فری میکس بائے فیس بک

جس پر فری انٹرنیٹ سائٹس چلائے گا

پورا پاکستان 50 سے زیادہ ویب سائٹس بالکل فری۔  
 فری فیس بک۔ تو اب پڑھنا، سیکھنا اور آگے بڑھنا سب آسان۔  
 نہ بیلنس کی ضرورت نہ ڈیٹا بندل کا خرچہ۔  
 فری میکس سبھی زونگ یوزرز کے لیے ہے۔

Zong lay aya hai free basics by Facebook. Jis pr free internet sites  
 chalay ga pora Pakistan.50 sy ziada websites bilkul free.Free facebook.  
 Tou ab pharna, seekhna aagy barhna sab asan. Na balance ki zarorat na  
 data bundle ka kharcha. Free Basics sub Zong users ky liay hai.

Zong have brought for you “Free Basics by facebook” that will  
 provide, all the people in Pakistan, with free internet sites. It also  
 provides with more than 50 websites, completely free of cost. Free  
 facebook. So, to study, to learn and to progress are all easy tasks there  
 is no need of balance or credit to activate any data bundle.”

In modern world everybody wants to excel others. Everybody wants to get  
 education in an excellent way, everyone wants to learn more and more about his/her  
 profession and everybody wants to excel. Therefore, Zong is exactly working in  
 accordance with human psychology and in accordance with the requirements of new  
 era. So, one of the impicature of this ad is that Zong is assisting its users in every  
 domain of life by providing excellent services.

دل میں لگن ہے پڑھنے کی

سب سیکھ کے آگے بڑھنے کی

Dil main lagn hai parhny ki

Sab sekh k aagy barhny ki

Everyone has a great urge to study, to learn and excel others.

The above mentioned chunk of language from the ad under analysis  
 highlights that every user of Zong is full of ideas, courage and passion and is  
 more than willing to go ahead but they just need a guide and Zong is serving  
 as a guide for them. What life is, it is full of troubles and full of competition.  
 You cannot expect life to be a bed of roses; there are many hurdles in every  
 domain of life. The impicature is that though, everyday new cellular network  
 companies are emerging but Zong is very much determined to go ahead and to  
 be a prominent cellular network company. Therefore, it is right to say that

Zong is providing useful services to the nation so that it should not face any problem in making progress in any field of life. Nothing is impossible or difficult when one is steadfast and determine for success.

Conboy (2007) says that language shows solidarity with and distance from a particular group. The use of first person pronoun ہم (Hum) 'We' shows the attachment of Zong cellular network company with Pakistani nation. The following extract of language illustrates the same thing.

راستہ کوئی دشوار نہیں  
ماننی ہم نے ہار نہیں

Rasta koi dushwar nahi  
Manani hum nain haar nahi

Another message that is being propagated through this particular ad is that if you are not the user of Zong, then, you are without any guide and leader and everything seems almost impossible. But being the user of Zong Network Company, you have a guide with you and nothing remains impossible. In this way you achieve your destination without any difficulty. The following verbal practices from ad illustrate the same.

رہنما ایک ساتھ ہے  
منزل اب تو پاس ہے

Rahnuma aik saath hai  
Manzal ab to pas hai-

The destination is not far away because guide is with us  
for all the time.

چھوٹا ہے ہم کو آسماں  
آگے بڑھے گا سارا پاکستان

Chona hai hum ko aasman  
Aagy barhy ga sara Pakistan.



We have to touch the zenith of sky. It will pave the way of all Pakistanis to go ahead.

The above mentioned excerpt of language from the advertisement of Zong cellular network company indicates that how can a nation make progress unless they are the user of Zong cellular network company. The use of future tense 'گا' (Ga) implies that this particular network company is determined to provide its service in each and every corner of Pakistan within no time. In this way all Pakistanis would be able to avail the beneficial services of Zong to take guidance and to make progress in every domain of life. This would pave the way toward progress of the country and soon Pakistan would stand among developed country.

Chilton (1988) states that militarization of language is the militarization of thought and social practices. The use of hyperbole 'اچھو نا ہے آسماں کو' 'we have to touch the zenith of sky' implies that Zong Network Company is aiming at the highest. The message that is being imparted by this cellular network company is that one should keep one's ideal beyond one's reach like the users of Zong. This is the only cellular network company in Pakistan that is eyeing at the highest and so are its users. It can metaphorically be taken as that Pakistani nation has got the capability to make impossible things possible by becoming the user of Zong cellular network company. Moreover, verbal technique of using imperative sentence has also been used to emphasize the implied message being propagated.

Price (1998) opines that power is operated through discourse. Discourse is mainly used to achieve power, not to manifest the truth. Certain practices are legalized through it to achieve power. Instead of offering call packages among friends and family members, this network company has used another trick that Zong, besides providing limitless offers of staying connected, also provides its users the facility of learning and guidance in almost every discipline of life. In the ad, father is wearing traditional dress and the son is wearing the modern one. They can be taken as the representatives of tradition vs change respectively. It may imply that as being the representative of tradition, father might have used different traditional tricks to get job for his son but could not, and when the son, as being the user of Zong and the representative of change as this particular network is, gets the job with the help of Zong 4G Free Basics, the father is all thankful to Allah and Zong. The big idea of this

particular ad is that Zong Network Company has used different visual and verbal practices for exploiting the people's psychology. Education, art of beautification, health and job has been highlighted as the basic problems of Pakistani nation. On one hand, problems are being mentioned and on the other, people are being persuaded very tactfully to be the users of Zong cellular network company.

The slogan 'سب کہہ دو' (Say it all) carries the implication that the rates, voice quality and signals of Zong Network Company are so excellent that its users are free to say whatever is there in their minds because while talking to others through Zong network, the users do not have any problem of voice quality, connectivity, and affordability. They are so much expressive to others, they are so much relaxed (in terms of money and connectivity) that there is no hindrance on their way of expressing their feeling to others. Another implication of the slogan is that the users of other cellular network companies always face so many problems regarding affordable rates and connectivity that they are always unable to say everything they want to say to others. In this way, by employing imperative technique 'سب کہہ دو' (Say it all), Zong Network Company is representing itself positively at the cost of others.

Barthes (1977) asserts that semiotic message is more appealing and powerful than linguistic message. As far as, the use of visual practices in the selected ad of Zong is concerned, in the very first scene we see picturization of home where a mother enters and she finds that her son is busy in doing some drawing. She is extremely happy and she gestures in a particular way which implies that her son has learnt something unique and he has done something wonderful. The relaxation on her face implies that up to some extent, Zong Network Company has provided relaxation to the parents. As far as, the learning process of the children is concerned, Zong cellular network is playing the role of parents as well, in teaching and guiding the children at home. Same is the case with the mother pictured in this advertisement and the setting there is of a typical home. The son is busy in doing drawing work and he is in school uniform at home which implies that Zong 4G Free Basics App is so attractive that children at home prefer learning more and more from Zong 4G Free Basics. The boy is still in school uniform which implies that because of the very attractive packages of Zong which help to impart knowledge of various types, the child has forgotten to change his uniform and he has started doing something that is beneficial for him.

Similarly, in the next scene, two female friends have been pictured. One of the friends decorates the nails of her other friend. When the friend finds her nail beautifully decorated, she at once asks her friend that from where you have learnt it from. The ultimate answer is that she has learnt it from Zong 4G Free Basics. It implies that if anyone of the friends has learnt the art of applying hina, decorating the nails and make up art, she can be beneficial for her other friends as well. This is how, she can be favourite or popular among the friends. Usually, it is seen that females undergo various sort of trainings from different institutes regarding beautifying or doing make up. But, when the girl, whose nails have been beautified, comes to know that her friend has learnt all this from Zong 4G Free Basics, she is extremely delighted. At the same time, the smile on the faces of two girls implies that different packages of Zong are so popular that they are working on different levels. On one hand, they are imparting the 'Free Basics' to the people and on the other, they are doing a good job in establishing a bond of solidarity and friendship. In this way, an atmosphere of relaxation seems prevailing everywhere in life.

Moreover, as far as the use of different colors is concerned, the boy is wearing the dress of blue and white color whereas the mother is wearing brown. Blue is the color of hope, calmness and peace. White color symbolizes light, knowledge and purity. Brown connotes earthiness, naturalness and constancy. All this implies that parents want constancy in the learning process of their children and this service is being provided by Zong 4G Free Basics. Children feel calmness and satisfaction about Zong Network Company as it is imparting beneficial knowledge for them. The colors of the dresses of the girls are pink, purple and blue. Purple is often associated with royalty, wealth, spirituality and nobility. Pink is the color of love, cuteness and sweetness. Blue color symbolizes hope, calmness and peacefulness. The use of all these colors implies that ZongNetwork Company is providing its user with the wealth of knowledge in many walks of life that makes them happy, satisfied and they enjoy peace of mind. This cellular network company binds its users in the bond of solidarity and love and they try to co-operate with their near and dear ones.

Another important visual practice is the use of various colors on the screen of the mobile showing different offers offered by Zong 4G Free Basics. These different colors may be taken as the representation of different walks of life, Zong is helping its users in. it also implies that the packages of Zong are the amalgamation of various sorts of attractions. On one hand, it is providing connectivity to the people and on the

other hand, it is imparting the basic skills necessary for the survival of every human being whatever the field he/she belongs to.

The next scene which has been shown in this particular advertisement of Zong is of the representation of a typical home where a father, after taking a light exercise, sits in the chair. As he sits in the chair, his daughter, attired in typical Eastern dress i.e having duppata of yellow color, trousers of white color and shirt of blue color, comes there to check the blood pressure of her father. The father questions her that from where she has learnt it from. The daughter, within no time, answers that she has learnt it from Zong 4G Free Basics. It implies that Zong cellular network is facilitating its users in learning basic skills which one wants to master. White, yellow and blue colors connote knowledge, liveliness, and calmness which imply that the users of Zong are very much knowledgeable people who take an active part in every field of life and hence, they enjoy peace of mind.

Another important visual practice employed by the producers of this particular advertisement is that a white haired father wearing white dress has been shown sitting in a chair with greenery all around which connotes regeneration, freshness, soberness, vitality, fertility and calmness. All this implies that if you are the users of Zong network, you can enjoy different sorts of relaxations. You can enjoy different facilities being at home just like the father shown in the advertisement. No sooner he finishes his exercise; his daughter comes there to check his blood pressure. The father is extremely delighted by finding his daughter doing the job which is usually done in the hospitals by doctors or other paramedical staff and people living in home are not supposed to be proficient in doing self-medication, necessary in emergency. Like others, the father also asks the question that from where you have learnt it from. The face expression and the cool and calm posture of the girl imply that after learning all this from Zong 4G Free Basics, she is relaxed.

Similarly, in the last scene, a village background has been portrayed where flowers of yellow color can be seen everywhere. A postman on bicycle comes there and the young man receives the letter from him. No sooner the young man reads the letter, he jumps up with joy. His jumping up with joy as a visual practice implies that something extraordinary has been done by someone to him. Someone who has done something exceptional for him is no other than Zong because by visiting Zong 4G Free Basics, an App of Zong network, he got information about job and applied for it.

After reading the letter, the young man at once jumps and cries aloud 'پاپا' (father). By jumping and galloping, he rushed toward his father and by finding the letter in his son's hand, the father is somewhat astonished in the beginning but when he is told that his son has been able to get a job, he asks that where from he has got the job and the answer is Zong 4G Free Basics. It implies that on one hand, Zong 4G is providing the knowledge of how to do drawing, how to do make up how to provide basic medication in the time of emergency and on the other hand, it is providing job opportunities to the people living in the remote areas as has been shown in this particular ad. The representation of foggy atmosphere and the village scene in the visual implies that the coverage of Zong network company is not only limited to cities rather to far-off areas as well. It is not only useful for the people living/ working in big cities rather it has something to please for the people living/working in the small villages as well.

Eco (1979) opines that a picture is worth a thousand words. Sun flowers have been shown in the picture which represent that Zong Network Company, just like the sun that provides heat, energy, light and vitality to flowers, is providing liveliness, passion, energy, life and happiness to its users. Similarly, the white shirt worn by the son, white paper in his hand and the white dress of the father has been correlated with the peaceful atmosphere in the background.

Just after hearing about the source of getting job opportunity, the father, like a typical Muslim, looks towards heaven saying 'شکر ہے مالک' (Thanks God) which implies that Zong 4G Free Basics is a kind of blessing from heaven for the users of Zong Network Company. The house shown in the picture is of typical village and father is busy in making fodder for the cattle. It implies that whatever the class or place you belong to, if you are the users of Zong cellular network company, you can get knowledge about every walk of life. The father is standing under a tree which means that this cellular network company is acting just like a cloud / tree that provides shelter to its users in different walks of life. The father and the son have also been shown in the picture. The son having hand on the shoulder of his father as the result of his happiness implies that Zong Network Company is doing something wonderful to create the bond of oneness and friendship for bringing the people closer to one another.

The picture shown in the end represents mother-son, friends, father-daughter and father-son relationship which can be taken as the metaphorical representation of the people belonging to different walks of life being facilitated by Zong cellular network company. Keeping in view the ad under analysis of Zong cellular network company, it can be summed up that different visual practices have been used in the form of mother-child, friends, father-daughter and father-son with specific focus on the concept of learning, beautification, providing medication at home and assistance in seeking jobs for the people living in remote areas of Pakistan. Moreover, the use of visual practice in the form of houses in big cities and remotes areas implies that Zong Network Company is always concerned about its users whether they are living in big cities or remotes areas. It is doing the best to facilitate its users in terms of imparting basic skills necessary for one's survival, besides connectivity at affordable rates.

The visual and verbal practices used in the advertisements of Zong Network Company during 2015-16 are as under;

#### **4.6 Visual Practices in the Advertisements of Zong**

Celebrities, mother and son, drawing, smiling faces, blue color, art, young girls, opened eyes, yellow color, daughter and father, green plants, stethoscope, child, youth, old people, postman, sunflowers, man with turban, grass, appointment letter, men looking towards heavens, use of red and blue in Zong 4G, circles in red, blue and yellow, 3 connected circles with a separate one very close to them, celebrities, young boys and young girls, smart phones, red, blue, black white, yellow colors, restaurants, 4G in red color on the screen of cell phone, Zong in blue and red, white background yellow, black, red, blue, white colors.

Celebrity, young man, restaurant, urban areas, rural areas, males, females, train, train station, football game, playground, office, park, swimming pool, green and white trees, circles, yellow, blue and red colors, Zong in blue and red, slogan in red color, white background.

Celebrities, young people (males & females) Magical show, congestion of people, red, blue, yellow, black, colors circles, Zong in blue and red with white background.

Table 4.3. Verbal Practices in Zong Ads during 2015-2016

No.	Category	Frequency of Occurrence
1	Interrogative: یہ کیسے سیکھا؟ کیسے؟ کس سے سیکھا؟ کس نے سکھا یا؟	5
2	Code Mixing: فری میکس۔ فیس بک فری۔ انٹرنیٹ۔ سائٹس بیلنس، ڈیٹا بنڈل، یوڈرز آفر، ری چارج، کارڈ منی لوڈ، سلو، نیٹ ورک Lambently, سپیڈ، فورجی فون، ٹیکس، انجوائے فاسٹسٹ، کنفیوژن چینج، 111-222-111	102
3	Alliteration فور، فری۔ فری، فیس۔ ہاں ہاں سائیکل، سپیڈ۔ ناچ ناچ فرینڈز، فیملی۔ ہر، ہر بات، بالکل۔ سب، سیکھ Month, Month. Slow, Supper زیادہ، زیادہ۔ کال، کنفیوژن مہربان۔ میری جان	17
4	Interjection / Exclamatory Sentence: اول! شکر ہے مالک! کیسا! اتنا سلو انٹرنیٹ	4
5	Rhetorical Question تم اتنا سلو انٹرنیٹ کیوں، Suffer کرو یعنی اب نیٹ ورک کوئی بھی۔ ناچ ناچ کے ہی موبائل کنیکشن بیچنا کیوں ضروری ہے؟ اس میں ہوتا ہی کیا ہے؟	4
6	Code Switching: Zong 4G official telecom partner of Pakistan super league. With Pakistan's first ever internet only SIM 8GB per month for 3 months for RS. 1300	4
7	Rhyming Words	6

	پڑھنے کی، بڑھنے کی۔ دشوار نہیں، ہار نہیں۔ ساتھ ہے، پاس ہے آسمان، پاکستان بھائی جان، مہربان۔ قدر دان میری جان	
8	Use of First Person Pronoun	6
	ہم، میری، میرا، میرے	
9	Second Person Pronoun	4
	تم، تمہارا	
10	Metaphor of Number	9
	10 فرینڈز اینڈ فیملی نمبرز 50 سے زیادہ ویب سائٹس 200 سے زیادہ شہروں میں Rs. 1300 , 3 Months , 8G 12 آنے	
11	Use of Slogan	1
	سب کہہ دو	

#### 4.7 Analysis of the advertisement of Telenor Cellular Network Company.

In this section, the researcher has analyzed an ad selected from Telenor cellular network company. Like the previous ads, in this ad different visual and verbal practices have also been used in this ad of Telenor to represent this particular cellular network company positively at the cost of othering the other cellular network companies. Lexicalization is an important domain of ideological expression and persuasion. In the ad of this cellular network company, the researcher has observed the general pattern of ideological control of discourse. The use of visual and verbal practices by the cellular network companies is highly ideological as no use of language is ideology free. Similarly, different visual and verbal practices have been used in the ad under analysis to propagate desired ideology.

Fairclough (2003) argues that discourses are loaded in accordance with cultural and dominant social practices of a society. Rehman (2004) is of the view that language is a system of exercising power and imparting culture, values and ideology of a particular group to another.

As far as the use of visual and verbal practices in the ad under analysis is concerned, Telenor cellular network company has employed different visual and



verbal practices in order to promote its packages. This particular ad starts representing an atmosphere of merriment and singing. The people shown in the ad are full of passion and are in extreme state of happiness inspite of the fact that they are stuck in trouble, in the form of breaking down of their vehicle. The linguistic text embodying various techniques is as under.

ہائے! خوشیوں کا احساس ہے

پیکج اتنا خاص ہے

جس نیٹ ورک پر کال کریں

ریٹس سب سے کم ملیں

Hay! Khushyon ka ahsas hai

Package itna khas hai

Jis network pr call krain

Rates sab sy kam milain

Hay! Being aware of public's feeling, Telenor has offered a very special package whatever the other network is, the users can call at the lowest rates from Telenor network.

The use of exclamatory sentence in the very start of the ad reflects the feeling of excitement of the people using Telenor cellular. The thing that makes them happy is that they are the users of Telenor cellular network company. This network company is offering a special package to its users that is, they can make calls on other networks at the lowest possible rates. The special offers of Network Company make them so happy that they seem to be in the state of ecstasy and start dancing. This implies that other networks only provide cheap rates when one makes calls to others using the same network he/she has been using. But, the special thing about Telenor which makes it unique and different from others is that this network provides the cheapest rates not only for Telenor to Telenor calling but also on other networks as well. In this way, Telenor cellular network company is representing other cellular network companies negatively. This is what that makes the users of Telenor Network Company jubilant. This is obvious from their dance.

The use of pronoun (this/it) in the linguistic text 'اس میں ایزی لوڈ ہے' (It has the facility of easyload) implies that only Telenor Network Company provides the facility

of easyload to its users. However, the use of binary opposition i-e ‘easy load’ and code mixing, ‘Rabtay ka road’ is appropriate here in this context.

اس میں ایزی لوڈ ہے  
 رابطے کا روڈ ہے  
 نیٹ ورک کی کیا بات ہے  
 سگنل ہر وقت ساتھ ہے  
 Iss main easy load hai  
 Rabtay ka road hai  
 Network ki kia bat ha  
 Signal har waqt sath hai

It carries the facility of “easyload”. This particular network, Telenor is a road to connectivity for its user. This network is marvelous because its signals are missing now here wherever you are. If you are the users of Telenor network you can have connectivity with anyone across Pakistan all the time.

The above mentioned chunk of language illustrates that this network has the facility of easyload. It means one can use the facility of easyload when he/she is short of balance. In this way, this network keeps its users in contact with their near and dear ones. If we look at the history, Telenor was the first network that had introduced the service of easyload. It implies that this network company has concern with every strata of society because if someone is unable to buy a card, he or she could get easyload service to keep him/herself connected with near and dear ones. The user of Telenor network company stay connected with one another. The word ‘road’ is metaphorical representation of connectivity. It means that this particular network, Telenor is a road to connectivity for its users. Connectivity is difficult rather impossible with bad signal. The competency of a network is judged on the power of signals. The network is considered to be marvelous if it provides connectivity everywhere. So, this network Telenor is marvelous because its signals are everywhere, wherever you are. The message that is being propagated is that if you are the user of Telenor Network Company, then you can enjoy its other packages along with connectivity with anyone across Pakistan, around the clock.

Fairclough (2000) argues that control of behavior through language is more insidious. Language has the power of making people to act in a certain way. It is

obvious that language is a socially conditioned process. The lines mentioned below carry the same concept.

جب بھی بیلنس کم ہو جائے  
 سمارٹ شیئر سے فوراً بھر جائے  
 سب کا ہی پیج ہے  
 یہی سب کا بیسٹ پیکیج ہے

Jab bhi balance kam ho jay

Smart share sy foran ye bhr jay

Sab ka hi message hai

Yahi best package hai

Further, Telenor cellular network company gives other offers i.e. sharing of load. Whenever, you are short of load, you can share load with the users of the same network. This is how, it is the message from all the people that Telenor is the best cellular network in Pakistan.

The linguistic text mentioned above illustrates that Telenor cellular network company facilities its users in so many ways i.e. sharing of load through smartshare service. It means whenever you are short of load, you can avail the service of smartshare provided by Telenor through which one can share load with the users of same network. This cellular network company facilitates its users to stay connected with one another not only with the users of same network but also with the users of other networks as well. In this way, people who are the users of this network are satisfied and excited. It seems that Telenor has become the voice of every Pakistani and it is message from all the people that Telenor is the best cellular network company in Pakistan. The excitement of the people is worth seeing as it has been shown in the visual that people are dancing which shows the trust of the people upon this particular network.

Moreover, the use of rhyme scheme i.e. ‘Ho jay, bhr jay’, ‘Message hai, package hai’, is highly ideological. Rhyme and musicality attracts the people. Additionally, the use of superlative degree ‘Best’ distinguishes it from other networks.

Fairclough (2012) argues that economy is one of the factors which shapes or raptures one’s ideology. The following lines carry the same message.

رٹس ہم کو کم ملیں  
کل کو بڑھ کے ہم ملیں  
سب کی یہی ایک وائس ہے  
یہی سمارٹ چوائس ہے

Rates hum ko km milain

Kal ko barh ky hum milain

Sub ki aik hi voice hai

Yahi smart choice hai

We its users (users of Telenor) enjoy the lowest call rates. Therefore its users can easily go ahead towards brilliant future by staying in contact with all the people around the clock because Telenor intends to give maximum relaxation to its users. It is the voice of all the people that Telenor is the smartest and the most suitable cellular network in Pakistan. Everybody opines that Telenor is the smartest and the cheapest company which provides the facility of calling to other networks at the lowest rates.

The above mentioned extract of language from the advertisement reflects that the packages or the rates of these packages are so affordable that everyone can enjoy the offers of this particular cellular network company. The use of pronoun 'We' implies that this particular network company is showing solidarity with its users and is distancing the other companies and their users. The message that is being propagated by the users of this particular cellular network company is that, 'we' as the users of Telenor enjoy the lowest possible call rates on every network that other network companies are failed to provide. Therefore, its users can easily go ahead towards bright future by staying in contact with all the people round the clock for useful purpose because Telenor offers maximum relaxation to its user.

کل کو بڑھ کے ہم ملیں

Kal ko barh ky hum milain

One of the implicatures may be that, at present this cellular network company is facilitating its customers with the least possible rates, not only this but also this cellular network company intends to give maximum relaxation in future regarding its call rate and other offers as well. Another important message that is being imparted is

that smart people have a very smart choice. The users of Telenor Network Company are smart therefore; they have selected the smartest network. Telenor cellular network company is the voice of all the people living in every corner of Pakistan and everyone says that Telenor is the smartest and the cheapest cellular network company which provides the facility of calling to other networks at the lowest possible rates.

Gramsci (1980) opines that dominant social group constructs ideologies in order to control the behaviors of others, through discursive practices. This cellular network company has engaged two celebrities i.e. (Ali Zafar and Sonia Jahan). The inclusion of the celebrities in the ad implies that they want to propagate the desired ideology that is the promotion of the network, by hiring famous personalities as ideology is transferred from top to bottom. It is obvious in the ad under analysis that when the people, travelling in the bus, are in trouble, then Ali Zafar, who may be taken as a metaphorical representation of male members, starts dancing and he is followed by the other people as well. Same is the case with female (Sonia Jahan). After this, in the state of merriment, all the people, towards their destination, join them. It implies that life is a continuous journey with so many troubles and whenever you are in trouble, this network is with you to help.

Blue is the color of Telenor. It implies trust and peace. The implied message is that Telenor is the only cellular network company that can be trusted and the users of this network company are always enjoy peace of mind because they are not charged with extra amount when they are using the packages and offers of this network company. The word Telenor has been written in black color whereas, the background is white. Black color connotes strength which signifies power and control. White color in the background and black in the foreground collectively connote strength and calmness. This distinguishes Telenor cellular network company from other companies because this cellular network company is pioneer which offered balance sharing and smart call. They have highlighted the black color with white background which may imply that Telenor is the pioneer among all the cellular network companies in Pakistan.

The technique of music and dancing has been employed by this cellular network company. The use of rhyming words shows that they have tried to catch the attention of every class of society as music appeals everyone. In this ad, the technique of code switching and code-mixing has also been used deliberately to convey the message comprehensively.

Alliteration is one of the significant linguistic/stylistic devices used to emphasize something very important. Similarly, in the ad under analysis, the phrase 'ٹیلی نارٹاک شک' (Telenor talkshak) has been used eight times. The word 'Talk-shak' is a compound word. The word 'talk' is meaningful as it imparts the sense of making contact with people to share useful information and to share happiness and sorrow. The second part of this compound word is 'shak' which seems to be meaningless as it doesn't have dictionary meaning. In this way, in the compound word 'Talkshak' one word talk is meaningful whereas the other word 'shak' is meaningless. This technique is used to produce rhythmic effect as well as to create intimacy with the customers. It is usually observed that language not only represents the world but also signifies it. Language is a product of the context it belongs to. Culturalized association is also showed through the blending of language. 'Talkshak' is a blend of language to represent two cultures. It is a common practice in Urdu language that many of the compound words are coined by combining two words. One word is meaningful and other is meaningless i.e. 'Roti-woti, pani-wani'.

The same technique has been used in the coinage of the slogan of Telenor Network Company. Perhaps, keeping in view the cultural practice of blending of language, one of the possible implications behind the coinage of the slogan 'Talkshak' might be to express intimacy or oneness with the people of Pakistan by exploiting the same technique of compounding the word. The Urdu translation of the slogan 'Talkshak' is 'Batoun batoun main'. This implies that Telenor cellular network company provides each and every possible opportunity to its users to express their feeling to others whether they are the users of this particular network company or not. Telenor Network Company's packages are so affordable that every user is free to express him/herself to others through talking as he/she is free from the burden of overcharging rates. It also implies that sharing paves the way of understanding and while talking to others one can develop good relations with other people. The four dots, (used after batoun batoun main...), is a stylistic/linguistic device known as ellipsis which represents continuity. It means that when you start talking to others by using this cellular network company, you have enough time to continue your talk. In this way, you can express each and everything to others.

Similarly, one of the slogans of Telenor Network Company is 'Telenor, the smart call'. The use of adjective 'smart' with noun 'call' implies that the phone calls

that are made by using this cellular network company are better in voice quality and affordability. One of the implications of the slogan is that, the phone calls one makes through other cellular network companies are not as good, in terms of signals, voice quality and affordable rates, as the phone call one makes by using Telenor cellular network. This is how, the users of Telenor Network Company are regarded as the smart callers as compared to the users of other network companies. Hence, other cellular network companies and their users have been negatively othered (represented).

In the very start of the visual, breakdown of the bus has been shown. The people come out of the bus in a very perplexing state. Soon after this, Ali Zafar ( a famous singer) starts dancing and expresses his merriment by talking on the mobile phone. One of the implicature may be that life is a continuous journey which has been represented by a bus. But, breakdown of the bus on the way implies that during the journey of life, one can come across with many problems and hurdles. Only solution to these problems is that one must be the user of Telenor Network Company as this network company facilitates its users in many ways. It provides them the lowest possible rates not only from Telenor to Telenor but also to other networks as well. Breakdown of the bus on the way may represent other cellular network companies which cannot be trusted and may leave the users in lurch just like the bus which breaks down on the way towards destination.

Moreover, the train full of passengers implies that the users of Telenor network are large in numbers because its connectivity and other packages are reliable just like a fast moving train shown as the visual practice in this particular ad. So, Telenor cellular network company provides you the best possible services without any failure. Like linguistic structures, visual structures points to particular interpretations of experience and form of social interaction. (Kress & van Leeuwen 1996, p.2)

Another important visual practice used by the producer of this ad is the use of colors like blue, white, red and yellow. Blue color symbolizes soberness, peace and hope. Red color connotes passion, blood, life and fertility. Yellow is the color of liveliness, sunshine and happiness. White color is the symbol of purity, innocence, goodness, light, awareness and knowledge. The underlying message that is being propagated through the use of different colors is that Telenor Network Company has many attractive packages and offers for its users. They remain tension free about the affordability of rates and connectivity. In this way, the users of Telenor cellular

network company are passionate, happy and peaceful because this network has given them awareness. It provides its users the cheapest packages without any hidden charges so that they could express their minds freely to others.

Number 5 on the shirt of the boy (Ali Zafar) is another visual practice employed by this cellular network company which implies that Telenor Network Company is not only for the people of specific areas of Pakistan rather it is meant for all people living in all the provinces of the country. People belonging to different strata of the society have been pictured in this particular ad and they are dancing very jubilantly. It implies that Telenor Network Company is meant for all the people living in Pakistan and due to its affordable packages people are so happy that their merriment can be seen in the form of dance.

The use of superlative degree of adjective 'Best' implies that Telenor is the only cellular network company in Pakistan which is providing its users the best packages. It provides them the opportunity to stay connected with their near and dear ones around the clock.

Two celebrities (Ali Zafar and Sonia Jahan) have been engaged for the promotion of this particular network company. The underlying ideology behind the involvement of these celebrities is to make realize that if celebrities are using this particular network why not the common people. Ideology is transferred from top to bottom and people follow their stars fervently. The zigzag signal made by the girl with her hand implies that this particular cellular network provides you connectivity in those areas of Pakistan which are quite remote and where the provision of signals of any other cellular network seems impossible.

Another visual practice in this particular ad is the sign of feather flying in the air which implies that the powerful signals of this particular network company are available everywhere in Pakistan just like a flying bird which travel from one place to another without any hindrance. So, connectivity all around is the prominent feature of Telenor cellular network company that makes its users happy and satisfied. Lakoff and Johnson (1980) are of the view that signs not only imply a representative or referential relation to objects, states, and a process in universe but also point to possible meanings.

The overall impression regarding the use of visual practices in this particular ad of Telenor cellular network company is that as far as its connectivity and packages are concerned this network company is the leading one among rest of the cellular



network companies in Pakistan. The use of several visual practices such as remote areas, train, bus, large number of people including two celebrities implies that as being the user of Telenor Network Company, one can feel relaxed. Moreover, the picturization of large number of people and two celebrities implies that ideologies are transferred from top to bottom and this particular network company is making progress in the form of ever increasing users.

The visual and verbal practices used in the advertisements of Telenor cellular network company during 2015-16 are as under;

#### 4.8 Visual Practices in the Advertisements of Telenor

Damaged vehicle, celebrities, smiling faces, dresses of yellow, blue, white, red colors, young people, singing & dancing, train, rural background, gesture like making calls, raising hands, celebrity jumping in the air, logo of Telenor in blue, slogan in black color.

Remote areas, girl in black abaya, hug, educational institution, students, teacher, blackboard, white shawls, red shawl of the teacher, raising hands of the students for answers, logo of Telenor in blue.

Celebrities, blue wearing of the male celebrity, urban area, shooting scene, congestion of people, clapping, domestic environment, wife searching for new designs of dresses, cooking, dining table, female baby, laptop, old lady with cell phone on ear and tea pots in front, driver, guard, vehicle, green plants, young girls, young boys, green and white colors, lights, 'easypaisa' in blue, logo of easypaisa in green. Slogan in green.

Uncovered hair, operation theatre, doctors, patient, blue color, masks, tears in the eyes of doctor, cell phone on doctor's ear and making cell to her father, picture of daughter and father hanging on the wall, celebrities, Telenor in white color, talk, 3G and logo in blue and shawl in purple.

**Table 4.4. Verbal Practices in Telenor Ads during 2015-16**

No.	Category	Frequency of Occurrence
1	Interjection/exclamatory sentence ہائے! کیا بات ہے! ہم انتظار نہیں کر سکتے! Yes Doctor! کاش!	4

2	Metaphor رابطے کا روڈ،	1
3	Rhyming words ہے 'ہے کریں۔ ملیں۔ ٹاک ٹاک، ٹاک ٹاک۔ لوڈ ہے روڈ ہے۔ بات ہے۔ ساتھ ہے، ہو جائے، بھر جائے میج ہے۔ پیکیج ہے، ملیں۔ ملیں۔ وائس ہے۔ چوائس ہے۔	12
4	Use of Slogans Telenor the smart call، ٹیلی نار ٹاک ٹاک	9
5	Use of first Person Pronoun ہم، مجھے، میری، اپنا، اپنے	16
6	Use of second Person Pronoun تم، تمہارا، آپ	4
7	Third Person Pronoun ان، She، وہ	5
8	List of Adjective: خاص، کم، بیسٹ، سمارٹ، سٹرونگ بہترین، مختلف، پری، سب سے بھر و سہ مند آسان، مفت، یوٹیلیٹی، جتنی مشکل، فل، بہت سارے، کچھ تمہارا، اپنا	27
9	List of Superlative Degree. بیسٹ، بہترین، سب سے بھر و سہ مند	3
	Rhetorical Question کیا بات ہے، دیکھا تم نے خیریت ہوئی نا کتنا پری ڈر لیس ہے نا	4
10	Use of Ellipsis (...)	3
11	Code Mixing. میج، بیسٹ، سمارٹ، سٹرونگ روڈ، سگنل، سمارٹ شیئر میج، بیسٹ، سمارٹ چوائس	58

12	انسپائر، چیلپ، بگس، کال Code switching: Clean the blood, sweat, I almost lost the patient	5
13	Blending: Talkshak	8

#### 4.9 Accoumalative Representation of Visual Practices

##### Mobilink

Celebrities, young girl, young boys, flying hair, erected posture, black hair, side gaze, opened mouths, hand on eyes, half sleeves, red wearing of the girl, red shirt of the boy, red color of the book, educational background, smiling faces, yellowish color of the shirt, raised hand in affirmation, posture of the waiter, broken pots, sign of victory, yellow color in 'JAZZ' with red background, young people, smiling faces of the young people making calls, blue color in 'Mobilink' with white background, opened eyes of waiter, waiter between two boys, slogan in red color with yellowish borders.

Celebrities, Red, blue, white, yellow colors of dressing Jazz Cash in yellow with red background girl with cell phone on ear, rural background animals, vehicle with red and white color, ceremony, clapping, smiles, raising hands with joy, hugs, young and old people, Mobicash in red and black, slogan 'dunya ko bataa do' in yellow color.

Congestion of traffic, blue and red colors, young man seeking helping by looking outside, young man come out of the vehicle, observance of time by seeing watch, child singing, person kneeling down to express love, sign of kiss by hand, red color, ceremony, clapping, Mobilink HD Calling in white with red background, logo in red color Mobilink in black, Har dil, Har din in red with white background, young girl having cell phone in hand with the word 'Husband' on screen in white with red background, young man having cell phone in hand with the word 'Wife' on screen in white with red background, celebrities,

Celebrity, young girl, cell phone in hand, sleeveless shirt in red color, broken mobile, Sim of Mobilink, sad expression convert into smile, 3G in red color on the screen of the mobile, game on mobile, laugh, 'Unlimited 3G' in white with red background, '2500MB pooraa Hafta' in white with red background logo of Mobilink in red.

## **Ufone**

Damaged car, celebrities, black wearing of the celebrity, Mobile in hand, depressed face, two middle age persons, orange color, smiling faces, Robot like representation, deserted or barren background, young girl, costume of orange color, black border of the shawl, flying hair, girl with cell phone, scene of shooting, singing, dancing, side gaze of the girl, blue wearing of robot, No signal in white color with black background, local van, 3G in yellow color, bubbles in orange color, sea, mountain, girl looking on the screen of cell phone, excited postures and gestures, brown hair of the girl, erected posture of the girl, number of young people, pink turbans, white dresses, green, orange and black colors in slogan.

Celebrities, young girls, young boys, restaurants, waiter with white shirt, black pent and coat, white wearing of the girl, black and brown wearing of the boy, dinning table with eatables, juice, orange color, U in green color and fone in orange color, slogan in black color.

Celebrities young girl, young men, urban area, domestic environment, kitchen, burning food items, wife watching TV, LED, Sofas, man falling from second floor, yelling, congestion of vehicles, different broken things, congestion of people, girl watching outside from the window, man looking at the screen of the mobile, two people conversing with each other, man cleansing the floor, U in green color and fone in orange color, orange background.

Celebrities, young men, donkey, bed domestic environment, servant, Sad facial expression, U in green color and fone is in orange color, slogan in black color orange background.

## **Zong**

Celebrities, mother and son, drawing, smiling faces, blue color, art, young girls, opened eyes, yellow color, daughter and father, green plants, stethoscope, child, youth, old people, postman, sunflowers, man with turban, grass, appointment letter, men looking towards heavens, use of red and blue in Zong 4G, circles in red, blue and yellow, 3connected circles with a separate one very close to them, celebrities, young boys and young girls, smart phones, red, blue, black white, yellow colors, restaurants, 4G in red color on the screen of cell phone, Zong in blue and red, white background yellow, black, red, blue, white colors.

Celebrity, young man, restaurant, urban areas, rural areas, males, females, train, train station, football game, playground, office, park, swimming pool, green and white trees, circles, yellow, blue and red colors, Zong in blue and red, slogan in red color, white background.

Celebrities, young people (males & females) Magical show, congestion of people, red, blue, yellow, black, colors circles, Zong in blue and red with white background.

### **Telenor**

Damaged vehicle, celebrities, smiling faces, yellow, blue, white and red colors, young people, singing & dancing, train, rural background, gesture like making calls, raising hands, celebrity jumping in the air, logo of Telenor in blue, slogan in black color. Remote areas, girl in black abaya, hug, educational institution, students, teacher, blackboard, white shawls, red shawl of the teacher, raising hands of the students for answers, logo of Telenor in blue.

Celebrities, blue wearing of the male celebrity, urban area, shooting scene, congestion of people, clapping, domestic environment, wife searching for new designs of dresses, cooking, dining table, female baby, laptop, old lady with cell phone on ear and tea pots in front, driver, guard, vehicle, green plants, young girls, young boys, green and white colors, lights, 'easypaisa' in blue, logo of easypaisa in green, slogan in green.

Uncovered hair, operation theatre, doctors, patient, blue color, masks, tears in the eyes of doctor, cell phone on doctor's ear and making cell to her father, picture of daughter and father hanging on the wall, celebrities, Telenor in white color, talk, 3G and logo in blue shawl in purple.

**Table 4.5 Accumulative table of verbal practices in four cellular network companies**

<b>Mobilink</b>		
<b>No.</b>	<b>Category</b>	<b>Frequency of Occurrence</b>
1	List of First Person Pronoun مجھے، میں، ہمارے، اپنے، اپنا، I, me	16
2	Second Person Pronoun: تو، آپ، تم You	16
3	Interjection / Exclamatory Sentence. اوائے! کیا بات ہے!	2

4	Rhetorical Question تو یہاں بھی آگیا؟ وہ لا بھریری؟ نٹرائٹ، سمجھ نہیں آرہی کون ہو؟ جو اس ناقابل یقین آفر سے فائدہ نہیں اٹھائے گا، سوچتے کیوں ہو، کیسے پتھیں، شہر سے کیش کیسے آئے گا؟ کیش؟ کیا؟	9
5	Interrogative کتنے کا حصہ ہے؟ آپ اسے شہروں میں کیوں نہیں بیچتے؟	2
6	Code Mixing: ایکس کیوز، می، رائٹ نو، بی۔اے، اسائنمنٹس آئینڈز، لٹچ، فرینڈز فیملی، اینڈ، نمبرز نان سٹاپ، ڈاکل، جاز کیش، ان لمیٹڈ، 3G	40
7	Code Switching I love you You love me	1
8	Metaphor of Number دس سال 6.99 روپے تین فرینڈز اور فیملی نمبرز 2500MB	4
9	List of Future Tense گا، گے	13
10	Use of Slogans موبائلک جاز اپنا ہے دنیا کو بتا دو موبائلک ہر دل، ہر دن	7
11	List of Adjective ناقابل یقین، مفت، فری نان سٹاپ، سامنے اصل، quick , happy Unlimited، سب سے بڑے، چھوٹے کتنے کا	18
12	Rhyming Words: You, Too, Me, Family بڑھا دو، دکھا دو	3
13	Imperative ابھی جازوں پہنچ پر آئیں	1

## Ufone

No.	Category	Frequency of Occurrence
1	Rhetorical Questions یہاں قریب میں کوئی مکنک ہے آپ کے پاس یوفون ہے کیسے تجھے رکائپ کروں	11
2	Alliteration at your destination, at your destination ہے ہے، او او او، کہاں کہاں کہاں، ہاں ہاں ہاں، جان جان کونے کونے، ضروری ضروری	14
3	Code Mixing مکنک، رکائپ، تھری جی میسینو، پلیز، بونے، پاور آور، لوکل، موبائل، نیٹ ورک ایس ایم ایس، کالز، جوس سلاد	38
4	Code Switching: Go straight take your first right. All you can eat in just 700 rupees.	4
5	Rhyming Words پیار، پار۔ جان، جان پیار، پار۔ کہاں، یہاں ہو جہالو، ہو جہالو	7
6	First Person Pronoun مجھے، میرا، میری، میں، مجھ	10
7	Second Person Pronoun تجھے، تیرا، تم، تمہیں، آپ، تجھ	10
8	Metaphor of Number 2.99 روپے	1

## Zong

No.	Category	Frequency of Occurrence
1	Interrogative: یہ کیسے سیکھا؟ کیسے؟ کس سے سیکھا؟ کس نے سکھایا؟	5
2	Code Mixing: فری پیس۔ فیس بک فری۔ انٹرنیٹ۔ سائٹس بیلنس، ڈیٹا بنڈل، پوڈرز	102

- آفر، ری چارج، کارڈ  
منی لوڈ، سلو، نیٹ ورک  
Lambently , سپیڈ، فورجی  
فون، ٹیکس، انجوائے  
فاسٹسٹ، کنفیوژن  
چینج، 111-222-111
- 3 Alliteration 17  
فور، فری۔ فری، فیس۔ ہاں ہاں  
سائیکل، سپیڈ۔ ناچ ناچ  
فرینڈز، فیملی۔ ہر، ہر  
بات، بالکل۔ سب، سیکھ  
Month , Month . Slow , Supper  
زیادہ، زیادہ۔ کال، کنفیوژن
- 4 Interjection / Exclamatory Sentence: 4  
اول! شکر ہے مالک!  
کیسا! اتنا سلو انٹرنیٹ
- 5 Rhetorical Question 4  
تم اتنا سلو انٹرنیٹ کیوں، Suffer کرو  
یعنی اب نیٹ ورک کوئی بھی۔  
ناچ ناچ کے ہی موبائل کنکیشن بیچنا  
کیوں ضروری ہے؟  
اس میں ہوتا ہی کیا ہے؟
- 6 Code Switching: 4  
Zong 4G official telecom partner of  
Pakistan super league.  
With Pakistan's first ever internet only  
SIM  
8GB per month for 3 months for RS. 1300
- 7 Rhyming Words 6  
پڑھنے کی، بڑھنے کی۔ دشوار  
نہیں، ہار نہیں۔ ساتھ ہے، پاس ہے  
آسمان، پاکستان  
بھائی جان، مہربان۔ قدر دان  
میری جان
- 8 Use of First Person Pronoun 6  
ہم، میری، میرا، میرے
- 9 Second Person Pronoun 4  
تم، تمہارا
- 10 Metaphor of Number 9  
10 فرینڈز اینڈ فیملی نمبرز



	50 سے زیادہ ویب سائٹس	
	200 سے زیادہ شہروں میں	
	Rs. 1300 , 3 Months , 8G	
	12 آنے	
11	Use of Slogan	1
	سب کہہ دو	

## Telenor

No.	Category	Frequency of Occurrence
1	Interjection/exclamatory sentence ہائے! کیا بات ہے! Yes Doctor! ہم انتظار نہیں کر سکتے! کاش!	4
2	Metaphor رابطے کا روڈ،	1
3	Rhyming words ہے 'ہے' کریں۔ ملیں۔ ٹاک ٹاک، ٹاک ٹاک۔ لوڈ ہے روڈ ہے۔ بات ہے۔ ساتھ ہے، ہو جائے، بھر جائے میج ہے۔ پیسج ہے، ملیں۔ ملیں۔ وائس ہے۔ چوائس ہے۔	12
4	Use of Slogans Telenor the smart call، ٹیلی نار ٹاک ٹاک	9
5	Use of first Person Pronoun ہم، مجھے، میری، اپنا، اپنے	16
6	Use of second Person Pronoun تم، تمہارا، آپ	4
7	Third Person Pronoun ان، She، وہ	5
8	List of Adjective: خاص، کم، بیسٹ، سمارٹ، سٹرونگ بہترین، مختلف، پری، سب سے بھروسہ مند آسان، مفت، یوٹیلیٹی، جتنی مشکل، فل، بہت سارے، کچھ تمہارا، اپنا	27

9	List of Superlative Degree. بیسٹ، بہترین، سب سے بھروسہ مند	3
	Rhetorical Question کیا بات ہے، دیکھا تم نے خیریت ہوئی نا کتنا پری ڈریس ہے نا	4
10	Use of Ellipsis (...)	3
11	Code Mixing. میسج، نیٹ ورک، ریٹس، ایزی لوڈ روڈ، سگنل، سمارٹ شیئر میسج، بیسٹ، سمارٹ چوائس انسپائر، ہیپ، گس، کال	58
12	Code switching: Clean the blood, sweat, I almost lost the patient	5
13	Blending: Talkshak	8

#### 4.10 Summary

In this chapter the researcher has analyzed visual and verbal data of the selected ads from the mentioned four cellular network companies. And attempt has been made to analyze the data by focusing on the use of visual and verbal practices and possible implication they carry. Additionally, the researcher has also correlated his findings of linguistics and semiotic analyses to highlight the concept of word picture conjunction. The next chapter analyzes the data collected from focus group discussions to correlate researcher's analyses with general perception.

## CHAPTER 5

### FOCUS GROUP FINDINGS

The present chapter analyzes the data collected through focus group discussions on the selected ads of mentioned cellular network companies regarding the use visual and verbal practices to convey multiple ideologies. This has been done to validate the findings of semiotic analyses. In this regard, two focus group discussions, each of one hour, were conducted among linguist and non-linguist participants. The number of participants in each focus group was six to eight. The willing participants among the students of M. Phil linguistics at Department of English NUML Multan Campus were invited to express their views. Whereas, the participants in the group of non-linguists were educated people from divergent field of studies (Statistics, Mathematics, Management Science, Islamic Studies, Psychology and Philosophy). As it has been mentioned earlier in chapter three of Research Methodology that four videos of four cellular network companies advertisements (Mobilink, Ufone, Zong, Telenor), one from each, were randomly selected and have been analysed. In the present chapter, the researcher has located the dominant themes emerged from the views of the participants on visual and verbal practices in cellular network companies advertisements and in their slogans. Data collected from these focus group discussions has been mentioned in appendix section. Participants' views have been taken on visual and verbal practices employed in the videos of cellular network companies' slogans in both the focus group discussions and finally the data has been analyzed by applying Kruger's (2000) model of Focus Group Discussion to locate the dominant themes. The views of the participants have been mentioned in this chapter in the sections that follow in order to highlight the dominant themes emerged during these focus group discussions. The data obtained from the focus group discussions has been analyzed at words, context, frequency, extensiveness and finding big idea levels. Analytical categories of Kruger's (2000) model of Focus Group Discussion have been operationalized in 'Research Methodology' section.

## 5.1 Video One: Mobilink Jazz

### Level of Words:

The following section reproduces the list of the most frequently used words by linguist and non linguist participants. The researcher has attempted to locate the explicit and implicit ideologies embedded in these words keeping in view the context in which these words have been said by the participants.

#### Linguists

Young model, university, packages, 24 hours, younger generation, impatient, students, offers, advertisements, youth, 24 hours, society, preference, network, visual and verbal practices, othering, persuasive language, slogans, implicature, modern, jazz stereotypes, female as commodity.

#### Non linguists

24 verbal and visual practices, society, domination, female as commodity, friends and family, ideology, seductress woman,

Fairclough (2003) opines that language is one of the best sites of ideological investment and he is of the view that language connotes and language denotes. Similarly, the words used by the participants connote that Mobilink Jazz cellular network company is employing different visual and verbal practices to attract maximum consumers to this particular network. In this regard the visual and verbal practices used represent this particular network and its different offers as positive at the cost of representing other networks negatively. It can be concluded from the words used by all the participants that visual and verbal practices have been employed in the form of persuasive vocabulary and young males and females and females have been engaged to catch the attention of the people.

### Context:

Context is defined as participant's responses triggered by a stimulus or the question asked by the researcher. During the course of discussion, context was affected twice (once in linguists' group and once in non-linguists' group). This situation occurred in response to the question asked by the moderator that in the presence of Mobilink other companies are not as effective as it is but the participant in linguists' group talked about breaking of stereotypes about boys and girls. Her remarks, in this regard, are as under;

*“It means that in the presence of this particular cellular network company other companies are not effective as it is. In this ad visual and verbal practices highlight that only this cellular network company is the best one”*

The participant remarked;

*“There is also the concept of breaking stereo types as boys always used to impress the girls through different ways such as by telling about their families and by appearing gentle through dress. Now they are propagating the message that if you want to impress a girl, you should have the sim of this particular network”*

Among non-linguists’ group the context was affected one time when one participant disagreed with the other participants about the theme of dominance. She said that in the ad, the dominance of the boys has been shown while the other participants said no, this is girl who is there, is more dominant because all the boys/males are trying to come closer to her.

*“That’s why they are rotating around the girl? The girl is dominant basically.”*

*“No, no why are they dominant because they are taking her as a commodity and they are just trying to move around her in order to take her attention.”*

*“So, the commodity is basically dominant.”*

*“The last decision rests for the girl because she has to decide to whom to chose, whom to go with.”*

From the remarks of the participants mentioned above, it can be inferred that a kind of struggle is going on between males and females to assert their superiority. Indirectly, it is an attempt to position Mobilink positively.

### **Extensiveness:**

The term extensiveness, according to Kruger (2000), reflects that how many participants in a focus group discussion agree on a particular theme about the object under discussion. As far as the concept of extensiveness is concerned during the discussion of linguists and non-linguists one participant from each group disagreed with the rest of the participants and they expressed their remarks in the form of competing discourses. However, degree of agreement was observed among the participants during two focus group discussions on Mobilink ad and all agreed that by

employing persuasive visual and verbal practices, the general public is being attracted to be the users of Mobilink.

**Internal Consistency:**

It means that whether or not a participant has changed his/her views after discussion with other participants. All the participants remained firm on their stance regarding the implications in visual and verbal practices in Mobilink Jazz advertisement. All were of the view that different marketing techniques have been used to sell different products of Mobilink.

**Frequency:**

According to Kruger (2000), frequency shows how many times a comment is made with regard to the theme under discussion. As far as frequency of occurrence is concerned, the theme that repeatedly emerged was to win the general consent about each and every offer of Mobilink cellular network company. All were of the opinion that all the visual and verbal practices are meant to propagate the underlying ideology that ‘Mobilink Jazz Apna Hai’.

**Big Idea:**

The big idea that emerged after the discussions of the participants is that Mobilink Jazz, by employing different techniques, has attempted to hegemonise the users about its being best among other cellular network companies.

## 5.2 Video 2: Ufone

**Level of Words:**

The following table contains the list of words frequently used by focus group participants during the discussions on the selected ad of Ufone. The section that follows after the table containing lists of frequently used words is analysis section which has been done focusing on the possible implications of the words in the context.

<b>Linguists</b>	<b>Non linguists</b>
Helplessness, music, alliteration, advertisements, attraction, othering, No signal, seductress girl , motivation, miserable, heroine, actress, orange color, expanding, continuity of life, destination,	Robot , powerful signals, guiding, coverage, reliable, destination, alliteration, confidence, celebrities, ideology, difficulties, young generation, persuade, well-being and development of

problems, beloved, commodity, product, humanity, barren area, panic conditions, temptation, representation, continuing, applications, No signal, othering, signs, flourishing, progressing, persuasive remote areas, mountains, jubilation techniques, professionals, skype, 3G, internet services

The words used by the participants highlight their perception of this particular advertisement. Almost similar type of words used by the participants of linguists' group and non linguists' group highlight that Ufone cellular network company is trying to promote its services by making the public realize that this particular network company has very powerful signals round the clock, everywhere in the country. Without powerful signals a network cannot be considered as a reliable network because a network is nothing without proper signals. Ufone, therefore, is shown marvelous because its signals are everywhere. Where other cellular companies fail to provide its services its (Ufone) connection is easily available. Therefore, it can be said that Ufone is the most reliable network for its users because its coverage is everywhere.

The use of words by the participants, mentioned earlier, also highlights that life is a continuous journey and people may face many problems in their life but if they are the customers of Ufone then they have the solution of all the problems with them. Ufone provides them assistance and guidance and leads them towards their destination. In this way, Ufone cellular network is a source of motivation for the people to lead a life free from cares. The celebrities shown in the ad are meant to persuade the general masses to be the users of Ufone as ideologies are transferred from top to bottom.

The use of phrase 'No signal' implies that this network is representing itself positively. Especially young generation can find the solution of their problems and can seek guidance through the use of 3G internet services. The words used by the participants connote that this network of Ufone has a very wide range and is continuously expanding. It is because continuity is the symbol of life and the one wants to survive should flourish and progress continuously. The implied message is that Ufone is progressing day by day in order to achieve a dominant position in the market. It is also affordable for every strata of society because Ufone provides its services at cheaper rates to every user without any discrimination. A bond of

solidarity is there invisibly between upper and lower class. The words green, black, orange, yellow, employed by the participants, carry the implications that other networks keep their users in confusion regarding the rates and quality of coverage but the thing that distinguishes Ufone, is its powerful signals because without powerful signals connectivity difficult rather impossible. According to the participants, colors in Ufone such as orange, yellow white and green are the reflection of life. The said of the ad is that Ufone represents life and activeness.

**Context:**

It means participants' responses triggered by a stimulus\_ a question asked by the researcher or a comment on another participant's view. During the discussion on the selected ad of Ufone, someone of the participants tried to answer the other way round. However, after moderator's guidance, they were once again focused on the topic. However, some of the remarks are as under;

*"It means where there is Ufone, no one can compete it?"*

*"It is still in progress, it is flourishing and progressing."*

*"Dosra 3G aay na yahan' This is othering at linguists level?"*

*"Wherever the person is going, Ufone is still there."*

*"This ad focuses more on the internet availability. It doesn't focus on cellular phone services."*

*"This is well and goof, Kahan, kahan, kahan? The question carries the answer. Yes Mr. K?"*

*"This is what we call it word picture conjunction."*

Therefore, it can be concluded from the remarks of the participants that in this ad, Ufone has used various visual and verbal practices to position this cellular network and its users positively.

**Extensiveness:**

It has been observed that only one participant from linguists' group disagreed with the other participants and expressed his views in the form of competing discourse.

*"She is a miserable creature looking for rescue."*

*"Sorry to say, she is not a miserable creature."*

*"No, no, no, she is not a miserable creature."*

*"She is not miserable she is looking in a very fine way."*

*"She is presented as a heroine person, as an actress."*



One of the participants said that girl in this ad has been shown as a miserable creature while the rest of the participants disagreed and said that she has been portrayed as a heroine. However, degree of agreement was observed among the participants about the underlying ideology at work.

**Internal Consistency:**

Internal consistency refers to the change in the views of the participants during the discussion. Almost all the participants of two focus group discussions remained firm on their stance regarding the implicature in visual and verbal practices in Ufone advertisement. The remarks of some of the participants have been provided in this regard.

*“She is source of motivation for hi, He has been continuing the journey because ‘Sajna’ is sitting there otherwise he would have discontinued the journey. He is supposed to be continuing the journey because ‘Sajna’ is waiting for him.”*

*“Look at the setting he might not be reaching for some personal reason that ‘Sajna’ is personally waiting for him. This is shooting. He wants to reach there for some professional commitment.”*

However, all the participants concluded that by showing the celebrities in the ad, the common people are being persuaded to be the users of Ufone.

**Frequency**

The term frequency refers to the occurrence of particular theme(s). The frequently repeated theme is the theme of othering the other cellular network companies.

**Big Idea:**

The big idea that emerged during both the focus group discussions was that the people are persuaded rather tempted through the use of various visual and verbal practices employed by the producers to represent positive self and negative others in order to win general consent for increasing their market value and consumership.

### **5.3 Video 3: Zong**

**Level of Words:**

The following table reproduces list of frequently used words by the participants on the selected ad of Zong, a cellular network company. Moreover, the section that follows contains analysis of participants’ remarks at the mentioned level of Kruger (2000).

**Linguists**

Promoting, Free Basics, 4G, Apps, females, stereotypical, facilitating, problems, internet availability, usefulness, professional, ladies, replacing, facilitator, assisting, globalization, human skills, motivational, best coverage, thankful to Allah, provision, 50 websites

**Non linguists**

basics necessities, Free Basics, providing, satisfied, changed, skills, constructive role, promoting, learning, younger generations, ideology, competitors, penetrating, learning organization, organization learning, thankful to Allah Almighty, facilitate , Apps, rhyming words, optimist, progress, destination, 50 websites, othering, positive representation, mitigating,

Barthes (1968) asserts that discourses have multiple layers of meaning and can be interpreted in more than one way. Similarly, the use of language during the focus group discussions on visual and verbal practices in Zong cellular network company advertisement highlights that different means of marketing have been employed to assert the superiority of Zong cellular network company. The use of words like promoting, usefulness, constructive, knowledge, learning, education, technology, globalization, skills, assistance etc highlights that Zong cellular network company is playing a constructive and positive role in the development and well-being of the people of Pakistan. This cellular network company is facilitating its users in every walk of life like education, art, health and provision of jobs. In this way different useful skills are being taught to the public by this network company through the use of Free Basics. Moreover, different Apps are there to facilitate the users. The use of words by the participants (linguists & non linguists) implies that people are satisfied and thankful to Allah Almighty for having Zong that has been playing a constructive role for its users in various domains of life. Their confidence and satisfaction is obvious from the smiles at their faces if seen semiotically.

Additionally, Zong 4G Free Basics offers its users more than 50 constructive and useful websites to gain knowledge and information about every field of life. People belonging to different domains of life can seek guidance and find the solution of their problems by visiting different websites on Free Basics by Zong. Only Zong users are enjoying 4G, the fastest internet facility that is helpful for them in learning so many things, anytime and everywhere. According to the participants, Zong is

promoting the positive use of technology and connectivity. Zong is assisting the public and is being used by the users of this network company positively and constructively. Nothing remains difficult/impossible when one is the user of Zong and is determine for success. The destination is not far away when guide is with you in the form of Zong cellular network company.

The use of words by the participants of linguist group and non linguist groups also highlights that this cellular network company, Zong is developing human skills and practically taking part in the welfare of Pakistani people. The words like motivational, life, sunshine, hope, power, energy, light, positive, optimist and the colors red, blue, white connote that Zong cellular company is a source of knowledge for its users. It is motivating the people to make progress and touch the height of success. In this way Zong is paving the way for all Pakistanis to move forward. There is also the concept of othering because all these benefits are only for Zong users. Therefore, Zong is inviting the people to be the part of it, if they want to have a convenient life and want to excel from others in every domain of life.

**Context:**

Kruger's (2000) defines context as the responses of participants triggered by a stimulus; the question asked by the researcher or a comment on another participant's views. During the course of discussion, the context was affected once by a participant of non-linguists' group. Non-linguist participant tried to change the course of discussion by giving irrelevant answer to the moderator's question about studying of context and investment of the company. His remarks are as under;

*“You mean to say that ideological group behind this cellular network company have studied the Pakistani context very well and by exploiting the local context, they have invested?”*

*“There is learning organization and organization learning, they are quite different. We can get good glimpse from this ad that there is learning organization.”*

However, the rest of participants remained firm to their remarks.

**Internal Consistency:**

Internal consistency means whether a participant has changed his/ her view or not during the discussion with other participants. During focus group discussion only one participant from linguists' group could not observe her internal consistency and instantly changed her view after listening to the comments of other participant.

*“The most important thing in this ad is basically the tendency of technology. It shows that most of the old things have been replaced by technology. In ancient times mother used to teach a child. Now she is astonished when the child says, he has learnt it from ‘Free Basics’. So, it means that they are replacing people with technology.”*

*“Not replacement but it could be a facilitator.”*

Some of the participants opined that the prominent feature of Zong cellular network company is that it is making things easier for the people. Besides connectivity, jobs, skills and education are also being provided by Zong cellular network company.

#### **Frequency:**

The most frequent themes emerged from two focus group discussions among linguist and non-linguist groups are the provision of positive skills, education along with better connectivity.

#### **Big Idea:**

The findings of the discussions are constructive role of Zong in Pakistan and the use of technology/internet in learning and progressing. By highlighting these positive aspects, the advertisers of Zong are promoting their network company. the ad has also been designed in accordance with the psychology of the people of Pakistan bt inculcating religious ideology i.e. شکر ہے مالک! (Shukr hai Maalik).

## **5.4 Video 4: Telenor**

#### **Level of Words:**

The following section reproduces the most frequently used lexical items by the participants of focus group discussions while discussing the selected ad of Telenor cellular network company.

#### **Linguists**

Young generation, projections, celebrities, glamorous, travelling, promoting, easyload, signals, chase, relief, trials and tribulation, dancing, indigo color, merriment, self vs others, code-mixing .

#### **Non-linguists**

Easyload, ideology, modern world, benefits, cheaper rates, cheapest, merry-making, problems, dancing, culture, troubles, code-mixing, positive, enthusiastic, celebrities, young generation, happiness.

The use of lexical items by the participants connotes that an ideology is being represented in the ad under analysis. Young generation is being targeted by this particular cellular network company. Life is a continuous journey, as has been shown in the ad of Telenor cellular network company, and one has to face many problems and hardships during this journey. The implied message is that when one is trapped in troubles, Telenor provides you not only solution but also entertains you through different packages. Another thing that is a prominent feature of this cellular network company is that Telenor, for the first time, introduced easyload service and remained pioneer in facilitating its customers regarding this service. As far as signals and call rates are concerned, this particular network provides its customers the cheapest call rates and the strongest signals in every corner of the country. The use of words like relief, benefits, merriment, happiness, energy, ease, enthusiastic etc implies that this particular cellular network company is providing ease and relief to the consumers in the form of call packages at the lowest rates not only to same network but also to other networks as well. That is why, the people using this particular network are enthusiastic and full of energy.

The words used by the participants of focus group discussions also highlight that Telenor cellular network company is promoting its ideology in a very rhythmic manner as the use of rhyme scheme is very much obvious in zong. Besides rhythm, code-switching and code-mixing is another important technique that has been employed in order to catch the attention of the people. The musical effect of the advertisement is also very captivating.

The use of words like indigo, red, blue and white by the participants suggests that all these words have different connotations. For example, white stands for purity, blue symbolizes hope whereas red symbolizes passion. It implies that Telenor is providing its services with the lowest possible rates without any hidden or extra charges and its users are passionate as only this particular network gives them hope that in future more relaxation will be provided to them. In this way, the concept of othering is being imparted by representing Telenor positively and others negatively.

**Context:**

It means when a particular remark was made. In response to the question asked by the moderator, two participants' answers were not up to the mark and diverted the course of discussion for the time being. The remarks are as under;

*“And what about the ideology behind the inclusion of Ali Zafarin the ad?”*

*“And one thing more that they have shown two different sorts of women; one is clad in dupatta and the other is wearing jeans. So, they are also merging different social class.”*

Another example is as under;

*“What about the concept of propagation of ideology from top to bottom because the moment the celebrities start dancing, everybody starts?”*

*“I would like to say, as we have read, that no use of language is ideology free. There is an ideology. We are unable to see that properly, through the people are moving aimlessly. If they had no ideology why would they have made this ad. They have unable to project that ideology, the way we were expecting.*

Therefore, the remarks of the participants illustrate that different visual and verbal practices have been used to attract maximum people especially the young generation.

#### **Extensiveness:**

Extensiveness shows the degree of agreement and disagreement among the participants about the particular topic under discussion. As far as extensiveness is concerned, one of the participants from non-linguist group disagreed with the views of other participants about the underlying ideology in the advertisement of Telenor cellular network company.

Besides, all the participants opined that the people in the ad are only dancing and singing, having no certain ideology. They are reflecting European school of thought but one participant from non-linguists group disagreed and said that if there is no ideology behind this ad then why the advertisers have produced this ad. Actually, they have been unable to project that ideology as we were expecting. Degree of agreement was observed among the participants during two focus group discussions on this particular ad of Telenor Network Company.

#### **Internal Consistency:**

No change in the opinion of the participants was observed during two focus group discussions. All the participants remained firm on their stance about the promotion of the network through the use of different visual and verbal practices.

According to them, it has become common to promote one's ideology in social media through singing, dancing and using celebrities.

**Big Idea:**

The big idea that emerged from the discussion of the participants on this particular ad is that the advertisers are hitting young generation to convert themselves to their network to enjoy life and to take maximum benefits from the useful services which are being offered by Telenor cellular network company because the young generation, being more in number, are capable of bring change. In this particular context, if they are the users of Telenor cellular network company, they can persuade others as well to be the users of Telenor cellular network company.

## **5.5 SUMMARY**

This chapter has analyzed focus group data collected from the discussions of the participants on the selected ads of four cellular network companies. The analysis has been done at the mentioned levels of Kruger's (2000) model. This has been done to validate researcher's semiotic analyses. The next chapter presents summary of the findings.

## **CHAPTER 6**

### **CONCLUSION AND SUGGESTIONS FOR FUTURE RESEARCH**

#### **6.1 Conclusion**

This chapter summarises the findings of the research. Before discussing the overall findings, the researcher has also reproduced a brief summary of the research to go ahead logically. This has been done to make things easier for understanding. Therefore, a brief discussion about the present research is followed by the findings.

First chapter throws introduces the aspects like introduction of the topic that includes the concept of new media, advertising, slogans, implicature and the role of language in advertising. Statement of the problem, significance and objectives of the present research has also been discussed in this chapter. It also includes the research questions and research design of the study.

Chapter two critically reviews the related literature and operational definitions of key terms employed in the present research. Different concepts such as medium, representation and transmission, semiotic method and semiotic theory, the object of media semiotics, ad campaigns, the role of language and visual images, color as semiotic mode, the communicative function of color, representation and reality, ideology and discourse, discourse and hegemony has also been discussed. In this chapter, the researcher has also taken into account the brief overview of the works already carried out by the other researchers in the relevant areas and how the present research is going to contribute to the existing body of the knowledge.

Third chapter deals with the research methods (Fairclough's model of Critical Discourse analysis, Barthes' model of Semiotic Discourse Analysis and Kruger's model of Focus Group Discussion), analytical devices of the selected methods and levels of analyses. Furthermore, it also highlights the tools of data collection (Internet and Focus Group Discussions).

Fourth chapter of the research deal with the linguistic and semiotic analyses of the selected videos of cellular network companies' advertisements to locate the



explicit and implicit ideologies embedded in them by applying the research methods mentioned above. The analysis is based on Fairclough's (1993) model of Critical Discourse Analysis which aims to analyze the verbal practices and Barthes' (1974) model of Semiological Discourse Analysis which aims to analyze the visual practices in cellular network companies' ads.

Chapter five deals with the analysis of focus group discussions conducted to validate the researcher's findings by applying Kruger's (2000) model of FGD at the levels of words, context, extensiveness, internal consistency, frequency and finding the big idea.

Now, in the following section, the overall findings of the research have been discussed.

At the level of verbal practices, most of the time imperative sentences are used e.g. 'سب کہہ دو' 'Sb keh doo', 'دنیا کو بتا دو' 'Dunya ko bta doo'. Another important finding of the present research is that these slogans are connotative in nature. For example, the slogan of Mobilink Network Company is 'موبلنک جاز اپنا ہے' 'Mobilink Jazz apna hai'. It might be an answer of the implied question that who owns this cellular network company and what type of this cellular network company is. The answer i.e. 'موبلنک جاز اپنا ہے' 'Mobilink Jazz apna hai' imparts a sense of solidarity among the users of this network company that though Mobilink, a cellular network company is owned by a western country (England), yet it is serving the Pakistani nation with sincerity like near and dear one. This is one of the implications of the phrase 'اپنا ہے' 'Apna hai'. Similarly, the slogan of Ufone cellular network company is 'تم ہی تو ہو' 'Tum he tou ho'. This might be an answer of the implied question that who are the users of Ufone. The slogan carries the answer in it that the network is meant for you (users). Moreover, the use of second person pronoun 'You' is highly layered. It has been used inclusively and exclusively as well. It might be for an individual and for all the users of Ufone as well. The use of pronoun is also in informal way because in Urdu 'تم' 'Tum' is used informally with the person(s), one is close enough.

As far as the dissemination of ideologies is concerned, the findings of the present research strengthen the claim that no use of language is ideology free. The picture emerges from the analysis of visual and verbal practices used in the ads of the selected cellular network companies is that media war is going to represent positive self and negative others. All the cellular networks companies try to highlight their good packages at the cost of others' negative representation. This is how, one cellular network company positions itself and its users as an in-group and presents other companies and their users as an out-group. All the visual and verbal practices employed in the ads of the selected cellular network companies and in their slogans are meant to win the general consent and to increase its consumership by offering different services and packages at the lowest possible rates.

Celebrities have been included to promote the rating of these cellular network companies and to propagate certain ideologies because ideologies are transferred from top to bottom. Another significant finding of the research is that the concept of propagating ideology from top to bottom has been exploited in the ads and slogans of the four (selected) cellular network companies. The male and female actors, actresses, and singers have been hired by different cellular network companies to make their messages, embedded in their slogans, as common sense. It is because general people mostly follow their stars. If they see a prominent celebrity (male/female) using Moblink, Ufone, Telenor and Zong, they feel no hesitation in being among the users of a particular cellular network company.

Additionally, the research project disclose that the ads and the slogans of these cellular network companies have been devised/coined by keeping in mind the cultural set up of Pakistani people and geography as well e.g. 'کیسے سیکھا؟' (Kaisay seekha?), زونگ (Zong 4G pr Free Basics say), 'فوری فری بیسیس سے' (Thanks God!), 'شکر ہے مالک!' (Thanks God!). It implies that before the arrival of this particular cellular network company, the people of Pakistan were illiterate in basic arts. The credit goes to Zong for making the people of Pakistan literate in these domains of life. For the realization desired purpose, new media employs persuasive techniques such as lexicalization, intertextuality, use of pronoun, interdiscursivity, grammar, etc.

Besides connectivity, these network companies are assisting their users in different walks of life such as education, health, art and in the provision of jobs as well. Each and every network claims to have more assistance and facility regarding

their services and packages in order to increase its users. Another thing that is being portrayed through these visual and verbal practices is that modernity has been associated with these cellular networks, and if one wants to look modern and civilized, he/she must have the connection of anyone of these mobile network companies. It has been shown that if people want to come closer to one another by staying connected; this is only possible through these network connections. The slogans of the companies are also appealing as they impart the sense of solidarity and oneness among its users. To be the user of a particular cellular network company has become inevitable in modern world and most of the sources of knowledge and survival kit are imparted by these cellular network companies. In short, every cellular network company tries to persuade the people that if they desire a convenient life, they must have the connection of any particular cellular network company.

## **6.2 Suggestions for Future Research**

As the area of advertisements of cellular network companies is quite wide in its scope and have many dimensions which are still untouched with particular reference to the implicature in their visual and verbal practices. In the present study the researcher has taken four cellular network companies (Mobilink, Ufone, Telenor, Zong), and time span is from 2015-16. In this regard, following suggestions are made for the future researchers.

1. Similar kind of research can be conducted by increasing the number of cellular network companies.
2. More focus group discussions can be conducted having participants from different areas of Pakistan in order to collect wide range of data and diversified views.
3. Time span can be increased to locate the visual and verbal practices in the advertisements of these cellular network companies' slogans.

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## APPENDICES

### Appendix – A

#### Urdu Transcript of Mobilink Jazz

پہلا لڑکا: تو یہاں بھی آگیا

او۔۔۔ اکیو

لڑکی: ایکس کیوزمی، وہ لاہیریری

پہلا لڑکا: ثناء رائٹ؟

لڑکی: نو، حرا

دوسرا لڑکا: حراجی اگر آپ کو یہاں کوئی مسئلہ ہو تو آپ مجھے بتائیے گا

پہلا لڑکا: ہاں، ہاں سب جانتے ہیں انکو کیونکہ دس سال ہو گئے ہیں ان کو بی۔ اے میں دیکھ رہا ہوں آپ کو کوئی تنگ کرے آپ مجھے بتائیے گا

دوسرا لڑکا: اس کو تو بچپن سے پٹنے کا شوق ہے خیر چھوڑیں۔ آپ کی ساری اسائنمنٹس میں اپنے ہاتھوں سے کروں گا

پہلا لڑکا: میں آپ کی روز آئنڈنس لگاؤں گا

دوسرا لڑکا: میں آپ کو روز لٹچ کراؤں گا

پہلا لڑکا: میں خود لٹچ اپنے ہاتھ سے بنا لاؤں گا

دوسرا لڑکا: میں آپ کو روز سارا دن بات کروں گا فون پر

پہلا لڑکا: میں دن رات، صبح شام، چوبیس گھنٹے تم سے باتیں کروں گا

دوسرا لڑکا، لڑکی: کیا!

ویٹر: او

پہلا لڑکا: یہی ہے موبیلک جاز کی ناقابل یقین آفر جس سے دن رات، صبح و شام، چوبیس گھنٹے اپنے تین فرینڈز اینڈ اور فیملی نمبر پر کال بالکل مفت

موبیلک جاز کی طرف سے میسج: ابھی جاز ون پیکیج پر آئیں اور #108 \* ملائیں اور صرف 6.99 روپے روزانہ میں نان سٹاپ چوبیس گھنٹے فری میں بات کا مزہ

اڑائیں

نیٹ ورک دوسرا ہو تو جاز پر آنے کے لیے 030556785678 ڈائل کریں کیونکہ فری میں بات اور کہاں۔ اسی لیے تو موبیلک جاز اپنا ہے

ویٹر: سمجھ نہیں آرہی کون ہو گا جو اس ناقابل یقین آفر سے فائدہ نہیں اٹھائے گا۔

لڑکے: سوچتے کیوں ہو تم ہی تو ہو۔

#### Roman Urdu Transcript of Mobilink Jazz

**First Boy:**

To yahan bhi aa gya

Oooo.....(Echo)

**Girl:**

Excuse me woh library?

**First Boy:**

Sana, right?

**Girl:**

No, Hira

**Second Boy:**

Hira ji agar aap ko yahan koi maslaa ho to aap mujhy btaiyay ga.

**First Boy:**

Han, han sab janty hain inko kun k das saal ho gay hain in ko B.A main dekh raha hon. Aap ko koi tang kary aap mujhy btaiyay ga

**Second Boy:**

Is ko tou bachpan say pitnay ka shoq hai. Khair chorain aap ki saari assignments main apnay hathoon sy karon ga .

**First Boy:**

Main aap ki roz attendance lgaon ga.

**Second Boy:**

Main aap ko roz lunch kraon ga

**First Boy:**

Main khud lunch apnay hath say bana laon ga

**Second Boy:**

Main aap ko roz sara din baat karon ga fone pr

**First Boy:**

Main din raat, subah sham, chobees ghanty tum sy batian karon ga

**Second Boy and girl:**

Kia?

**Waiter:**

Oooo

**First Boy:**

Yahi hai mobilink jazz ki nai na qabil-e-yaqeen offer jis sy din rat, subah aur sham, chobees ghanty apny teen friends sy aur family numbers pr call bilkul muft

**Message from Mobilink Jazz:**

Abhi jazz one package pr ayn aur \*108# milayn aur sirf 6.99 rupay rozana main nonstop chobees ghanty free main baat ka maza urain network dosra ho to jazz pr aany ky liay 0305-56785678 dial krain kynkh chobees ghanty free mian baat aur kahan isi liay to mobilink jazz apna hai.

**Waiter:**

Samajh nahi aa rahi kon ho ga jo is na qabil-e-yaqeen offer sy faida nahin uthay ga.

**Boys:**

Sochty kyn ho “Tum he to ho”

**English Transcript of Mobilink Jazz**

Start from Educational background

Laughter:

**First Boy:**

You have also come here?

Again Laughter

Oooo.... (Echo)

**Girl:**

Excuse me, Where is library?

**First Boy:**

Sana. Right?

**Girl:**

No, Hira.

**Second Boy:**

Madam Hira, if you have to face any problem here, you should inform me about that.

**First Boy:**

Yes madam, all the people know him because he has doing his Bachelor degree for ten years as I know.

If someone would irritate you, you should let me know.

**Second Boy:**

He is fond of to be beaten by someone since his childhood. Well, leave it. I'll myself make all your assignments.

**First Boy:**

I'll mark proxy attendance for you.

**Second Boy:**

I'll manage lunch for you daily.

**First Boy:**

I'll myself cook the lunch for you with any own hands.

**Second Boy:**

I'll call you and talk to you for the whole day daily.

**First Boy:**

I'll talk to you for 24 hours of the day (day and night time, morning and evening time).

**Second Boy and Girl:**

What! (Feeling of amazement)

**Waiter:**

Ooo sound (feeling of surprise and awe).

**First Boy:**

This is the incredible offer, offered by Mobilink Jazz. This offer by Mobilink provides you facility of calling on three friends and family members, completely free of charge.

**Message from Mobilink Jazz:**

Activate Jazz One Package and dial \*108# to enjoy non-stop 24 hours free talk in just 6.99 rupees. If you are the customer of any other network, then convert yourself on Jazz by dialing 030556785678 because no other cellular network offers you to enjoy free talk. That's why Mobilink Jazz is for everyone.

**Waiter:**

Who will be the unluckiest man who will not take benefit from this incredible offer?

**Boys:**

Why do you think? You are the one.

Laughter....

**URDU TRANSCRIPT OF MOBILINK JAZZ**

پہلی لڑکی: کتنے کا حصہ ہے؟ (ڈریس)  
 دوسری لڑکی: پتہ نہیں (ہاتھ کے اشارے سے)  
 پہلی لڑکی: آپ اسے شہر میں کیوں نہیں بیچتے؟  
 دوسری لڑکی: کیسے بیچیں، شہر سے کیش کیسے آئے گا؟  
 پہلی لڑکی: کیش؟ اڑ کر آئے گا جاز کیش کے ساتھ

(بیک گراؤنڈ سونگ)

اٹھو چلو اٹھو چلو یوں قدم دوستی کا بڑھادو  
 کامیابی کی منزل کامیابی کی منزل دکھا دو  
 دوسری لڑکی: ارے دیکھو جاز کیش آگیا

دنیا کو بتادو۔ دنیا کو بتادو۔ دنیا کو بتادو

پہلی لڑکی: کیا بات ہے!

دوسری لڑکی: جاز کیش نے ہمارے چھوٹے سے گاؤں کو انٹرنیشنل بنا دیا  
 موبلنک جاز کی طرف سے میج: پاکستان کے سب سے بڑے نیٹ ورک کے ساتھ موبلی کیش اب بن گیا ہے جاز کیش۔

دنیا کو بتادو

## Roman Urdu Transcript of Mobilink Jazz

**Girl 1:**

Kitny ka hai? (dress)

**Girl 2:**

Pata nahi (hath k esharisy)

**Girl 1:**

Aap isy shehr main kyn nahi bechtay?

**Girl 2:**

Kaisy bechain, shehr sy cash kaisay aay ga?

**Girl 1:**

Cash? Ur kraayga Jazz Cash kysaath

**(Background Song)**

Utho chalo, utho chalo, youn qdam dosti ka barha do

Kamyabi ki manzil kamyabi ki manzil dikha do

**Girl 2:**

Arydekho Jazz Cash aa gya

Dunya ko bta do      dunya ko bta do      dunya ko bta do

**Girl 1:**

Kia bat hai!

**Girl 2:**

Jazz Cash ny hamary choty sy gaon ko international bna dia

**Company ki taraf say message:**

Paksitan ky sab sy bary network ky saath Mobicash ab ban gya Jazzcash

Dunya ko bta do

## **English Transcript of Mobilink Jazz**

**Girl 1:**

How many rupees will you charge for this (dress)?

**Girl 2:**

(With gesture of hand) I don't know?

**Girl 1:**

Why do you not sell it in city?

**Girl 2:**

How can we do so, who will bring the cash from the city?

**Girl 1:**

Cash? You will receive cash through the service of Jazz Cash

### **(Background song)**

Let's bind yourself in bond of friendship with Mobilink Jazz. Mobilink Jazz will lead you towards success.

**Girl 2:**

Lo and behold! I have received money through Jazz Cash.

Make the world realize that Mobilink Jazz is the best network regarding its services.

**Girl 1:**

What a wonderful service (Jazz Cash) Mobilink is providing its customers!

**Girl 2:**

Jazz Cash has changed the world in a global village.



**Message from Mobilink Jazz:**

Pakistan's largest network is Mobilink Jazz and its service of 'Mobicash' has become jazz Cash.

Let's make the world realize that Mobilink Jazz is the best network ever which is facilitating its customers in the best possible way.

**URDU TRANSCRIPT OF MOBILINK JAZZ**

سٹارٹ: گیم کھیلتے ہوئے موبائل کا لڑکی کے ہاتھ سے فرش پر گرنا  
 موبیلنک جاز کی طرف سے پیج: اب فون ہو جائیں گے آؤٹ آف کنٹرول Unlimited Mobilink 3G اور ساتھ میں 2500MB پورا ہفتہ۔  
 کیونکہ طے رات دو سے نو بجے تک  
 بس #117\*77\*117\* ملاؤ۔  
 موبیلنک تھری جی۔ یہ ہے اصل انٹرنیٹ

موبیلنک ہر دل۔ ہر دن

**Roman Urdu Transcript of Mobilink Jazz****Start:**

Game khalty hoy mobile ka larki k haath sy farsh per ger jana

**Company ki taraf say message:**

Aab phone ho jayn gy out of control kyn kh mly Unlimited Mobilink 3G raat 2 sy subah 9 bajy tk aur saath main 2500MB pora hafta bs \*117\*77# milao

Mobilink 3G ye hai asl internet

Mobilink har dil- har din

**English Transcript of Mobilink Jazz****Start :**

(The mobile phone of the girl falls on floor while playing game)

**Message from Mobilink Jazz :**

Now cell phone will become out of control due to unlimited Mobilink 3G offer from 2am to 9pm not only this but also 2500MB for a week in rupees 100 to activate the

offer dial \*117\*77#. Mobilink is the best network with its 3G internet services. So Mobilink has become the voice of everyone which provides its best services for 24 hours.

## Urdu Transcript of Mobilink Jazz

میوزک اور سونگ

Little Daughter

I love you

You love me

Rey rey happy family

Happy family (Father also speaks)

With a quick quick hug

And a kiss me to you

One two and say

You love me too

موبلنک جاز کی طرف سے میج:

Mobilink HD Calling سے اتنی صاف آواز کہ دکھائی دے پاکستان میں پہلی بار موبلنک لایا خاص اپنے کسٹمرز کے لیے HD Calling اب بات کریں ایسے آپ کے پیارے ہوں سامنے جیسے

موبلنک ہر دل، ہر دن

## Roman Urdu Transcript of Mobilink Jazz

**Music aur Song:**

Little daughter

I love you

You love me

Rey rey happy family

Happy family (Father also speaks)

With a quick quick hug

And a kiss me to you

One two and say

You love me too

**Company ki taraf say message:**

Mobilink HD Calling sy awaz itni saaf kh dikhai dy. Pakistan main pehli baar mobilink laya khas apny customers k liay HD Calling, ab baat krain aisy aap k piaray houn samnay jaisy.

Mobilink har dil - har din

**English Transcript of Mobilink Jazz**

**(Start the Music)**

**Little daughter:**

I love you

You love me

Rey rey happy family

Happy family (Father also speaks)

With the quick quick hug

And a kiss me to you

One two and say

You love me to

**Message from Mobilink Jazz:**

Mobilink is providing the service of HD calling with so much clarity of voice as if callars were in front of you and you are directly conversing with each other. In Pakistan, for the first time, Mobilink has offered a very unique service of HD calling for its customers. Through this service the customers of Mobilink would talk to their near and dear ones as if they were sitting in front of them.

Mobilink has become the voice of everyone with its matchless services round the clock.

## Urdu Transcript of Ufone

لڑکا: یہاں قریب میں کوئی کمینیک ہے؟

آدمی: آپ کے پاس یوفون ہے؟

لڑکا: نہیں

Representative of Ufone: Go straight, take your first right. Then take your second left, after a few miles, you will be at your destination, at your destination, at your destination.

لڑکا: ہو گیا مجھے پیار، سجنامیر اس پار، جانا ہے ضروری دل مجبور ہے

آدمی: ہو گیا تجھے پیار، سجناتیر اس پار، یوفون ہے ضروری گاؤں دور ہے

لڑکا: گاڑی ہو گئی میری خراب جان جان کیسے تجھے رکنا پ کروں او جان جان بھنس گیا میں اس پار سجنامیر اس پار جانا ہے ضروری، ضروری ہاں، ہاں، ہاں

او او او دوسرا تھری جی آئے نہ یہاں او او او پانے کو تجھ کو جاؤں کہاں او او او کوئی مجھ کو بتا دے یہاں یوفون تھری جی ملے گا کہاں، کہاں، کہاں

آدمی: نواب شاہ، تانگلہ، مینٹھی، سبی، حیدر آباد، جبکب آباد، شکار پور، لاڑکانہ، سکھر، کراچی، کھرک پیشین، گھمدری کا اودا، جام

پور، اوکاڑہ، باجوڑ، سحر ڈیال، بور یوالہ، ٹوبہ ٹیک سنگھ، بکھر، کشمور، بدین، انک، رحیم یار خان، پکوال

آدمی: تھری جی آگیا چکوال میں ہو جمالو، تھری جی آگیا کوہات میں ہو جمالو، تھری جی آگیا کشمور میں ہو جمالو، یوفون تھری جی آگیا خستار میں ہو جمالو۔

لڑکا: ہو گیا مجھے پیار سجنامیر اس پار

آدمی: یوفون ہے ضروری گاؤں دور ہے

لڑکا: پاکستان کے کونے کونے میں تیزی سے پھیلتا ہو یوفون تھری جی نیٹ ورک

یوفون تم ہی تو ہو

## Roman Urdu Transcript of Ufone

**Boy:**

Yahan qareeb main koi mechanic hai?

**Man:**

Aap ky pas U fone hai?

**Boy:**

Nahi

**Representative of Ufone:**

Go straight, take your first, right then take your second, left after a few miles, you will be at your destination, at your destination, at your destination.

**Boy:**

Ho gaya mujhy piyyar, sajna mera us paar jana hai zarori dil majbor hai.

**Man:**

Ho gaya tujhy piyyar, sajna tera uss par, Ufone hai zarori gaon dor hai.

**Boy:**

Gari mairi ho gai kharab jan e jan, kaisy tujhy skype karon o jan e jan. Phans gya main iss par, sajna mera uss par, jana hai zarori, zarori han, han, han Oo Oo Oo... dosra 3G ay na yahan Oo Oo Oo... pany ko tujh ko jaoon kahan Oo Oo Oo... koi mujh ko bta dy yahan U fone 3G mily ga kahan, kahan, kahan.

**Man:**

Nawab Shah, Tangar, Mithi, Sibi, Jackab Abad, Shikar Pur, Larkana, Haider Abad, Sakhar, Karachi, Kharak paishee, Ghamardri, Kaoda, Jampur, Okara, Bajor, Samaryal, Burewala, Tobatake sing, Bakhar, Kashmor, Badeen, Attock, Rahim yar Khan, Chakwal.

**Man:**

3G aa gya Rahim yar Khan main ho jamalo, 3G aa gya Kohat main ho jamalo, 3G aa gya Kashmor main ho jamalo, U fone 3G aa gya mastaar main ho jamalo.

**Boy:**

Ho gaya tujhy piyyar, sajna tera uss par.

**Man:**

Ufone hai zarori gaon dor hai.

**Boy:**

Pakistan ky kony kony main tezi sy phelta hua U fone 3G network

Ufone tum he to ho

## English Transcript of Ufone

**Boy:**

Is there a mechanic nearby?

**Man:**

Do you have Ufone?

**Boy:**

No

**Representative of Ufone:**

Go straight, take your first, right then take your second, left after a few miles, you will be at your destination, at your destination, at your destination.

**Boy:**

The boy felt himself extremely in love with his beloved who is on the other side of the e hill and the boy is promised bound to go to her.

**Man:**

If you are in love with your beloved who is living on the other side of the hill, so in order to stay connected with her you must have the connection of U fone as the village where your beloved is residing is far away and only Ufone cellular company can provide you coverage to far off places.

**Boy:**

My car has broken down and because. I don't have enough balance to have a Skype discussion with you I am in trouble on this side of the hill and you are on the other. This is how; I am in great trouble and have the feeling of restlessness.

The 3G package of none of the cellular companies has the range of coverage to far flung areas. Therefore the boy finds himself in trouble and he is repeatedly crying; where to find 3G, where to find 3G.

**Man:**

It is not surprising that U fone 3G network is providing to most of the cities of Pakistan which are Nawab Shah, Tangar, Mithi, Sibi, Jackab Abad, Shikar Pur,

Larkana, Haider Abad, Sakhar, Karachi, Kharak Paishee, Ghamardri, Kaoda, Jampur, Okara, Bajor, Samaryal, Burewala, Tobatake sing, Bakhar, Kashmor, Badeen, Attock, Rahim yar Khan, Chakwal.

**Men and General Public:**

After mentioning all the cities, the inhabitants of all these, cities is are extremely delighted and are dancing away at the arrival of 3G signals in their respective areas. Therefore, the, people living in Chakwal, Kohat, Kashmor and so on are dancing and celebrating the arrival of coverage of Ufone 3G.

**Boy:**

I have fallen in love with my beloved and my beloved is sitting on the, there side where I am.

**Man:**

If one wants to have contact with one's beloved or dear ones, besides one's beloved one must have Ufone with him/her as well, no matter how far someone is living.

**Boy:**

This particular cellular network is spreading fast in each and every corner of Pakistan. Therefore, Ufone is the only network which can connect the people living all around Pakistan. So, Ufone is everything in every individual's life to stay connected with his/her dear ones.

## Urdu Transcript of Ufone

لڑکا:

مینیسو پلیز

ویٹر:

سر آج بونے ہے یعنی

All you can eat for just 700 rupees

لڑکا:

یعنی یہ سب کچھ جتنا مرضی کھائیں

ویٹر:

جی سب کچھ (لڑکا سلاوا اٹھاتے ہوئے)

ویٹر:

سر سلاوا کے پیسے الگ ہیں (یہ سن کر لڑکے کے گلے میں سلاوا پھنس جاتا ہے)

لڑکی:

یہ، یہ جوس پیئیں

ویٹر:

جوس کے پیسے الگ ہیں

مینیسو:

ہر جگہ سب کچھ کا مطلب سب کچھ نہیں ہوتا لیکن یو فون پاور آر میں ملتا ہے سب کچھ ایک ساتھ اور وہ بھی صرف 2.99 روپے میں پورے ایک گھنٹے کے لیے۔ بے حساب موبائل انٹرنیٹ (ٹوجی، تھری جی)، لا تعداد ایس ایم ایس (تمام لوکل موبائل نیٹ ورکس پر) اور بے شمار کالز (یو فون، پی ٹی سی ایل اور وی فون پر) اور جب اور جتنی بار چاہیں آفر کے لئے #99\* ملائیں اور اگلے ایک گھنٹے کے لئے بے فکر ہو جائیں۔

لڑکا:

سچ، اس میں جوس اور سلاوا بھی ہے؟

مینیسو:

سلاوا؟ نہیں نہیں

لڑکا:

پھر میرا مسئلہ تو وہی پھنسا ہے ناماریا

یو فون تم ہی تو ہو



(ویٹر اور مینیجر مارتے ہوئے)

لڑکا:

اوبھائی بس، نکل گیا ہے

مینیجر:

نہیں سر یہ تو بل نہ دینے پر مار رہے ہیں

لڑکا:

اوسوسوری کیری آن

## Roman Urdu Transcript of Ufone

**Larka:**

Menu please

**Waiter:**

Sir aaj bofy hai yani?

All you can eat for just 700 rupees.

**Larka:**

Yanni ye sub kuch jitna marzi khayn?

**Waiter:**

Ji sub kuch

(larka salad uthaty hoy)

**Waiter:**

Sir salad k paisy alag ho gay.

Ye sun ky larky kymunh main salad phans jatahai

**Larki:**

Ye, ye juice piyan

**Waiter:**

Juice k paisy alag ho gay

**Manager:**

Har jaga sab kuch ka mtlab sab kuch nahi hota laikin sirf Ufone power hour main milta hai sub aik saath aur wo bhi sirf 2.99 rupay main aik ghanty ka liay, bay hisab mobile internet (3G aur 2G) latadad SMS (tamam local mobile networks pr) aur bay shumard calls (Ufone PTCL aur V phone pr) aur jab aur jitni bar chahy offer kyliay \*99# milayn aur aglay aik ghanty k liyay bay fikar ho jain.

**Larka:**

Such is main juice aur salad bhi hai?

**Manager:**

Salad? Nahinahi

**Larka:**

Phir mera masla to wahi phasa hai na... mar yaar

Ufone tum he tou ho

(Waiter aur manager marty huay)

**Larka:**

Oo bhai bus. Nikl gya hai

**Manager:**

Nahi sir ye to bill na deny pr maar rahy hain

**Larka:**

Oo so sorry carry on

### English Transcript of Ufone

**Boy:**

Menu, please.....

**Waiter:**

Sir, today there is special offer, means all you can eat for just 700 rupees.

**Boy:**

Means all the eatables, whatsoever?

**Waiter:**

Yes, all the things

(Boy picks up salad and mouths it)

**Waiter:**

Sir, you will have to pay extra charges for salad.

(By hearing all this salad stuck into boy's throat)

**Girl:**

Please take the juice.

**Waiter:**

You will have to pay extra for juice as well.

**Manager:**

In every case you cannot get all the services in a single offer. But it is only Ufone that provides you all the services in a single offer of “Power hour” at the cost of 2.99 rupees and you can enjoy these services including unlimited mobile internet (2G, 3G), unlimited SMS (at all local mobile networks) and limitless calls (at Ufone, PTCL and Vfone). You can activate this offer for as many times as you want to by dialing \*99#. By activating this offer you would enjoy all the services of Ufone for coming one hour.

**Boy:**

Really, does it include juice and salad as well?

**Manager:**

Salad? No, no!

**Boy:**

Then, I have been facing the same problem as earlier. Continue beating.

Ufone is everything in every individual's life to stay connected with his/ her dear ones.

(Waiter and boy continue beating)

**Boy:**

Stop beating, salad has come out of throat.

**Manager:**

No sir, we are beating you for not paying the bill.

**Boy:**

Oh! So sorry carry on...

## Urdu Transcript of Ufone

لڑکا:

میں نے تمہیں کال کر کے کہا تھا ایک نرم سا گدالا کر بستر پر ڈال دو اور تم یہ..... (گدھا)

ملازم:

گدا کہا تھا؟

کمپنی کی طرف سے میج:

تصور اس پیچارے کا نہیں اس موبائل نیٹ ورک کا ہے صرف یو فون دے ایسی صاف آواز کہ بات پوری اور صحیح سمجھ آئے

یو فون تم ہی تو ہو

ملازم:

(گدھے پر ہاتھ پھیرتے ہوئے)

نرم سا تو ہے

ابھی 03312361236 ملائیں اور اپنا نمبر یو فون پر منتقل کریں

## Roman Urdu Transcript of Ufone

**Larka:**

Main ny tumhin call kr k kahatha aik naram sa gadda la kr bistar pr dal do aur tum ye..... (gadha)

**Mulazim:**

Gada kaha tha?

**Larka:**

Han

**Company kitaraf say message:**

Qasor is bichary ka nahi app ky mobile network ka hai sirf Ufone dy aisi saaf awaz kh baat pori aur sahi samjh ay.

Ufone tum he tou ho

**Mulazim:**

(Gadhay pr haath phairty huy) naramsa to hai

Abhi 03312361236 milayn aur apna number Ufone pr muntaqil karin.

### **English Transcript of Ufone**

**Boy:**

You were asked to put a soft mattress on the bed when I made a call to you but you have brought .... (pointing towards donkey)

**Servant:**

You asked for a mattress?

**Boy:**

Yes!

**Message from Ufone:**

This poor chap is not at fault but your mobile network is of low standard which conveys the message with no clear voice. Ufone is the only cellular network that provides you the best call service, and in this way, you can convey your message to others completely and accurately with so much clarity of voice.

So, Ufone is everything in every individual's life to stay connected.

**Servant:**

(Caressing on the donkey)

It's also soft.

Dial 03312361236 and convert your network to Uone.

## Urdu Transcript of Ufone

لڑکا:

ہیلو، ہیلو کیا ہاں کون؟ اف

(گھر داخل ہو کر گھر کی حالت دیکھتے ہوئے)

بیگم میں نے سوچ لیا میں دوسری شادی کر رہا ہوں

(بیگم خاوند کو باہر اٹھا کر پھینک دیتی ہے)

کمپنی کی طرف سے میج: زندگی میں بہت سی چیزیں بدلنا اتنا آسان نہیں ہوتا لیکن نیٹ ورک بدلنا اب نہایت آسان بس اپنے موبائل سے  
03312361236 ملائیں اور اپنا کوڈ اور نمبر تبدیل کیے بغیر گھر بیٹھے 48 گھنٹے اندر اندر یوفون کی سم مفت حاصل کریں اور پاکستان کے  
بہترین نیٹ ورک پر منتقل ہو جائیں اور 100 کا مفت بیلنس

لڑکا:

اور پسند کی شادی بھی؟

یوفون تم ہی تو ہو

لڑکا دوست کے ساتھ ریہرسل کرتے ہوئے

بیگم اب یہ مجھ سے بالکل برداشت نہیں ہوگا

دوست:

نہیں تھوڑا غصہ اور لاؤ

لڑکا:

ارے نہیں ہوتا یاد

دوست:

یہ ہو گا جو کر رہے ہو (لڑکا جھاڑو لگا رہا ہوتا ہے)

لڑکا:

ہاں

دوست:

تو پھر یہی کرتے رہو۔

کمپنی کی طرف سے میج:

اب آپ یو فون کے نیٹ ورک پر منتقل ہو کر حاصل کر سکتے ہیں پورے 3 مہینے کے لیے تمام نیٹ ورکس پر لاتعداد مفت ایس ایم ایس اور  
1000 تک منٹس بالکل مفت!

## Roman Urdu Transcript of Ufone

**Larka:**

Helo, helo, han kon? Uff

(ghr dakhil ho kr ghar ki haalat daikhty huy)

Begham main ny soch lia hai main dosri shadi kr raha hn

Begham khawand ko bahir utha k phenk detihai

**Company kitaraf say message:**

Zindagi main both si cheezen badlna itna asan nahi hota. Lakin network badlna ab nihayat asan. Bs apny mobile sy 03312361236 dial krain aur apna code aur number tabdeel kiay bager ghar baithay 48 ghanty k andar andar Ufone ki sim muft hasil krain aur Paksitan k behtrain network pr muntaqil ho jayn, aur 100 rupay ka muft balance b

**Larka:**

Aur pasand ki shadi bhi?

Ufone tum he tou ho

**Larka:**

(Dost ky saath rehercel krty huay) begham ab ye mujh sy bilkul bardasht nahi ho ga

**Dost:**

Nahi thora gusa aur lao

**Larka:**

Ary nahi hota yar

**Dost:**

Ye hoga jo kar rahy ho (larka jharo laga raha hota hai)

**Larka:**

Han

**Dost:**

To phir yahi krty rahao

**Company ki taraf say message:**

Ab app Ufone ky network pr muntaqil ho kr hasil kr saky hain pory 3 maheny k liay tmam networks pr latadad muft SMS aur 1000 tk minutes bilkul muft!

## English Transcript of Ufone

**Boy:**

Hello, hello... what? Who is there? oh!

(Looking at the condition of house)

Wife, I have made up my mind to marry another girl.

(Wife pushes her husband outside through window)

**Message from Ufone:**

Many things can't be changed so easily in life. But changing of network is so simple that you can convert your network to Ufone by simply dialing 03312361236 without changing the number. Not only this but Ufone SIM will also be provided at your home free of cost within 48 hours. In this way you can convert your number on Pakistan's best network of Ufone, and you can get free balance of 100 rupees.

**Boy:**

And love marriage also?

Ufone is everything in every individual's life that provides the best services to its customers.

(Boy starts rehearsal with his friend)

Wife. Now I'll not hear all this nonsense.

**Friend:**

No, say it in more angry words.

**Boy:**

This is impossible, my dear.

**Friend:**

Will you be able to do what you are doing?

(Boy has been cleansing)

**Boy:**

Yes



**Friend:**

Then, continue...

**Message from Company:**

You can get unlimited free SMS and 1000 free minutes on all networks for 3 months by converting you network to Ufone.

**Urdu Transcript of Zong**

سٹارٹ :- میوزک

ماں: یہ کیسے سیکھا؟

بچہ: زونگ فورجی پرفری بیسکس سے

ماں: اوں

لڑکی: یہ کس سے سیکھا تم نے؟

دوسری لڑکی: زونگ فورجی پرفری بیسکس سے

باپ: بیٹا یہ کس نے سکھا یا؟

بیٹی: زونگ فورجی پرفری بیسکس سے

بیٹا: ابا، ابا، ابا نوکری مل گئی

باپ: پر کیسے؟

بیٹا: زونگ فورجی پرفری بیسکس سے

باپ: شکر ہے مالک

زونگ کی طرف سے میج: زونگ لے آرہا ہے فری بیسکس ہائے فیس بک جس پرفری انٹرنیٹ سائٹس چلائے گا پورا پاکستان 50 سے زیادہ ویب سائٹس بالکل فری۔ فری فیس بک۔ تو اب پڑھنا، سیکھنا اور آگے بڑھنا آسان۔ نہ بیلنس کی ضرورت نہ ڈیٹا بنڈل کا خرچہ۔ فری بیسکس سبھی زونگ یوزرز کے لیے ہے۔

زونگ فورجی آفیشل ٹیلی کام پارٹنر آف پاکستان سپر لیگ

بیک گراؤنڈ میوزک

دل میں لگن ہے پڑھنے کی

سب سیکھ کے آگے بڑھنے کی

راستہ کوئی دشوار نہیں

ماننی ہم نے ہار نہیں

رہنمائیک ساتھ ہے

منزل اب تو پاس ہے

چھوٹا ہے ہم کو آسماں

آگے بڑھے گا سارا پاکستان

## Roman Urdu Transcript of Zong

Start with Music

Father:

Ye kaisy sekha?

Child:

Zong 4G pr Free Basics say!

Mother:

Ooooh!

Girl 1:

Ye kis say sekha tum nay?

Girl 2:

Zong 4G pr Free Basics say!

Father:

Baita ye kis nay sekhaya?

Daughter:

Zong 4G pr Free Basics say!

Son:

Abba, abba, abba nokri mil gai!

Father:

Pr kaisy?

Son:

Zong 4G pr Free Basics say!

Father:

Shukar hai maalik!

Message from Zong:

Zong lay aya hai free basics by facebook. Jis pr free internet sites chalay ga pora Pakistan. 50 sy ziada websites bilkul free. Free facebook. Tou ab pharna, seekhna aagy barhna sab asan. Na balance ki zarorat na data bundle ka kharcha. Free Basics sub Zong users ky liay hai.

Zong 4G Official Telecom Partner of Pakistan super League

Background Music:

Dil main lagn hai parhny ki

Sab sekh ky aagy barhny ki

Rasta koi dushwar nahi

Manani hum nain haar nahi

Rahnuma aik saath hai

Manzal ab to pas hai

Chona hai hum ko aasman

Aagy barhy ga sara Pakistan

English Transcript of Zong

Start with Music

Mother:

How have you learnt it?

Child:

I have learnt it from Zong 4G Free Basics.

Mother:

O, yes (feeling of excitement)

First girl:

From where have you learnt it?

Second girl:

I have learnt it from Zong 4GFree Basics.

Father:

Dear, who has given you coaching for this?

Daughter:

I have learnt it from Zong 4G Free Basics.

Son:

Father, father, father, I have got the job.

Father:

But,how?

Son:

I applied for the job by acquiring information from Zong 4G Free Basics and got it.

Father:

Thanks God!

Message from Zong:

Zong have brought for you “Free Basics by facebook” that will provide, all the people in Pakistan, with free internet sites. It also provides with more than 50 websites, completely free of cost. Free facebook. So, study, learning and progress are all easy tasks there is no need of balance or credit to activate any data bundle. Free Basics is for all Zong users Zong 4G official telecom partner of Pakistan super league.

### **Background Music:**

Everyone has a great urge to study, to learn and to excel others. Nothing is impossible or difficult when one is steadfast and determine for success. The destination is not far away because guide is with us for all the time. Zong is motivating its users to touch the zenith of sky. It will pave the way of all Pakistanis to go ahead.

## Urdu Transcript of Zong

سٹارٹ میوزک

پہلا لڑکا:

بھائی جان، مہربان، قدردان، میری جان، آفر میری سب سے کمال ڈالوں فون میں۔ بیلینس ایسے جتناری چارج اتنے ہی پیسے ہاں ہاں آں لڑکی:

(ہنٹے ہوئے) پر کیسے؟

پہلا لڑکا:

یہی تو ہے میرا کمال

دوسرا لڑکا:

یہ کمال انکا نہیں زونگ پورا بیلنس آفر کا ہے اب ہر نئی زونگ سم پر جتناری چارج اتنا بیلنس (بنا ٹیکس کٹے) کارڈ لو یا مینی لوڈ ایک ماہ تک ہر ری چارج پر بنا ٹیکس کٹے پورا بیلنس

Message from Company: Zong4G LTE and super 3G, Pakistan's most advanced mobile network.

## Roman Urdu Transcript of Zong

(Start Music)

**Larka 1:**

Bhai jaan, meherban, qadardaan, meerijan, offer meri sab sykamaldalo phone main balance aaisyjitna recharge utny hi pesay.hanhanaan

**Larki:**

(Hanstayhuay) prkaisy?

**Larka 1:**

Yehi to hai merakamal

**Larka 2:**

Ye kamalinkanahiZongpora balance offer ka hai, ab hrnaiZong SIM prjitna recharge itna balance (bina tax katty).Card lo ya mini load aikmahtk har recharge prbagair tax ktypora balance

**Company kitaraf say message:**

Zong 4G LTE and super 3G, Pakistan's most advanced mobile network.

**English Transcription of Zong**

(Start with Music)

**Boy 1:**

O dear people! I have an amazing offer. I provide balance equal to recharge amount and this is real offer.

**Girl:**

(Laughingly) But how?

**Boy 1:**

This is my excellence.

**Boy 2:**

This gentleman has no excellence in this offer but only Zong is providing you full balance offer. Now on every new Zong connection you can get full balance equal to recharge amount without any deduction. You can enjoy this offer of full balance without any deduction after activation of new SIM, on the purchase of Zong card as well as mini load.

**Message from Company:**

Zong4G LTE and super 3G, Pakistan's most advanced mobile network.

## Urdu Transcript of Zong

پہلی لڑکی:

کیوں یار کہنے کو 200 سے زیادہ شہروں میں تھری جی اور اتنا سلوا انٹرنیٹ!

پہلا لڑکا:

اور میرے نیٹ ورک پر تھری جی لگتا ہے ممکن ہی نہیں

دوسری لڑکی:

کہنے کو Lambently اور چلتا سائیکل کی سپیڈ پر ہے

دوسرا لڑکا:

گانز، تھوڑا ایڈوانس کرو تمہارا نیٹ ورک تھری جیسے تو تم اتنا سلوا انٹرنیٹ کیوں (Suffer) کرو

پہلی لڑکی:

اونو، نیٹ ورک بدلنا عذاب لگتا ہے

دوسرا لڑکا:

نیٹ ورک چھوڑو، تم انٹرنیٹ بدلو Amazing انجوائے کرو فورجی

پہلا لڑکا: (حیران ہوتے ہوئے) ہیں، وہ کیسے؟

دوسرا لڑکا:

انٹرنیٹ سم سے زونگ فورجی

کمپنی کی طرف سے میج:

زونگ فورجی کا فاسٹسٹا انٹرنیٹ انجوائے کر سکتا ہے اب ہر کوئی

With Pakistan's first ever internet only SIM

سارٹ فون ہو یا ٹیبلیٹ وائی فائی ہو یا لپ ٹاپ سب پر چلے اور ڈبل والیم آفر کے ساتھ ملے

8GB per month for 3 months For Rs. 1300

دوسری لڑکی:

واؤ، یعنی اب نیٹ ورک کوئی بھی

دوسرا لڑکا:

انٹرنیٹ ہو تو صرف زونگ فورجی

کمپنی کی طرف سے میج: زونگ فورجی انٹرنیٹ ٹیلی کام پارٹنر آف پاکستان سپر لیگ

## Roman Urdu Transcript of Zong

**Larki 1:**

Kyn yar khny ko 200 sy ziada shehron main 3G aur itna slow internet.

**Larka 1:**

Aur mery network pr 3G lagta hai mumkin hi nahi

**Larki 2:**

Kahny ko lambently aurchalta cycle ki speed prhai.

**Larka 2:**

Gays, thora advance kro tumhara network 3G hai to tum itna slow internet (Suffer) kro.

**Larki 1:**

Oh no, network badlna azzab lagta hai.

**Larka 2:**

Network choro, tum internet badlo amazing 4G enjoy kro.

**Larka 1:**

(Heran hoty huay) hain, wo kaisy?

**Larka 2:**

Zong 4G internet SIM sy

**Company kitaraf say message:**

Ab hr koi Zong 4G ka fastest internet enjoy krsaktahai

With Pakistan's first ever internet only SIM. Smartphone hoya tablet, Wi-Fi hoya laptop sab prchlyaur double volume offer kysaathmily

8GB per month for 3 months for Rs. 1300

**Larki 2:**

Wao, yani ab network koi bhi



**Larka 2:**

Internet ho to sirfZong 4G

**Company ki taraf say message:**

Zong 4G official telecom partner of Pakistan super league.

## **English Transcript of Zong**

**Girl 1:**

The company offers 3G internet in more than 200 cities and have very slow internet speed.

**Boy 1:**

And on my network 3G internet seems to be impossible.

**Girl 2:**

The company claims to have very appealing internet services but its network has very slow speed of internet like the speed of bicycle.

**Boy 2:**

Gays, be advance. When you have 3G network why do you suffer from slow speed of internet?

**Girl 1:**

Oh! No, changing of network is a botheration.

**Boy 2:**

Don't change the network, change your internet and enjoy amazing 4G services of internet.

**Boy 1:**

(With feeling of surprise) What? But how?

**Boy 2:**

With Zong 4G internet SIM

**Message from Company:**

Now everyone can enjoy the fastest internet of Zong 4G with Pakistan's first ever internet SIM. Only SIM Zong 4G internet SIM functions not only in smart phone and tablet, but also in Wi-Fi device and laptop, for all internet devices. It offers 8GB per month for 3 months for Rs. 1300 with double volume offer.

**Girl 2:**

Wao! With any other network.....

**Boy 2:**

Zong is the best 4G network with excellent internet services.

**Urdu Transcript of Zong**

لڑکا:

یار ایک بات تو بتائیں یہ ناچ ناچ کے ہی موبائل کنکشن بیچنا کیوں ضروری ہے اور اس میں ہوتا ہی کیا ہے زیادہ سے زیادہ 5 فرینڈز اینڈ فیملی نمبرز جیسے چھٹا تو کوئی ہی نہیں

کال ریٹ میں اتنی کنفیوژن کہ اصل ریٹ سمجھ میں ہی نہ آئے پیپی اور صرف رات کو کیادن بھر سوتے رہیں مزہ تو اب آئے گا زونگ کے ساتھ پورے 10 فرینڈز اینڈ فیملی نمبرز پیپی اور کوئی بھی اور روز چھینجرو۔ کیا!

رہا کال ریٹ تو وہ ہے 12 آنے پاکستان میں ہر نمبر پر ہر وقت اتنے میں تو ٹھانی بھی نہ ملے اب ایک بہت ہی اعلیٰ لمیٹڈ ٹائم آفر کسی بھی ایک زونگ نمبر پر بات کر ہو بالکل فری پوری زندگی۔ تو باتیں کرتے رہو اور سب کہ دو

کمپنی کی طرف سے میسج: سم حاصل کرنے کے لیے قریبی سٹور یا 111-222-111 پر رابطہ کریں۔

**Roman Urdu Transcript of Zong****Larka:**

Yar aik baat to btain ye naach naach k hi mobile connection bechna kyn zarori hai aur is main hota hi kia hai ziada sy ziada 5<sup>th</sup> friends and family numbers jesy 6<sup>th</sup> to koi hai hi nahi. Call rate main itni confusion kehasl rate samajh hi na ay. Happy hour sirfraat ko kia din bhr sooty rahen. Maza to ab ay ga Zong k saath. Pory 10 friends and family numbers, happy hour koi bhi hour auroz change kro, kaisa! Raha call rate to wo hai 12 aany Pakistan main hr number pr har waqt. Itny main to toffee bhi na mily. Ab

aikboht hi aala limited time offer kisi bhi aik Zong number pr baat kro bilkul free porizindagi.

To batain krty raho aur sab keh do

**Company kitaraf say message:**

SIM hasil krny k liay qaribi store ya 111-222-111 pr rabta karien.

**English Transcript of Zong**

**Boy:**

I don't understand why mobile connections are sold by singing and dancing. And these network connections offer not more than 05 friends and family numbers. There is so much confusion in call rate that actual rates of calls are vague. Happy hours are provided only at night times as there is no need of making calls at day time. Now you will enjoy 10 friends and family numbers with Zong. Happy hour offer can be activated any time in 24 hours and it can be changed daily. How wonderful offer this is!

As far as call rate is concerned, it is 0.75 rupees only at any network and at any time. At this price you cannot purchase a single toffee even. Now Zong is offering you a very amazing "Limited Time Offer". By the activation of this offer you can enjoy free talk at any one Zongnumber for the whole life. So, Zong provides you opportunity to stay connected with your near and dear ones and share with them all your joys and sorrows.

**Message from Zong:**

To get the connection of Zong, make contact to the nearest Zong retailer's store or dial 111-222-111.

## URDU TRANSCRIPT OF TELENOR

ٹیلی نار۔ سوگنگ  
 لڑکا: ہائے خوشیوں کا احساس ہے  
 پیسج اتنا خاص ہے  
 جس نیٹ ورک پر کال کریں  
 ریٹس سب سے کم ملیں  
 لڑکی: ٹیلی نار ٹاک شاک  
 اس ایزی لوڈ ہے  
 رابطے کا روڈ ہے  
 لڑکا: نیٹ ورک کی کیا بات ہے  
 سگنل ہر وقت ساتھ ہے  
 ٹیلی نار ٹاک شاک  
 لڑکی: ٹیلی نار ٹاک شاک  
 لڑکا: جب بھی بیلنس کم ہو جائے  
 سمارٹ شمیر سے فوراً بھر جائے  
 لڑکا اور لڑکی: سب کا یہی میسج ہے  
 یہی بیسٹ پیسج ہے  
 لڑکی اور عام پبلک: ٹیلی نار ٹاک شاک  
 ٹیلی نار ٹاک شاک  
 ریٹس ہم کو کم ملیں  
 کل کو بڑھ کے ہم ملے  
 لڑکا: سب کی یہی ایک وائس ہے  
 یہی سمارٹ چوائس ہے  
 لڑکی اور عام پبلک: ٹیلی نار ٹاک شاک  
 ٹیلی نار ٹاک شاک  
 ٹیلی نار ٹاک شاک

## Roman Urdu Transcript of Telenor

### Song

**Boy:**

Hay, khoshyon ka ahsas hai

Package itna khas hai

Jis network pr call krain

Rates sab sy kam milain

**Girl:**

Telenor talkshak

Is easy load hai

Rabtay ka road hai

**Boy:**

Network ki kia bat hai

Signal har waqt sath hai

Telenor talkshak

**Girl:**

Telenor talkshak

**Boy:**

Jab bhi balance kam ho jay

Smart share sy foran ye bhr jay

**Boy and girl:**

Sab ka hi message hai

Yahi best package hai

**Girl and general Public:**

Telenor talkshak

Telenor talkshak

Rates hum ko km mily

Kal ko barh ky hum mily

**Boy:**

Sub ki aik hi voice hai

Yahi smart choice hai

**Girl and general Public:**

Telenor talkshak

Telenor talkshak

Telenor talkshak

### **English Transcript of Telenor**

**Boy:**

Being aware of public's feeling, Telenor has offered a very special package whatever the other network is, the users can call at the lowest rates from Telenor network.

**Girl:**

Telenor talkshak.It carries the facility of "easyload". This particular network, Telenor is a road to connectivity for its users.

**Boy:**

This network is marvelous because its signals are missing now here wherever you are. If you are the users of Telenor network you can have connectivity with anyone across Pakistan all the time Telenor talkshak.

**Boy:**

Telenor talkshak.

**Boy:**

Further, Telenor cellular network company gives other offers i.e. sharing of load. Whenever you are short of load, you can share load with the users of the same network.

**Boy and girl:**

This is how; it is the message from all the people that Telenor is the best cellular network in Pakistan.

**Girl and general Public:**

Telenor talkshak, Telenor talkshak

**Girl:**

We its users (users of Telenor) enjoy the lowest call rates. Therefore its users can easily go ahead towards brilliant future by staying in contact with all the people around the clock because Telenor intends to give maximum relaxation to its users.

**Boy:**

It is the voice of all the people that Telenor is the smartest and the most suitable cellular network in Pakistan Everybody opines that Telenor is the smartest and the cheapest company which provides the facility of calling to other networks at the lowest rates.

**Girl and general Public:**

Telenor talkshak, Telenor talkshak, Telenor talkshak

**URDU TRANSCRIPT OF TELENOR**

لڑکی:

ایک نرس نے انسپائر کیا مجھے ڈاکٹر بننے کے لیے اور یہ کہ میں غریبوں کی ہیلپ کرنا چاہتی ہوں

ایزی پیسہ سے جو مجھے پیسے ملے تھے ان سے جو میرے پاس بکس وغیرہ نہیں تھی وہ بکس خریدی اور شووز، یونیفارم وغیرہ خریدا

Message from Company: Easypaisa proudly collaborates with the Sindh Education Reform Program, disbursing stipends to 430000 girls across Sindh, Pakistan. More than connectivity for today.

We believe in empoweringtomorrow

Easy paisa telenor group

## **Roman Urdu Transcript of Telenor**

**Girl:**

Aik nurse ny inspire kia mujhy doctor banny k liay aur ye kh main gribon ki help krna chati hn. Easypaisa sy jo mujhy paisy mily thy un sy jo mery paas books waghera nahi thi wo books kharidi aur shoes, uniform waghera kharida.

**Company kitaraf say message:**

Easypaisa proudly collaborates with the Sindh Education Reform Program, disbursing stipends to 430000 girls across Sindh, Pakistan. More than connectivity for today, We believe in empowering tomorrow.

Easypaisa telenor group

## **English Transcript of Telenor**

**Girl :**

A nurse inspired me to want to be a doctor. I want to help those who are in need. With the money transferred to me through Easypaisa, I bought all the books I was lacking and also bought uniform and shoes.

**Message from Company:**

Easypaisa proudly collaborates with the Sindh Education Reform Program, disbursing stipends to 430000 across Sindh, Paksitan. More than connectivity for today,we believe in empowering tomorrow.Easypaisa Telenor group.



## URDU TRANSCRIPT OF TELENOR

**Male doctor:**

She's here

**Lady doctor:**

Anesthesia?

**Male doctor:**

Yes doctor!

پہلی خاتون ڈاکٹر:

ڈاکٹر رضوان؟

مرد ڈاکٹر:

وہ راستے میں ہیں

اسسٹنٹ سرجن:

ڈاکٹر

پہلی خاتون ڈاکٹر:

ہم انتظار نہیں کر سکتے

سیزرز

Clean the blood

Lady doctor 2: Sweat

آپریشن کے بعد

دوسری خاتون ڈاکٹر: ویسے ڈاکٹر نازیہ کی کیا بات ہے نا؟

مرد ڈاکٹر: دیکھا تم نے ہاتھ تک نہیں کانپے اگلے؟

دوسری خاتون ڈاکٹر:

کاش میں بھی کبھی ان کی طرح اتنی منٹلی سٹر ونگھو سکتی۔

پہلی خاتون ڈاکٹر:

(فون پر روتے ہوئے) ابو

باپ:

بیٹا خیریت تو ہے

Lady doctor 1: I almost lost the patient

باپ:

ارے پھر روئی کیوں ہو؟ سب خیریت ہوئی نا

ٹیبلہ نار کی طرف سے میسج: چاہتے ہی جو مل جاتا ہے وہی سچا ساتھ کہلاتا ہے پاکستان کا سب سے بہترین نیٹ ورک ٹیلی نار

## Roman Urdu Transcript of Telenor

**Male doctor:**

She's here

**Lady doctor:**

Anesthesia?

**Male doctor:**

Yes doctor!

**Khaton doctor 1:**

Doctor Rizwan?

**Mard doctor:**

Wo rasty main hain

**Assistant surgeon:**

Doctor

**Khaton doctor 1:**

Hum inteza nahikrsakty

Secisors

Clean the blood

**Lady doctor 2:**

Sweat

Operation k baad

**Khaton doctor 2:**

Waisy doctor Nazia ki kia baat hai na?

**Mard doctor:**

Dekha tum ny haath tk nahi kanpy unky?

**Khaton doctor 2:**

Kash main bhi in kitarahitni mentally strong ho sakti

**Khaton doctor 1:**

(phone proty hoy) abu

**Baap:**

Baita khriat to ha?

**Lady doctor 1:**

I almost lost the patient

**Baap:**

Ary phir roti kyn ho? Sab khariat hoi na

**Company ki taraf say message:**

Chahty hi jo mil jata hai wohi sacha saath kehlata hai. Pakistan ka sab sy behtreen network telenor.

## **English Transcript of Telenor**

**Male Doctor:**

She's here

**Lady doctor:**

Anesthesia

**Male Doctor:**

Yes doctor

**Lady doctor:**

Doctor Rizwan?

**Male Doctor:**

He is on his way

**Echo Assistant Surgeon:**

“Doctor”

**Lady doctor:**

We can't wait!

Scissors?

Clean the blood

**Lady doctor 2:**

Sweat (Lady doctor 1 sweeps the sweat)

(After the operation)

**Lady doctor 2:**

By the way..... isn't Dr. Nazia so exceptional?

**Male Doctor:**

Did you see how her hands did not even shake?

**Lady doctor 2:**

I wish one day I could be as mentally strong as she is!

**Lady doctor:**

(Sobbing) Dad?

**Father:**

My love.... Is everything okay?

**Lady doctor:**

I almost lost the patient ....

**Father in background:**

“Sweetheart, why are you crying? Everything is fine now...”

**Message from Telenor:**

The one who is there for you whenever needed is indeed your truthful partner.  
Pakistan’s most superior network Telenor.

**Urdu Transcript of Telenor**

ایکٹر:

فلموں میں مختلف رولز کرنا آسان نہیں ہوتا

آدمی:

ایکشن

ایکٹر:

مگر میری مدد کے لیے بہت سارے لوگ ہوتے ہیں

آدمی:

کٹ

ایکٹر:

لیکن جب لائف کارول نبھانا ہو تو اپنے مجھ پر بھروسہ کرتے ہیں

بیوی:

(ایکٹر کو) شان دیکھو کتنا پری ڈریس ہے نا

ایکٹر:

مسکراتے ہوئے

جیسے شوہر کارول، ایک باپ کارول

بیٹی:

پاپا انٹرنیٹ نہیں چل رہا گم بند ہو گئی

ایکٹر:

اوکے تم دودھ پیو بیٹا

ایکٹر:

ایک بیٹے کا رول

ماں:

پٹا وہ یتیم خانے کے عطیات کے لیے کچھ پیسے چاہیے تھے

ایکٹر:

ٹھیک ہے، جی

ڈرائیور سیکورٹی گارڈ سے گھربات کرنے ہے بیلنس ہی ختم ہو گیا

ایکٹر:

چلیں

پاکستان کی سب سے بھروسہ مند سروس ایزی پیسہ نے میرے لئے مختلف رولز کو نبھانا آسان کر دیا جب سے میں نے اپنا مفت ایزی پیسہ اکاؤنٹ کھولا ہے

ضرورت پڑتے ہی اپنا موبائل اٹھا پیسے بھیجے یا وصول کئے پاکستان کی کسی بھی یوٹیلٹی کمپنی کا بل جمع کروایا

ایکٹر (بیٹی سے):

تمہارا انٹرنیٹ چلا دیا گھر جا کے جتنی گیمز کھیلنی ہیں کھیل لینا اوکے

ایکٹر:

انٹرنیٹ پر آسانی سے خریداری کی اور اپنے کسی بھی نیٹ ورک پر فوراً ایزی لوڈ کروایا

ایکٹر (ڈرائیور سے):

(ایزی لوڈ بھیجتے ہوئے) گھر فون کر لینا

ایکٹر:

یعنی کل تک جو کام مشکل تھے آج وہ کام ایزی پیسہ نے آسان کر دیئے تو آپ بھی آج ہی اپنا مفت ایزی پیسہ اکاؤنٹ کھلوانے #3737\*345\*

کے لئے ملائیں

اور لیں اپنے لائف کافل کنٹرول اپنے ہاتھ میں۔

ایزی پیسہ بدلے زندگی آسانی سے۔

## Roman Urdu Transcript of Telenor

**Actor:**

Filmon main mukhtalif roles krna asan nahi hota

**Aadmi:**

Action

**Actor:**

Magr meri madad k liay both saary log hoty hain

**Aadmi:**

Cut

**Actor:**

Laikin jb life ka role nibhana ho to apny mujh pr bharosa krty hain

**Bivi:**

(Actor ko) Shan dekho kitna pre dress hai na!

**Actor:**

(Muskaraty huy) jaisy shohar ka role, aik baap ka role

**Baiti:**

Papa internet nahi chal raha game band ho gai

**Actor:**

Ok tum dodh piyo baita

**Actor:**

Aik baity ka role

**Maan:**

Baita wo yateem khany k atyyat k liay kuch paisy chahiay thy

**Actor:**

Thekhai ji

**Driver:**

(Security guard sy)ghar baat krni hai balance hi khatm ho gya.

**Actor:**

Chlayn...

Pakistan ki sab sy bhrosa mand service easypaisa ny mery liay mukhtalif roles ko nibhana asan kr dia. Jab sy main ny apna muft easypaisa account khola hai zarorat party hi apna mobile uthaya paisy behjy ya wasol kiay, Pakistan ki kisi bhi utility company ka bill jama krwaya

**Actor:**

(Baiti sy) tumara internet chla diya, ghr ja ky jitni games khalni hain khail laina. OK?

**Actor:**

Internet pr asani sy kharidari ki aur apny kisi bhi number pr foran easyload krwaya

**Actor:**

(Driver sy) easyload behjty huay, ghr phone kr laina

**Actor:**

Yani kl tk jo kaam mushkil thay aaj wo kaam easypaisa sy asan kr diay, to app bhi aaj hi apna muft easypaisa account khulwany k liay \*345\*3737# milayn aur lain apni life ka full control apny haath main.

Easypaisa bdlain zindagi asani sy.

## **English Transcript of Telenor**

**Actor:**

It is never easy to perform different roles in films.

**Man:**

Action

**Actor:**

But... there are many people for my help.



**Man:**

Cut

**Actor:**

But, while performing the role of life, my dear ones trust upon me.

**Wife:**

(To actor) see, how beautiful dress this is!

**Actor:**

(Smiling) I have to perform the role of a husband, a father's role.

**Daughter:**

Papa, internet is not functioning. Game has been disconnected.

**Actor:**

Ok. Drink the milk, my love.

**Actor:**

I have to perform the role of son.

**Mother:**

My love, I was in need of money to give donation to orphanage.

**Actor:**

It's ok mother

**Driver to Security Guard:**

I want to talk with my family members but I have no balance in my mobile phone.

**Actor to Driver:**

(Move on) Pakistan's most reliable service "Easypaisa" has made it easy for me to perform different duties of life more efficiently. Since I have activated my "Easypaisa Account". Either I have to send money or to receive, or to pay the utility bill of any company, I pick up my mobile phone and perform all these transactions when I am in need of it.

**Actor to Daughter:**

Your internet services have been activated. Now you can play games as many as you want to .... ok!

**Actor:**

Through the use of "Easypaisa Account" online shopping has been made possible. The service of easyload, at any network, has been made easy possible through this account.

**Actor to Driver:**

(By sending easyload) Now you should make contact to your family members.

**Actor:**

The things that seemed to be difficult in past, at present Easypaisa service has made them all easy. You can activate your free "Easypaisa Account" by dialing \*345\*3737# and take the full /complete control of your life by yourself.

Easypaisa revolutionizes your life and make it easy for you.

## APPENDIX – B

### Focus Group Interview (Linguists)

#### Mobilink

**Mr. A said:**

“In the name of Allah, the most beneficent the merciful. I welcome all of you in this focus group discussion as a part of M. Phil dissertation. Actually, this discussion is a part of M Phil dissertation is.”Visual and Verbal Practices in New Media: A Study of Implicative in Cellular Network Companies’ Slogans.”Here the term “New Media” means cellular/ mobile network companies’ ads. You will be displayed with four randomly selected videos of four different mobile network companies advertisement in Pakistan. You are free to express your ideas focusing on visual and verbal practices and you have to find out the possible implicature in the advertisements of these four cellular network companies and their slogans. As it has been mentioned earlier that this focus group discussion is a part of M. Phil research project. This focus group is going to be held to validate the researcher’s own analysis. So we are starting with the first video of Mobilink, Jazz network company advertisement.”

**Mr. A said:**

“Well Mr. Q, you have just watched the video what is your perception keeping in mind the visual and verbal practice displayed in the advertisement.”

**Mr. Q said:**

“In the name of God, the most benevolent, the merciful. In fact if we talk about from the commercial perspective the ad has been designed in such way that interprets viewshed. First of all, the beauty of the girl, the back ground setting of university and also of different place so, since the cellular companies are mostly depending on argue especially in Pakistan. Well they are offering different kind of packages and these packages are not primarily meant for some business man or house wives only, they are particularly used by some students also. I will talk about the other things later on. First of all, I would like to talk about the sequence of the advertisement. The designer of the ad has made some arguments. Then, he has made the priority of those argument. As someone says to the girl that I will make assignments for you, I will

bring lunch for you. I will offer you lunch with my own hands. There is sound effect is also in the advertisement, When somebody says that I will talk to you all the times of day and night and even 24 hours of the day. ”

**Mr. A said:**

“You mean to say that nothing is more attractive for the youth; like making of assignments, offer of lunch, thank enjoying the offers of free minutes.

**Mr. Q said:**

“The point is that talk is the key element for developing relationships and friendships.”

**Mr. A said:**

“Well, Mr. N, What is your perception about this advertisement.”

**Mr. N said:**

“The consummate strategy used by designer is the use of visual and verbal practice through the words, the advertiser has tried to change the mindset of the youth and through visuals, especially the representation of female everyone is trying to catch her attention. The key words in this video are that I will talk to you 24 hours and this thing shocks everybody even the waiter. Even, in the end the person who was serving them has been showed as representative of those who are not utilizing this offer. This has been represented when the waiter says, “Who will be the unluckiest person that would not benefit himself/herself from this incredible offer. The two people sitting beside him say, pointing toward him, that there is no other person but only you. This shows the ‘othering’ that has been reflected by the advertiser through the advertisement of this particular company.”

**Mr. A said:**

“Well, by the phrase “Tum he tou ho” means that perhaps you would the unluckiest person who is not going to take benefit from this offer?”

**Mr. A said:**

“Yes”

**Mr. A said:**

“Ms. P, What is the implicature of the phrase “Tum he tou ho”?”

**Ms. P said:**

“Sir, according to me the phrase “Tum he tou ho” is giving two way perception. “Tum he tou ho” may also mean that this network that all they are using it. “Tum he tou ho” may also give the concept of othering as well. Probably, it means that a person, who might not belong to royal class, might nothing able to use it the person whom they are referring to may also the one who is not using this network.”

(Overlapping)

**Mr. Q said:**

“This is the slogan of U fone as well.”

**Mr. N said:**

“Yes, this is also the slogan of U fone.”

**Ms. P said:**

“This is the slogan of U fone as well.”

**Mr. A said:**

“Well, this is the slogan of U fone as well. You mean to say that this particular network company is negatively representing that company.”

**Ms. R said:**

“Actually, they are classifying themselves as in group and classifying the others as out group.”

**Mr. Q said:**

“Actually, you know that this company has its own slogan. Jazz has its own slogan.”

(Overlapping)

**Ms. R said:**

“Yes”

**Ms. P said:**

“Jazz apna hai” is the slogan of Mobilink.”

**Mr. Q Continued:**

“Zong has its own slogan But, we see that they have primarily targeted the U fone and only its slogan.”

**Ms. P said:**

“They might have been their better competitives.”

**Mr. A said:**

“Well Ms. M What do you think?”

**Ms. M said:**

“The very first thing that comes into my mind is that they are using the force “New Media”. So, new media is used as a source to which they can promote their products. The other thing is that they have shown the educationists in their ad. It means that the educationists are the main sites where they can investments and can promote their products or whatever they are trying to promote. They have also shown the red color that shows a lot passion, energy and vibration. So, it means that red is also the reflection of their promotion that reflects that if you are using this specific ‘Jazz’ offer you are very viberant, energetic, youthful and you are in the light.”

**Mr. A said:**

“Yes, Ms. S?”

**Ms. S said:**

“Sir, as far as this ad is concerned and the language that is used in verbal practices is very persuasive language. You know that “24 hours completely free” is uttered to the accomplishment, to the fullest. “24 hours” means something that someone is giving you free all the time and you have to get it If we talk about the visual practices the boy is wearing red, the girl, especially, When she enters, the hair are fluttering. You see that everything is really persuasive. The company realizes the audience that you have to do this and we (this company) is providing everything to its customers.”

**Mr. A said:**

“Well, Ms. R, What about the ideology as it is generally believed that ideology is transferred from top to bottom? A very modern and up to date girl is there, two very smart boys are there and they are being shown as the users of Jazz Network Company. So what comes to your mind keeping in view all these representatives?”

**Ms. R said:**

“Sir, apart from dealer ship and marketing, the girl has been represented again as a commodity because they have selected the girl, a young girl in order to capture the attention of the audience. She is wearing red color that is the symbol of life, passion, emotion. It means that if you want to be the part life, you must come to this cellular network company.”

**Ms. M said:**

“Sir, the girl has been shown so shallow that she gives a definite attention to the boy when he says, I will call you for 24 hours of day, she is forced to turn back.”

**Mr. A said:**

“You mean to say that staying in connection or connectivity is the main motive of all the cellular network companies and particularly of this. Actually, the girl is not impressed whatever she is offered but when she is offered by the boy that I shall stay in connection with you for 24 hours she is at once impressed.”

**Mr. Q said:**

“Since we are talking about implicature, so let me guess some implications for this ad. Actually the youth has been diverted from actual world towards commodity as Ms. R has mentioned. Although, the girl is not being used as a commodity she is being used as the centre of attention for all the classes of society. Look at the waiter two boys who, I think, belong to some higher class. So, we find lack of seriousness in the behavior of youth. As a student of an institution or university, your aim should be your focus on studies.

**Mr. A said:**

“As it is obvious in the advertisement, when the girl enters everybody stands and one of the boys keeps stands on the eyes of the other. What implicature is there? Don't you think that when there is Jazz, everything can be.....

**Ms. R said:**

“Everything is possible.”

**Mr. A said:**

“To me, the girl is the representative of Jazz and when Jazz is there everything other than Jazz can be dist. **Mr. R, Ms. P said:** Yes, the girl is Jazz.”

**Ms. R said:**

“Sir one of the meanings of word Jazz is modern, to be modern, be a part of life and Jazz can make our life modern and innovative.”

**Ms. S said:**

“As the girl is representative of Jazz.”

**Mr. A said:**

“Do you think what this girl representing Jazz is the representative of Jazz.”

**Ms. S, Mr. N said:**

“Exactly sir.”

**Ms. P said:**

“Sir if you look at the colors, the color of Jazz is there. She is wearing the same, she is new, she is modern.”

**Ms. R said:**

“She is representing the Jazz age in which we are living.”

**Mr. A said:**

“Yes, Mr. N?”

**Mr. N said:**

“I have my own point of view. Actually, I personally believe as Mr. Kamran has said that females are labeled with this concept that they are attention seeker and the very same thing is being projectea in this ad. When the girl comes her hair are fluttering in the air and the way. She is presented her physical appearance is being sold. The same ideology of gender representation is presented is this as we have talked about. Why is the male not being represented in this way?”



**Mr. A said:**

“You mean to say that female has been represented as a commodity to sell to some sort of product. Don’t you think that when she appears everybody is stunned. It means that in the presence of this particular cellular network company other companies are not as effective as at is.”

**Ms. M said:**

“Sir, there is also the concept of breaking stereo types as boys always used to impress. The girl through different ways such as by telling about this family and by appearing gentle through dress. Now, they are propagating the message that if you want to impress a girl, you should have the sim of this particular network.”

**(Overlapping)**

**Mr. Q said:**

“And see how the girl is impressed.”

**Ms. R, Ms. M said:**

“Yes”

**Mr. Q said:**

“She is just impressed by the offer of long talk the boys are also there but only the girl prefers.”

**Ms. P said:**

“Sir, to me the element of irony is that when the person is in front of her, the girl is not impressed. She is impressed when he says that I will be available for 24 hours talk then she is impressed.”

**Mr. Q said:**

“You try to impress some when you know that he/she would be impressed by something.”

**Ms. S said:**

“Actually, she has not been shown in a positive way, she has been shown in a derogated way.”

**Mr. A said:**

“Well, Mr. Q if you look at the colors of the dresses worn by the boys, white and yellow. But the girl is wearing red. So, what does come to your mind keeping in view visual and verbal practices, the boys are wearing sober colors and the girl is wearing very fiery color?”

**Mr. Q said:**

“Actually red color suits the girl and that is appropriate.”

**Mr. A said:**

“Don’t you think that there is a scientific reason that red color is more visible from a distance. Don’t you think that implies that this particular network is available all around us.”

**Mr. Q said:**

“It can be recalled at a distance as well.”

**Mr. A said:**

“It’s everywhere.”

**(Overlapping)**

**Ms. P said:**

“It’s available everywhere.”

**Mr. A said:**

“Its connectivity is available everywhere.”

**Mr. Q said:**

“And also the coverage!”

**Ms. P said:**

“Yes its coverage is all around. Sir, another thing what I find in the video of this cellular network company advertisement is that there is element of deception as well because in the beginning the cellular company offers “Bilkul free” which means that it does not charge everything but later on they say that you will have to pay some

specific charges for such kind of packages. The deception is that, in the beginning to attract the customers they are giving free offers but later on putting some charges onto them.”

**Mr. A, Q said:**

“This is Marxism.”

**Ms. R said:**

“Another thing is that ‘elawa tax’ means that are not included has been written in very small and minor words.”

**Mr. Q said:**

“What about business communication. There are two types of all attitudes in business communication one is “I” attitude. In “I” attitude you give preference or importance to yourself. For example if you go to the mall at twelve O’ clock or 12PM, this is called “I” attitude but now the shopkeeper change the mind this is “You” attitude. So, basically this technique of marketing that is always developing “You” attitude.”

**Mr. Q, Ms. P said:**

“They show that things are useful for you. And we are charging very less amount for this.”

**Mr. A said:**

“Well Mr. N, there is phrase “Na qabil-e- yaqeen offer (incredible/unbelievable offer). So what is the implicature behind this expression?”

**Mr. N said:**

“It means that this particular offer cannot be offered by any other company except Mobilink.”

**Mr. A said:**

“One of the implicature is that it can be used by anyone and anywhere. It can be used for your study purpose. You can contact to your class-fellows for the purpose of study and for other purpose as well.”

**Ms. P said:**

“Another thing is that when the ad starts and as soon as the girl enters, the boy tries to impress the girl and he starts talking in English. This is again an element that if you want to be part of main team you have to take the language of superior.”

**Mr. A said:**

“Just look at the book in her hand of red color and see when she enters, she has been shown in a very seductress manner. Doesn't it imply that no sooner this particular company enters in the market, everybody is stunned. It has surprised everyone.”

**Ms. P said:**

“It also implies that no person can ignore it.”

**Mr. A said:**

“Look at picture, the people who are talking to each other has smiling faces. Does it imply that whoever is the user of this company is always tension free?”

**Mr. N, Ms. P, Ms. R said:**

“Yes undoubtedly.”

**Ms. P said:**

“And sir, it says Mobilink reshaping lives.”

**Ms. R, Ms. S said:**

“Yes.”

**Mr. A said:**

“What about the phrase “Apna Hai.”?”

**Ms. S said:**

“Something that you own.”

**Mr. A said:**

“In this expression, there is the concept of solidarity for the consumers.”

**Ms. R, Ms. M, Ms. S, said:**

“Yes”

**Ms. P said:**

“Sir, there is the concept of solidarity as well as distance. Solidarity with the consumers and distance from other companies and other users who are using the network of other cellular companies.”

**Ms. M said:**

“Sir, three friends and family numbers. It means that you can freely talk you three friends and family members.”

**Ms. R, Ms. M said:**

“At least three friends and family members.”

**Ms. M said:**

“And this is also related to the expression “Apna Hai” or apno say baat krain (talk to your beloved ones.)”

**Ms. P said:**

“Sir, code switching and code mixing is also in the advertisement such as the phrases Na qabil-e-yaqeen offer, bilkul free.”

**Mr. A said:**

“Just look at the expression “Tu yahan b aa gaya” and the very next moment the girl enters.”

**Ms. R said:**

“Here the word “tu or you, it can be taken as stage metaphor. One person can call from or range that Mobilink or Jazz Company has or offers.”

**Ms. P said:**

“It can be taken as derogatory purpose because when the person is talking to the waiter he is using the word “tu”. But, when the girl comes he dust switches to very serious sound.”

**Mr. Q said:**

“You can say that it is deviation from the previous scene, they are going very serious type when he calls the name ‘Sana Right? She says. No, Hira.”

**Mr. A said:**

“If you want to know each other tell a lie and find the truth.”

**Ms. M said:**

“Sir, if we look at the advertisements of other cellular network companies, they are very formal. But there is an element of informality which is a source of attraction for the customers the advertisement is designed in a very informal way where as other companies’ ads are informal sort of advertisements.”

**Mr. A said:**

“Just look at the phrase/expression ‘Na qabil-e-yaqeen offer’ means ((unbelievable offer), the prominent colors are white and red that are used.”

**Ms. S said:**

“Yes, white and red stand in sharp contrast that is used to attract the people in order to realize them that this company strikingly provide better offer as compare to other companies.”

**Mr. A said:**

“This particular company carries 75% customers and it gives better mobility. As far as mobility is concerned it provides passion to the customers.”

**Ms .P said:**

“To my perception, it again shows that it is for everyone. White stands for sober which means that everyone who is sober or serious, young or old can use this network.”

**Ms. R said:**

“Sir, white stands for purity as well.”

**Ms. P said:**

“How is the purity lying here in this advertisement”

**Ms. R said:**

“Purity by means of offers, this company is providing.”

**Mr. N said:**

“It’s true.”

**Ms. P said:**

“How is it true?”

They are saying “Bilkul free” (Completely free of cost) and the element of deception is very

much visible.”

**Ms. S said:**

“This is only a strategy.”

**Mr. A said:**

“Look at “Na Qabil-e- yaqeen Offer” (unbelievable offer) and this young man represent red color and white is connotated by all other consumers.”

## Appendix - C

### FOCUS GROUP INTERVIEW (NON-LINGUIST)

**Mr. A said:**

“In the name of Allah the most benevolent the merciful. I welcome all of you in this focus group discussion which is a part of M. Phil research project. The title of the research is “Visual and Verbal Practices in New Media: A study of implicature in Cellular Network Companies Slogans.” Four videos of advertisements of four cellular network companies slogans have been randomly selected here and these four prominent network companies are Mobilink, Ufone, Zong and Telenor. You people have been invited to give your valuable views you are free to express your views but wait for your turn and preferably let others speak first. So, the first ad is of Monilink.”

**Mr. A said:**

“Well, you have seen the ad; Ms. S What comes to your mind keeping in mind the visual and verbal practices.”

**Ms. S said:**

“Sir, we just see the colors and the girl enters and the boys try to persuade her with different offers. But the girl is persuaded none other than 24 hours talk.”

**Mr. A said:**

“You mean to say that serving of the other things for younger generation is not as important as staying connected to each other.

**Ms. S said:**

“Exactly, connectivity is something that is being promoted and what sort of connectivity, for 24 hours. So Jazz is offering such type of connectivity for continuous period of time.”

**Mr. A said:**

“Well, Ms. F What is your perception? You have just seen the video.”

**Ms. F said:**



“Sir, I think that it is all about young people to persuade them to talk. Because now a days we all know that students are involved not in studies but are interested in talking to each other. So, it is a kind of persuasion for young people.”

**Mr. A said:**

“Well Mr. M What is your perception?”

**Mr. M said:**

“The first message is that this ad is for young generation. As we have seen in the ad the boys are trying to persuade the girl and they are offering many things and the main thing that really attracts the girl is that they will keep contact with each other for 24 hours, day and night, means 24 hours.”

**Mr. A said:**

“You mean to say that Jazz is the only network that provides its users that connectivity at cheaper rates and the rates are so affordable that every person can stay connected with one another.”

**Mr. M said:**

“The rates are 6.99 rupees and it is so cheaper and there is another option that you can convert your network to Mobilink.”

**Mr. A said:**

“It is a kind of persuasion that is you are not the user of Jazz and be of Jazz. This is how you can stay connected with other people round the clock. Well Mr. H What is your perception about this.

**Mr. H said:**

“Sir, they are attracting the young generation. You can see that boys are girls are talking to each other more than anything else. There rates are cheap, if you come to Jazz network.”

**Mr. A said:**

“Well Mr. K everything is there تو یہاں بھی آگیا “Tou yahan bhi aa giya”....

**Mr. K said:**

“I have noted couple of things. If I talk categorically, first I find the class difference. The very first thing is ٿ (Tou) this is least form of calling a person out of respect. This is the division or stratification of the society that how to talk to the person who belongs to the working class.”

**Mr. A said:**

“You mean to say that this particular network is distancing from others.”

**Mr. K said:**

“Basically I would associate this thing to the young generation that they don’t have self-respect for the others and they are very impatient. The boy doesn’t allow the girl to complete her sentence when she says, ‘Excuse me liberary’ and he cuts and violates the maxim of relevance and turn taking he intervenes, ٺ (Sana) Which means that he is quite impatient in his approach as the young people are now a days, I mean that they are not very good listeners.”

**Mr. A said:**

“Don’t you think that boy is using the verbal practices to be familiar with the girl? Tell a lie and find the truth.”

**Mr. K said:**

“This is what when I talked about turn taking. This is my responsibility to listen to you and let you complete yourself and then I should go on.”

**Mr. A said:**

“You mean to say that the boy has violated the maxim of turn –taking only to be prominent before the girl.”

**Mr. K said:**

“May be he wants to be prominent. Secondly I have also seen the exaggeration.”

**(Overlapping)**

**Mr. A said:**

“This is another verbal practice.”

**Mr. K said:**

“Yes verbal practices when he gives her four, five options and counting the expression **صبح شام** (Subah ,Sham) **دین رات** (Din, rat). These are different types of expression that is used to make oneself more strong than the others.”

**Mr. A said:**

“Well Ms. N.”

**Ms. N said:**

“Sir, I think dominance of the society is shown over here because the way boys come up and not letting the girl to talk. This can be taken as the reflection of the contemporary society.”

**Mr. K said:**

“That’s why they are rotating around the girl? The girl is dominant basically.”

**Ms. N said:**

“No, no. why are they dominant because they are taking her as a commodity and they are just trying to move around her in order to take her attention.”

**Mr. K said:**

“So the commodity is basically dominant.”

**Ms. N said:**

“No, the male domination is prominent, they are not letting her to talk, not anything. They are playing guessing game in order to know who the girl is so. I don’t think such thing.”

**Mr. M said:**

“Do you think that commodity is not the source of attraction?”

**Ms. N said:**

“Talking about dominance”

**Ms. S said:**

“The last decision rests for the girl because she has to decide to whom to choose, whom to go for.”

**Ms. N said:**

“Number game also shows that there are more male members in the advertisement.”

**Mr. K said:**

“Marxism is still there but if you consider girl as a commodity, here it is much demanded commodity. If we see from business perspective these products that are dominating the masses.”

**Mr. A said:**

“Mr. m just look at the verbal practices ‘family number pay call krain, Mobilink Jazz 108, itnay paisoun pay, 24 ghanty’ so how is this particular network is advertising itself?”

**Mr. M said:**

“Sir, basically there is another message that is the brutal message from society is the division of the society. The number which they are giving, actually they are asking the society that this particularly for the particular level of the society, not for all the people in society. Even in the end of advertisement, the waiter is thinking that there is still someone who is not using this network the people around him are again saying that you are the one who cannot use because it is for us.”

**Mr. K said:**

“But again there is a pun, ‘Tum he ho’ can be considered as a sign. If we consider it semiotically ‘Tum he tou ho’ is basically the slogan of other network. He has given a context that a person who is still not using the network of Mobilink is the most stupid person.”

**Ms. F, S said:**

“Yes”

**Mr. A said:**

“The users of that particular network are the only people who may not be persuaded by such type of offers.”

**Mr. K said:**

“May be if they don’t go for this network, they are stupid persons.”

**Mr. M said:**

“We being the users of this network, we are the family, there are attractions and different others positive things.”

**Mr. A said:**

“Well Ms. S, in the start ‘Tou Yahan bhe aa giya’ and ‘Tum he tou ho’ what do you think about it?”

**Ms. S said:**

“Exactly, as Mr. K was saying that there is a level of informality they have started the ad with and then moving toward another network implicature is there that if the person is not the part of that network definitely he is not the fine user. Another thing that I want to ad here, as Mr. K has already said, ‘Din, rat, subah, sham 24 ghanty bilkul muft’. Now ‘Bilkul’ is something that is attracting the users ‘Sirf 6.99 rupees main non-stop 24 ghanty’ ever single lexical item that has been used here is to convince the people that this particular network is providing the customers with ease and it is facilitating the customers.”

**Ms. N said:**

“Sir, irony lies in the fact that they are saying ‘Bilkul muft’ and then they are charging some money as well. There is an irony.”

**Mr. A said:**

“What about from market point of view?”

**Mr. M said:**

“Sir, from market point of view there is an attraction, the color the girl is wearing is red. Red color is the sign of life, sign of attraction, sign of love, sign of o b a family, it’s a passion. So there is the attraction in the ad that come and be the part of this family.”

**Ms. S said:**

“Ms. N you were talking about irony. Irony is also there when in the beginning the girl asks for library for the books but finally she is convinced with 24 free talks.”

**Ms. N said:**

“Yes”

**Mr. K said:**

“Another paradigm shift that I have seen over here is that two boys are represented who are the representative of young generation and one has spent 10 years in the some college. So, another ideology that is being propagated is that how much the young generation is academic centered or academic focused. It has been shown that in future the young generation would go after girls or go for glamor instead of studies and girlz as commodity is the predominant feature of the society now, a days.”

**Mr. M said:**

“Even the girl is asking for library but thoughts are not for library, not for education.”

**Mr. K said:**

“There is so much code mixing also ‘Assignments bna k doun ga, attendance lgaon ga, lunch bna k laon ga.’”

**Mr. A said:**

“Mr. H the girl is offered so many things but the thing that attracts her is 24 hours talk. So what is your understanding about this?”

**Mr. H said:**

“Actually main thing is call rate. Every user wants low rates. So ending point 6.99 rupees for 24 ours talk.”

**Mr. A said:**

“Well Ms. S, ‘Free main baat aur kahan’ is a type of rhetoric question.”

**Ms. S said:**

“Yes, the answer lies in itself that this network of Mobilink Jazz provides you free talk.”

**Ms. N said:**

“‘Issi liyay to Mobilink Jazz apna hai’ shows a sense of possessionbelonging, family etc.”

**Mr. K said:**

“Socially speaking, Jazz is basically bewitching the nation by offering them 24 hours free talk. You know if you are spending twenty four hours in talking, how you will be productive.”

**Ms. P said:**

“You can be productive”

**Mr. K said:**

“You can’t be productive.”

**Mr. A said:**

“You mean to say that in this particular ad number of verbal practices has been used and different techniques have been employed such as time duration, aur kahan, apnahai, tum he tou ho. So this particular network, at the level of language or verbal practices, has tried to represent itself positively and is attempting to represent other networks negatively. And now look at the visuals, theseductress style of the girl, fluttering hair and the color she is wearing, the posture she is wearing, what comes into mind by looking these visuals.”

**Mr. M said:**

“She has been represented modern rather more than modern.”

**Ms. N said:**

“She has a very seductress style.”

**Mr. M said:**

“Sir, actually Mobilink has two types of ads one is Jazz and the other is Indigo. If we compare these two ads this ad of Jazz gives us a glimpse of new generation who wants love, passion, connectivity. When we talk about Indigo there is sophistication, soberity and the users of it are business people.”

**Mr. A said:**

“The way girl enters, everybody is stunned. Do you think that it implies that with the emergence of Jazz having number of attraction, all other networks are put into background and every other network company is at loss? Yes Ms. S?”

**Ms. S said:**

“The way the girl enters and the color she is wearing shows energy, vitality, and passion.”

**Ms. N said:**

“Sir the girl may be taken as the representation of Jazz itself because she is wearing red color and the color of Jazz is also red.”

**Mr. M said:**

“There is another message that when you become the member of Jazz family, you are able to meet beautiful people in your life.”

**Mr. A said:**

“Red color in the semiotic of Jazz is very prominent which stands for blood, passion, life, vitality. Don’t you think that implies that if you are the user of this particular network you can get all sorts of passion in your life?”

**Mr. K said:**

“As far as colors are concerned, I can agree with you. But the way girl is walking it is not woman like style woman are more composed. No matter she is wearing dupatta or



not but she has manly walking style. So this is not the way a woman has to or ought to walk. So this visual practice is quite opposing to Islamic society. Talking about the colors, red is a color that can be seen from a distance and that is why we have red lights at restriction. The visibility of red color can be viewed from a long distance.”

**Mr. A said:**

“This is how Jazz differentiates itself from other networks. Look at the visual when the boy puts hand on the eyes of other boy. What does it imply?”

**Ms. S said:**

“As Ms. N has said that girl is shown as a commodity. She has been shown seducress. There is temptation and the way she enters, they (boys) seem spellbound that there is something that is going to be awkward in coming times that would give exception.”

**Mr. M said:**

“We can say that this is greedy nature of humans that when they see something attractive they put the hands on eyes of others that no this is mine.”

**Mr. A said:**

“Keeping in mind the present scenario of Jazz. Don’t you think that the boy keeping hand on the eyes of other is trying that let me the user of Jazz first. And just look at the posture of the waiter, when he hears that the boy is offering the girl to talk with her at cheaper rates, his pots fall down and break down and look at the posture he is wearing. What does come into your mind Ms. F?”

**Ms. F said:**

“Sir, this ad is representing another network Ufone and the waiter is the representation of it. The posture of the waiter shows that Ufone also very shocked about the attractive packages and offers of Mobilink Jazz.”

**Mr. A said:**

“It means that Jazz calling offers have made everybody stunned.”

**Mr. H said:**

“Sir, I think that it’s a psychological factor that girls want time. When the boy offers 24 hours calling, the girl is attracted toward that boy so, 24 hours calling is the main things that attracts the girl.”

**Mr. A said:**

“Well Mr. K, we are just commenting at the posture of the boy.”

**Mr. K said:**

“Some offers are mouth portent and some are mouth opening. So this is mouth opening offer.”

**Mr. A said:**

“Just look at the different colors that are used in verbal practices such as in ‘Na qabil-e-yaqeen’.”

**Ms. S said:**

“Everything is exactly in accordance with ad the color of Jazz is read and the wearing of the girl is red, even the color of girl’s notebook is red which the boy has taken. Everything is in accordance with fine marketing. Another important thing is that the girl starts talking on the phone in the very next moment. I means that girl has readily accepted the offer. She is already willing.”

**Ms. N said:**

“It represents that offer is for everyone means an open offer. But when they talk about three friends and family numbers only, it shows that there is something hidden. It means that apparently they offer something else and inside it there lies something else.”

**Ms. S said:**

“Another important thing is that they are targeting the young generation and there are no older, no elder people in the ad.”

**Mr. A said:**

“Look at the background, an educational institution has been shown there and students instead of doing curricular activities are more interested in talking to one another on cell phones.”

**Mr. K said:**

“I have already raised this point that overall paradigm of the generation has been shifted. The boys have selected some kind of ideology related to family system such as serving each other. All these offers have been completely rejected but the only offer that has been accepted is 24 hours free talk.”