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– Sita Gautam

Stereotypical Representation of Women in Nepal Television Advertisement

TRIBHUVAN UNIVERSITY

Stereotypical Representation of Women in Nepal Television Advertisement

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By

Sita Gautam

University Campus

Kirtipur, Kathmandu

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TRIBHUVAN UNIVERSITY
Central Department of English

Letter of Recommendation

Ms. Sita Gautam has completed her thesis entitled "**Stereotypical Representation of Women in Nepal Television Advertisement**" under my supervision. She carried out her research from January 2009 to August 2009. I hereby recommend her thesis be submitted for viva voce.

Mr. Hem Lal Pandey

Supervisor

Date: August 2009

TRIBHUVAN UNIVERSITY
Faculty of Humanities and Social Sciences
Central Department of English

Letter of Approval

This thesis entitled "**Stereotypical Representation of Women in Nepal Television Advertisement**", submitted to the Central Department of English, Tribhuvan University, by Sita Gautam has been approved by the undersigned members of the Research Committee.

Members of the Research Committee

Internal Examiner

External Examiner

Head

Central Department of English

Date: _____

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Abstract

The present research has analyzed the representation of women in comparison to men especially in the advertisements broadcasted by Nepal Television Channel. This work has searched the answer of the question – how women are presented in the NTV ads and why. It is found that the ads broadcasted by NTV channel present women stereotypically to perpetuate gender discrimination and reinforces the patriarchal ideology. The trend of advertising helps to sustain the traditional patriarchal ideology. It is not able to inject the new vision of the mind into new generation.

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I. General Introduction to the Television Advertisement

Advertisement is to publicize something. By advertising something advertiser wants to introduce his or her products or services. But the primary purpose of advertisement is to persuade people into buying their objects and convince them into doing so. The aim of most of the advertisements is to stimulate people to buy a particular product offered for sale by a particular seller.

The word 'advertisement' originated from Latin word 'advere' which means to turn the attention or mind. From this meaning we can say that an advertisement in any form is a must for selling any product or service. We can see advertisements in such different forms as visual, audio-visual and only audio. The medium through which it conveys determines the advertisements' form. If they are conveyed through television then we can see and hear them. If they are transmitted from radio, we can only listen them. And if they are in the form of print on paper then we only can see them. As Monlee Lee and Carole Johnson say: "advertising is a paid, non-personal communication about an organization and its products that is transmitted through mass medium such as television, radio, newspaper, magazine, direct mail, outdoor displays or mass transit vehicles" (3).

To talk about Nepalese advertisements, we can see many companies, firms and organizations giving information about their goods and services through means of advertisements. At first they introduce their products to the people by advertising them. Advertisements are conveyed to the people through different mediums such as radio, television, magazines, newspapers etc. We can see attractive advertisements on magazines, newspapers and television screen. Mostly half portion of the magazines and daily newspapers are covered with such advertisements. On television each and

every programs are supported by advertisements and they take more space than the program. We can hear the same trend on radio as well.

Advertising is not only to introduce the products rather its motif lies on selling those products in maximum number. For that it is necessary to win the hearts of people. To impress people they use so many techniques and strategies. On radio we can hear the advertisements as musical slogan. Because the radio has only audio effect the strategies of music or slogan can be easily perceivable for audience. For visual and audio-visual effect they use other strategies such as beautiful lady with smiling face, strong physical body of man etc. Another strategy of advertising is to follow up the preexisting ideas. Advertisements represent our existing social structure, social ideologies rather than questioning them. One example is that the advertisers reinforce the gender inequalities of the society. They project male and female according to their assigned traditional gender roles. The males are shown as the leader of the family. They are financially supported. They are shown as engaged in business related works, while women are projected as domestic creatures, caged within four walls.

Nepalese advertisements reinforce the gender discrimination. Nepalese mass media has a tendency revealing the gender discrimination in the treatment and representation of women due to which it is often called the “patriarchal society”. We can see clearly the gender bias in print and media advertisements. In advertisements, man is identified with his profession- dentist, doctor, manager etc. He has a fix identity. Moreover he is presented in formal dress. They are also projected with confidence, strength etc. On the other hand a woman is seen either in domestic situation or in a sense of beautifying herself with different cosmetics. Mostly she is seen in half dress. Those advertisements obviously refer to a stereotype of women showing women as domestic worker or beautiful object.

Particularly, most critics have ignored the fact that the media representation always present women as 'subordinate of patriarchy'. The traditional ideologies, constructed by patriarchy are in reformed situations with the altered socio-political scenarios. We can see now women involving in different professions such as doctor, engineer, professor, journalism etc. We can see their presence in different professions such as- in administration, in security, in media, in judiciary, in parliament etc. Now they are not only limited in household activities which were designed by patriarchy many years ago. Now women's duties, roles and responsibilities have been altered. Women have started coming out of home modifying the social values, norms and ideologies.

The society in which we live and our social standards influence advertising- the way it works and the ideas it uses. When the society's attitudes are changed to some extent, the trends of advertising also should be changed. But the advertisers hesitate to reflect the changed societal attitudes towards women. The traditional gender biased roles have been changed in society but the media have not changed its eyes of looking at women. For the most part women still find most advertising especially advertisements for beauty products, kitchen products and domestic products which reinforce the patriarchal ideology of many years ago. Advertisements have not kept the pace with the societal change because their interest is in perpetuation of subordination of women as Anne Cranny Francis says, "an examination of TV ads shows that ancient Greek philosophy continues to have its influence centuries later. Beer commercials show men shooting dangerous rapids while women are pictured elsewhere decorating the home" (2). Nepalese advertisements clearly show and reinforce the gender discrimination by teaching girls

for physical beautification while boys for intelligence. The mass media show women as if they passively internalize the scripts of patriarchy.

This research focuses on the stereotypical roles of women in Nepalese advertisements. By reflecting certain narrowly defined roles for women, advertising is believed to reinforce the notion that those roles are 'proper', 'best' or 'natural'. This research focuses only on television advertisements that are broadcasted through television on regular basis. The television advertisements have both audio and visual dimension that make them more attractive. As it is usual everywhere, the advertisements in Nepal are of all kinds (audio, print and audiovisual) but those that are in print and audiovisual are taking lead. It is mostly because the visual effects are more powerful than that of audio.

Television media has provided the advertisers a platform for broadcasting their visual advertisements to the larger audience as Sangita Raymaghi says, "the advertisements have great power over the television. Therefore, the best way to win the audience even for the newspapers is the creation of visual effects" (10). This indicates the fact that the "visual effects" of the advertisements have the power to win the audience. The visual effect is applied more pervasively in television advertisements than in print advertisements. Audiovisual advertisements, being one of the major contents of most television channels, provide enough samples and space to work in. The television advertisements thus are texts or the work of art of which this research makes a critical analysis.

The television advertisements in the form of text communicate some knowledge to its viewers. It is the text whose task is to communicate. Text is a combination of signs. From its signs it communicates and readers perceive and generate meanings as Anne Cranny Francis says, "a text is a combination of signs; a

text involves an act of communication; in the process of communication a reader or viewer activates those signs to produce or generate meanings” (89). From the text one can gain information about something. So the objective of a text is to give information to its readers.

Now the definition of text has been changed. It is broadened from the limitation of written texts like novel, poetry, plays, and essays, stories to visual, verbal, musical and gestural. So, we can say that a form of text extends beyond written text in specific genres as novel, poetry and plays. They can be in any form like film, television program, advertising, newspapers, visual arts, photographs etc. Now the text is not confined within the written letters. Text in any form (written, visual, and musical) communicates information. So television advertisements as text communicate knowledge to its viewers. Through the advertisements the advertisers construct the social knowledge and viewers perceive this knowledge while watching advertisements. But here the question lies, what type of information about women is conveyed through advertisements. This is the issue of this research. Do the advertisements, broadcasted through Nepal Television, represent the changing scenarios? Because the advertisements are followed up by convention, most of advertisements show the traditional gender biased roles. One can clearly see the gender discrimination while watching television.

Society has created certain norms about women and tries to keep them around this periphery. It creates a certain boundary and explained what should be done and not should be done by women. To be a good woman, a woman has to internalize the patriarchal norms and values. Otherwise she becomes failed. Traditional gender roles cast man as rational, strong, protective and decisive. On the other hand woman is said to be emotional, weak, nurturing and submissive. These gender roles have been used

very successfully to justify such inequalities. Which still occur today as excluding women from equal access to leadership and decision making positions in the family as well as in politics and in academia. Traditional gender roles dictate that men are supposed to be strong in the sense that they are physically powerful and emotionally stoic. They are not supposed to cry because crying is considered as sign of weakness. It is saying that crying is related to women because they are overpowered by emotions. Similarly, it is considered unmanly for man to show fear or pain or to express their sympathy to others. Expressing sympathy or any loving feelings for the man is regarded as unnatural.

On the other hand, women are supposed to be full of frailty, modesty, timidity. The patriarchal concept of femininity as frailty, modesty and timidity disempowers women in the real world. It still internalizes the concept that it is not woman to be successful in business, to be extremely intelligent, to earn big and to have strong opinions etc. The traditional gender roles instruct women to be submissive. It encourages women to tolerate familial abuses. It reinforces women to engage in beautifying herself because it shows as if beauty is the main means to get success in life. It is not necessary to be intelligent only physical beauty is important for women. Those notions are not in favour of women instead it destroys the women's capacity. In this respect Lois Tyson says, " the patriarchy imposes destructive roles because it equates femininity with submission, encouraging women to tolerate familial abuse, wait patiently to be rescued by a man and view a marriage as the only desirable reward for "right" conduct" (87). The traditional gender roles have not been eliminated by women's entrance into the male dominated workplaces. Its most fresh evidence is the advertisements broadcasted by mass media.

Media is cornerstone to convey information to public. It imparts information on public issues. Now the question is what kind of information is conveyed amid public through advertising. Do media present women as politically important and promoting their political participation in the public sphere? What kind of ideas and ideologies are being perpetuated by media in relation to women through advertising?

Throughout much of the advertisements, women are routinely represented as the housewife which reflects the division of labour within the household activities. As Monle Lee and Carla Johnson jointly write: “advertisements portray entire groups of people in stereotypical ways, for example, showing women only as house maker and elderly people only as senile” (25).

We can see clearly gender discrimination in advertisements, photographs and film as well. The media is giving continuity the traditional patriarchal assumptions by performing such gender biased performances. In many advertisements it is ‘mum’ who is ultimately responsible for preparing meal, clothing and caring child etc. Stereotypical examples of representation of housewife and motherhood are often legitimized through the discourses of advertisements. Advertisements reflect a number of stereotypes such as: a woman’s place is inside the home- maids’, mothers’ role, women do not make important decisions or do important things, women are dependent and need man’s protection and women are treated objects as if they do not have their own selves.

The mass media present such clichés about women’s roles. Mass media do not reflect the changing social reality. The division of professional roles in the advertisements reinforces the traditional patriarchal ideology. Women are rarely shown in advertisements engaged in important activities outside the home. In fact, in advertisements, women are limited in a household decision making. They appear to

operate independently only for relatively inexpensive purchases as food, Cosmetics, cleaning and washing products. For more expensive household purchases, men are brought into the advertisements presumably because they make people to take decision on buying. Charis Barker writes in this context: “men in television fiction were the principle characters in much larger numbers than women. While men were represented in a range of occupation, most women were depicted as housewives” (308). The creativity, activity and individuality of women are totally overlooked in relation to work and public sphere. And mass media reflect the image of women being tied to housework, husband and children.

From advertisements, advertisers create some truths about women. But those truths are “itself a product of relations of power and the system in which it flows” (1135) as Foucault says. Patriarchy being in power created some clichés about women as truths many years ago. And those clichés are perpetuated by mass media through advertisements. The mass media being in power now, are still seeking to establish such clichés about women as truths broadcasting the inferior images of women through it. We can see such roles which reinforce gender discrimination conveyed through mass media. Stereotypical examples of representation are often legitimized through the discourses of advertisements. One can see clearly this discrimination on the presentation of man and woman while watching television, reading magazine, newspaper etc. So, media plays a role of politics in promoting some existing ideologies and reinforcing their norms and values through frequent broadcasting. The advertisements play a major role in formation of gendered ideologies through the treatment of images.

There have been many efforts to reduce this gender discrimination through legal action and social changes but male dominance and centrality still characterize

our culture. This control is much evidence in our media. Control of the media is control of a huge social force. And the media is still controlled predominantly by men. So they use women in media advertisements to accomplish their interest. They show number of advertisements of women that show women as objects. The portrayal of women in advertisements influenced the way in which women are viewed and treated in the society. Stereotypically depictions such as objectification, violence against women are portrayed too frequently in advertising and media.

For women, beauty has been traditionally the route to achieve the social status. And for man, having a beautiful woman by his side is to prove his social status. She must have luxurious items and goods overall presentation, becoming an item herself. We can see from advertising that contradictory messages are given to women. They are expected to be perfect and they are made to feel that they have to achieve this ideal and if not they have failed. The primary effect and main tendency of mass media are to support the existing conditions. The media do not lead but maintain status-quo. Advertising is typically directed to the canalizing of pre-existing behavior patterns and attitudes. It seldom seeks to create significantly new behaviour patterns. The advertising creates such false ideology on the representation of the world on the basis of certain groups' point of view which creates a puzzling whether it is truth.

This study aims to examine the representation of women in Nepal Television advertisements. There has not yet been conducted study on the contents of NTV ads in relation to the condition of women's representation in NTV advertisement. This study aims to answer the question: How women are represented in NTV ads and why are they represented in that way? It evaluates the representation of women in advertising programs. Advertisements are made and brought into public to introduce the goods and services. The aim of advertising is to sell those goods and services on

maximum rates. My intention is not concerned with the aim of advertising and its failure or success. The focus of this research is concerned with the question: How women are represented in the advertisements broadcasted through the NTV channel? The intention of this research is to analyze: Why women are perpetuated in the advertising programs. I am going to evaluate the trends of Nepalese advertising through this research. In advertising the advertisers borrow the ideas from the society. So it is the reflection of the society. Advertisers help to maintain the status-quo reflecting existing ideologies of the society. They reinforce the patriarchal ideology. They make advertisements in such a way that accepts patriarchal ideology rather than questioning it. Advertisements perpetuate gender inequalities. In advertisements a man is presented as guardian, as leader who is financially sound, physically strong and free from familial troubles. On the other hand a woman is presented as docile creature in the needs security from man. She is dependent on man. She is passive, submissive and inferior. She is presented as beautiful object.

This research has been divided into four chapters. In the first chapter, I discuss about the general concept of advertisements with analyzing the views of the critics. It clarifies the trend of Nepalese advertisements. It talks about the traditional gendered roles and effect on the contemporary society. The second chapter includes a discussion of the theoretical modality. It analyses the question: why women are assumed as inferior, subordinate, dependent and as object in the patriarchal society. While preparing the theoretical modality, Lois Tyson, Anne Cranny Francis, Chris Barker and Michael Foucault have been taken in special reference. Third chapter analyses the specific advertisements with the help of the theoretical base established in the second chapter. It shows how the ads have been perpetuating the traditional stereotyped roles and supporting to sustain the preexisting gender inequalities and social injustices. And the final chapter summarizes the entire research work.

II. Gender Studies in Relation to the Representation of Women on NTV Ads

Concept of Gender

The British sociologist Anthony Giddens defines 'sex' as "biological or anatomical differences between men and women, whereas 'gender' concerns the psychological, social and cultural differences between males and females" (158). Sex is dependent on biology but gender might be independent on biology and has psychological and cultural connotation. In this sense sex is unalterable, fixed and biological in origin which refers to the physical differences between male and female body. Where, gender is socially constructed roles and responsibilities assigned to men and women based on the differences of sex.

In gender studies, the term 'gender' refers to the social and cultural construction of masculinity and femininity. It does not refer to biological differences, but rather cultural differences. The field gender studies emerged from a number of different areas: the sociology of the 1950s and later; the theories of psychoanalyst Jaques Lacan and the work of feminist such as Judith Butler. Each field came to regard "gender" as a practice, sometimes referred to as something that is performative. Gender Studies is a discourse that involves theories and philosophies concerned with the issue of gender difference. It is criticized by Paul Nathanson and Katherine K Young for being a discipline that "philosophizes, theorizes and politicizes on the nature of female gender as a social construct to the point of excluding male gender from analysis. They also claim that the 'gender' in gender studies is routinely used as a synonym for 'women'" (21).

On the division of sex, our society produced some clichés about male and female on the oppositional relationship and gives name as masculinity and femininity. The society has been linked male with masculinity and femininity. Masculinity refers

to the masculine behaviour of men and femininity refers to the feminine behaviour of women. Masculinity addresses the positive behaviours or attitudes of human being such as rational, intelligence, strength etc. and femininity addresses the inferior attitudes of human being as emotional, weak, irrational etc.

The concept of masculine and feminine are related to gender and male and female to sex. Where sex refers to the biological formation of human body as male and female. The division of sex into male and female is natural and universal. But gender refers to the social construction of human being as masculine and feminine. The division of gender on the basis of sex as masculine and feminine is not natural rather it is socially constructed as Lois Tyson says, “gender is socially constructed rather than a matter of biology; women and men usually behave in ways associated with their assigned gender because they are socially programmed to do so not because it is natural for them to do so” (110).

Gender is acquired which is not natural or biological, it is unrelated to sex but to behaviour, attitude that one has and shows. So we can say that one can be born as male or female not with masculine or feminine because the concept of masculine and feminine are created within society. An individual can be viewed as either masculine or feminine. So it is very unrealistic to say women are weak, irrational, emotional and men as rational, intelligent, strong inherently. One is not born as masculine feminine as Lois Tyson says, “women are not born feminine and men are not born masculine. Rather these gender categories are constructed by society, which is why this view of gender is an example of what has come to be called *social constructionism*” (86).

Gender comprises a range of differences between men and women, extending from the biological to the social. Not only has the system of gender divided the human race into two categories but also it privileges the male over female. Gender operates as a

set of hierarchically arranged roles in society which makes the masculine positive and feminine negative. The male is generally coded as the positive one and so becomes the standard by which all others are judged. In effect it becomes the norm.

Masculinity has encompassed the values of strength, power, action, control, independence, self- confidence, decisive and dominant. Traditionally, men are used to be associated with masculinity and masculinity with reason. On the other hand femininity has encompassed the values of submissive, sensitive, domestic, attractive, passive and dependence. In this way our social practice has been created such standards about men and women and treated them differently according to those norms.

Masculinity and femininity are the matters of how men and women are represented and viewed in the society. Neither masculinity is inherently positive nor is femininity inherently negative rather it is the matter of exercises. The different behaviours of men and women are not related to their biological differences. When a woman shows her submissive behaviour, it is not due to her to be female rather she is socially programmed to do so. She is taught frequently to show such behaviour. Similarly, if a man shows his confidence, this is not because he is a man but he is socially taught to be confident and to show confidence. In this context Lois Tyson sheds light:

While biology determines our sex (male or female) culture determines our gender (masculine or feminine). That is the word 'gender' refers not our anatomy but to our behaviours as socially programmed men and women. I 'behave like a woman' (for example, submissively) not because it is natural for me to do so but because I behaviours was

taught to do so. In fact all the traits we associate with masculine and feminine are learned not inborn. (92)

The received opinion about gender is that a female body produces feminine behaviours, a feminine identity and a male body produces the masculine behaviours, a masculine identity. Over the centuries, the concept of female's passive, submissive, nurturing maternal roles have become so deeply entrenched in culture and society that it was presumed to be women's natural destiny. Women's stereotypical image is a construction of patriarchy, patriarchal ideology. The stereotypical images of women are merely a cultural identification. It is the patriarchal civilization that produces the feminine nature to identify women. As Chris Barker says, "it is the patriarchal symbolic order that tries to fix all women as feminine and all men as masculine, rendering women as the 'second sex'" (297).

It is assumed that there's a visible and identifiable differences between men and women. These visual differences are said to be natural and then yoked to a few simple characteristics or types of behaviours. The visual differences then serve as proof for the difference between men and women. The site of differences and meanings of differences are welded together and served to support each other. This is the reason why women are shown as domestic worker, as beautiful object in the advertisements.

Patriarchal Discourse and Stereotyping of Women

Patriarchy is a social system under which man gets powerful position having the power of authority. In patriarchal system men hold the privileged position of power and authority and determine some sets of values, norms and beliefs. Those values and norms are in the favour of men. It posits men and masculinity at the site of authority and power in society and women are positioned as subordinate of men.

Women are deprived of the possession of power and authority. They are expected to serve men. Patriarchy is system which is guided by men. We can see the widespread domination of men in social, cultural and economic spheres of the society.

Under a patriarchal social system, men hold the powerful position in the society. He has access over the public activities like work, politics, society, culture and financial sectors. On the other hand woman has only access on the private activities like home, children, husband and family. Women's space is within door whereas men's is out of door. She has the duty to nurture children, to serve the husband, and to manage home. Her deeds are not counted in terms of money. She has to serve free of cost from morning to night. Man engages on productive work. He can make earnings. He is independent. So he has powerful position in the society. Woman is dependent on male. Because her works are not counted in terms of money, she cannot make earnings. She becomes financially weak. She has the inferior position in the society. She has not access in public spheres. Women's works do not provide them economic independence. She has to remain dependent upon the male. She has to limit herself within home, family, children etc. As Anne Cranny Francis says:

Under a patriarchal regime, women are, by definition, excluded from the positions of power and authority- except where that power and authority works to support individual man or the social system as a whole. So a woman might be authoritative towards her children in the home. She might be authoritative as a teacher in order to reinforce the values and attitudes constitutive of the social system. (15)

Patriarchy, the rule of father, does not refer simply a society of men holding power, rather to a society ruled by a certain kind of men. It is the society that reflects the underlying value of traditional patriarchal ideology. Patriarchy is a culture whose

driving ethos is an embodiment of masculine ideas and practices. It determines a very large part of the nature and quality of our society, its values and priorities, the place and image of women and the relation between the sexes. Patriarchy denies the selfhood of women. It regards woman as mere an object which can be possessed easily and according to man's wishes. As an object, woman is possessed, looked at and used.

We know that, in patriarchy, a man has the powerful position in the society where man is the 'Self' to which woman is the 'Other'. Possessing the powerful position in the society, patriarchy creates discourses and under the discourse they set some social values, beliefs and norms. And through the operation of power those established beliefs get meanings as Chris Barker says, "the ordering of meaning is achieved through the operation of power in social practice" (90). Through the discourses of power social order is constituted because discourse gives meaning to material objects and social practices. Discourse constructs, defines and produces the knowledge and meaning. For Foucault, discourse unites both language and practice. Discourse refers to the production of knowledge through language which gives bounded meanings to the material objects and social practices. Material objects and social practices are given meaning or 'brought in to view' by language and are thus discursively formed. As Chris Barker says:

Discourses provide ways of talking about particular topics with motifs or clusters of ideas, practices and forms of knowledge across a range of sites of activity. This phenomenon we may call a discursive formation. A discursive formation is a pattern of discursive events that brings into common objects a number of sites. They are regulated maps of

meanings or ways of speaking through which objects and practices acquire meanings. (90)

The social order is maintained through the discourses of power relation. It produces some norms and fit them into society. Patriarchal discourse does in our society what in Foucauldian term 'discourse' does. It creates some assumptions about man and woman in terms of binary as male active, dominating, adventurous, rational, creative and female as passive, timid, emotional, conventional etc. As Anne Cranny says, "the discourse which operates in terms of such binary – male authoritative, powerful, rational; female= without authority, powerless, irrational- is patriarchal discourse" (98). It posits women to discipline and regulate their own behaviour in ways which were intended not to challenge the established social order. Patriarchal discourse positions women as inferior and inadequate to men. It rejects women's potentiality and creativity. And it only assumes women as the subordinate of men. It sees woman as an object only focusing on her physical beauty. Patriarchy gives emphasis only on the outer appearance of women. In patriarchal discourse a woman is judged only on the basis of her outer appearance. The value is given on her tender and light skin, charming face, silky hair and slim body. There is the discussion of her physical beauty. For a woman to be success she has to be beautiful in looking. It is the patriarchal assumption that getting a good male partner is to get success in life for women. She is taught from infancy the formula of getting a good male partner is her physical beauty. So she is taught consciously or unconsciously to beautify herself to be seen attractive. It assumes women as object (a beautiful objects) rejecting her subjectivity or self. As Anne Cranny writes:

Patriarchal discourses, which consistently position women as inferior and inadequate. Instead she is advised simply to make herself look

more attractive within certain framework, one in which women just sit straight, not fidget and colourful to the eyes. This is a discourse in which woman is produced as spectacle, as the subject of (male) gaze.

(99)

In a patriarchal discourse a woman is not only taught to be beautiful but also she is taught to internalize the prevailing masculine perspectives. Consciously or unconsciously a woman accepts the patriarchal ideologies and teaches them to others like daughters, sisters etc. to follow up those norms. It is very surprising to see, in patriarchal discourse, not only man perceiving women from the prevailing masculine perspectives but women perceiving women from the prevailing masculine perspectives. As Shelia Ruth says:

In a patriarchal culture, men define female as they define nearly anything else. The issue is not only that man perceives women from masculine perspectives, but that given the nature of socialization, all members of society, including women, perceive the female from the prevailing masculine perspectives. (84)

Patriarchal discourse sets the stereotypes for women. It constructs the stereotypes and imposes them upon the women as if those stereotypes are naturally given to women. Stereotype is a fixed idea or image that many people have which is not often true in reality. It is a form representation. Stereotypes are set through the operation of power. It essentializes the characteristics given to the stereotyped groups are inherent and universal characteristics. Patriarchy as a system, as a discourse, creates some stereotypes about women. One person cannot produce and regulate stereotypes alone. There is the necessity of power to produce and circulate the stereotypes. And the

power is legitimized through the synergy. So patriarchy as synergy creates stereotypes about women and imposes upon them. In this regard Anne Cranny Francis writes:

One cannot produce and circulate stereotypes all alone; stereotypes function within groups of people as knowledge which is shared, a kind of cultural databank. Importantly, they are usually produced by people who are positioned to circulate their ideas widely, so that even the group stereotyped may then come to take on this simplified bit of visual shorthand as a kind of fact. (141)

People use stereotypes to determine whether a person naturally belongs to one group or another. It is a political practice that divides the world into like and unlike, self and other. It is a visual metaphor, which is based on the one's appearance. Stereotypes function by simplifying, by reducing classes of people to a few characteristics by which they are generally said to be identifiable. Stereotypes are created by the person who lies in power. In the process of creating such stereotypes they coin negative images to marginalized groups and positive to powerful groups. And those positive stereotypes function as the norm. On the basis those norms everything is judged. People use stereotype to determine the person whether he naturally belongs to one group or another as Chris Baker says, "through the operation of power a stereotype makes the boundaries between the 'normal' and 'objected', 'us' and 'then'" (307).

A stereotype is a political practice of representing whole communities of people by identifying them with a few characteristics. The concept of stereotype occupies a prominent place within the images of women. In stereotype, marginalized groups receive negative stereotypes and powerful groups endowed with positive stereotypes. This is the reason for women's stereotyping as nurturing, submissive and passive while men are perceived as powerful, active and authoritative. A stereotype

involves the reduction of person to a set of exaggerated usually negative character traits. We can see such negative characteristics of women are stereotyped in our society. Shelia Ruth posits her view on female stereotype: “they all say women as human beings are substandard; less intelligent, less moral, less competent, less able physically, psychologically and spiritually, small of body, mind and character often bad and destructive” (96).

Women are stereotyped as unintelligent, physically weak. These stereotypical images are destructive for women because they force women to become substandard, weak and helpless creature. Women cannot recognize their potentiality because they internalize the concept that they are less intelligent, they are weak. So they are forced to live being weak, helpless. Female stereotype is the patriarchal definition. It is assumed that there is a visible and identifiable difference between man and woman. These visual differences which can be detected in group of people and said to be natural and yoked to few simple characteristics or types of behaviour. The visual differences then serve as proof for the difference between men and women. The sight of difference and meaning of differences are welded together and serve to support each other.

Women have both images of being fascinating and destructive in patriarchal society. They are stereotyped as either good or bad women. If a woman accepts her traditional gender roles of being gentle, submissive, passive and obeys the patriarchal rules then she becomes a ‘good woman’. If she does not accept the patriarchy silently and questions them she is called a ‘bad woman’. To become a good woman, a woman has to follow up the traditional rules, norms and values blindly set by patriarchy. These two images of women are the projections of patriarchal male desire. We can read the image of ‘good girl’ and ‘bad girl’ in the following Lois Tyson’s words:

According to the patriarchal ideology, 'bad girl' violate the patriarchal norms in some way. The 'good girl' is rewarded for her 'good 'behaviour' being placed on a pedestal by patriarchal culture, she is attributed all the virtues associated with patriarchal femininity and domesticity; she is modest, unassuming, self sacrificing and nurturing. She has no needs of her own, for she is completely satisfied by serving her family. (89)

The 'good girl' obeys the patriarchal norms where 'bad girl' violate them. The good girl has to remain under the patriarchal norms. She does not want her self- autonomy in the society. She only knows about the patriarchal rules and roles. But the bad girl who is power seeking always wants newness in the society. She does not limit herself within the home and certain roles. She seeks her new role in the society. She wants her own self. She does not limit herself within the boundary which is drawn by patriarchy. She has the confidence that she also can do what man is doing. So she pursues her self- autonomy.

Most regrettable matter is that media has also generated patriarchal discourse in the society. Most of communicative media have conservative sources. They present women either as ideal housewife, incompetent, nurturing or as an object not as a human being with a separate personality. The media plays a vital role to confirm the public consciousness as Deborah says, "the press is increasingly responsible for communicating the information and images through which we understand our lives. The media play a crucial role in shaping public consciousness and public policy"(91). Media is also responsible factor to establish female image in the society. Within women's magazines, more than half advertisements are directed towards the women's appearance including fashion, exercising cosmetics, domestic particles and the like.

Not only print media but television channels also are broadcasting continuously such stereotyping images of women.

Representation as Cultural Construction

I have already discussed that the process of gendering is related with power relations. It is the principle of society made by power holders for their own benefit as Chris Barker writes: “gender is an organizing principle of social life thoroughly saturated with the power relations” (377). The global depiction of women is as commodified and stereotyped into the binary images of good and bad. The woman who follows blindly the constructed norms and beliefs of patriarchy is coded with good attributes. And if she raises the question against those norms then she is coded with bad. This type of representations of women are conveyed by the discourses of media, literature etc. They frequently convey the message that women are subordinate of men. They cannot do the works of outside from home and manage incomes. So they are limited within household works to support their husbands as Chris Barker says:

Women across the globe are constituted as the second sex, subordinate to men. That is the patriarchal work of domesticity and beautification that place them increasingly of being a mother and having a career and being able to explore one’s individuality looking attractive. (314)

Another depiction of women in media is their bodies’ objectification and commodification. On the one hand, women adorn their body to make it beautiful as object. And another is they receive passively what falls upon them. For Foucault, “the body is passive recipient of any and all social and cultural influences and pressures” (91). According to Foucault ,body is ‘passive recipient’. It only receives passively what falls upon it. It neither gives nor raises any question against injustices. It only

receives and receives as object. Body has no self. It is only object, flesh. Women are insistently linked with body rejecting their own self, subjectivity and mind. It has been said that 'women do not have mind' from many years ago. We know from the history the differentiation between body and mind. Mind is associated with the reason. And the body is associated with the emotions. The separation of mind and body has an impact on the way we think, particularly in relation to gender. One can see clearly the association of mind with the man and masculinity whereas the body with woman and femininity. It is believed that men having mind are rational, intelligent active. And women are passive, irrational and unintelligent because they do not have the mind and power of reason. It is assumed that man only has the power of knowledge. In this context Anne Cranny writes: "body and mind are separated insistently following much the same binary opposition of the traditional gender categories of male and female" (179). Body is linked with women and the mind is linked with men. There is the oppositional relationship between body and mind just as men and women. Where body is defined as passive object and mind is subject, strong and active.

Linking women with body, it is assumed that women have to decorate their body to make it beautiful for being possessed as object. The assumption of patriarchal society is that the strength of women is their beautiful physical appearance. There is no need of education and intelligence. For them only outer beauty is important to win. So they are taught to adorn their body as Anne Cranny writes: "taught from infancy that beauty is woman's scepter the mind shapes itself to the body and roaming round itself gilt cage, only seeks to adorn its prison" (197). And the beauty culture associates female with consuming culture.

Marxist theoretical analysis also regards that "production is generally configured as active and consumption as passive" (200). Women are linked with

consumption culture because they are assumed as passive. We can see the tendency of consuming culture of women. Women are depicted in media as consuming creatures. Media, especially on advertising, shows the women with consuming goods. Women in advertising are seen either purchasing goods or consuming goods. Consumption in general became feminized as Anne Cranny says, “beauty culture reproduce the alignment of women with their passive consumption. Generally they represent the women as fashion victims, as bodies which are seduced by advertising to accept their self image” (201). Patriarchy denies the creativity, activity and individuality of women particularly in relation to work and public spheres. And it regards that women are passive consuming creatures. It is assumed that women passively consume the goods either to adorn their bodies or houses.

There is the automatic association of femininity with domesticity excluding women from the public workforce. Patriarchy describes the limited definition of womanhood as passive, subordinate and submissive. The patriarchal definition of women is being tied to housework, husband and children. It denies the presence and access of women in public places like school, hospital, office, bank etc. And it only links women with private spaces that are home, husband, children and family etc. Private space is defined as a heaven of domesticity and femininity. It is expected that the confinement of women in the domestic realm rather than their presence in public places. It is perceived that the public place is of man and masculine. As Anne Cranny writes:

Various private spaces are perceived in western societies as metaphorically and idealistically feminine; the domestic, the space of body itself, the natural world, the family, property and the household.

Various public places are likewise perceived as masculine; the marketplace, the economy, the polis and state. (213)

Those types of images about women are created by patriarchy. And those images are frequently distributed by media till now to impact upon people that it is right. But representation itself is related with power relations. It is not natural rather it is constructed. Representation cannot reflect the real world because it is guided by power. So we can say that the representation of women on media is not real rather it is affected by male attitudes. Media present women according to the male vision. As Chris Barker writes: “representation was a direct expression of social reality and or a potential and actual distortion of that reality. That is representative of women reflected male attitudes and constituted misrepresentation of ‘real’ women” (307). Now media is seen as a reflection of society. The media choose to convey the information which is already agreed with. Neither it can catch the changing scenario nor can it give the new ideas, vision to the society. It only perpetuates the existing ideas. We can see that tendency of media in advertising as evidence.

Among the media television is the most widely accessible mass media. It can easily influence the people because it has the visual ability. Television as a text generates meaning through its various programmes. Television functions as a text by communicating certain meanings and ideologies of the society. It legitimizes the constructed social knowledge. And compels the people to perceive the world as it is as Chris Barker writes: “television is implicated in the provision and the selective construction of social knowledge, of social imagery, through which we perceive the “worlds”, the lived realities of others and imaginarily reconstruct their lives and ours into some intelligible world-of-the whole” (315).

The patriarchal notion of 'good' women is submissive, sensitive and domestic while 'bad' women are rebellious, independent and selfish. Patriarchy has taught the women not to question but to accept silently. For patriarchy, the quality of good woman is not to speak much. To live being a good woman, she has to remain silent. If a woman dares to question about the stereotypes set by patriarchy, then she will be regarded as deviant in the society. In general no one wants to become bad. Every person wants to live being a good person in the society. So a woman accepts the stereotypes to be a good woman. She lets herself to be submissive, to be docile, to be decorated and to be looked at. She internalizes the patriarchal ideology and behaves accordingly. This assumption of patriarchy is totally followed up by media. Television cast good woman as submissive, passive while bad women are presented as deviant, rebellious. Men in television fiction are the principle characters in much larger numbers than women. In advertising also we can see men represented in a range of occupation. While most women are depicted as housewives assisting their husbands, as beautiful object decorated her to be praised by male.

The division of labour gave men the major roles of providing the wages of survival and women the domestic duties of child rearing and housekeeping. The social roles and behaviours of men and women are different. We can know from the history that even in Stone Age men have tended to be the warriors, hunters and processors of hard raw materials used for weaponry and tools. In contrast women tended to do cooking and preparation of vegetables and foods etc. As a result women are confined to the space of home. Home is regarded as the domain of women. The working places are linked to masculine. The working places are public places. Home is linked with feminine. Home is regarded as private place. As Chris Barker contends:

The classical western gendering space is manifested in the division between 'home' and 'workplace'. This distinction is articulated with the 'private' and the 'public'. Thus the home is regarded as the domain of the 'private' and the 'feminine'. Sites of paid work have been coded masculine within the public sphere. (377)

Here home is regarded as the unpaid domain of mothers and children connoting the secondary values of caring, love, tenderness and domesticity. In contrast, places of paid work have been regarded as the domain of masculine connoting the primary values of working, earning etc. Patriarchy excludes the women from the external world. It prevents women from being exposed to the outside of the home. On the one hand, patriarchy denies the entrance of women to the public places and on the other it also refuses the financial worth of their domestic work. It leads to a question of how women can become economically independent.

The limitation of women's mobility in terms of both space and identity is a crucial means of subordination of women. But this subordination has been forcefully yoked with her sex (female) and then given her inferior role and position in the society. Those inferior roles and positions are constantly distributed by television programmes. And it seems as if they are real and natural. Television itself creates a representation of women in the society. We can see women are either doing domestic works or exercising cosmetics in television program. In television advertising women are used to advertise especially for the products which are used within kitchen, cosmetics items, washing- cleaning materials etc. Advertisers treat the women model as commodities giving the role of making beautiful her using different cosmetics and achieving praise from the male eyes. In opposition of women men are shown to advertise for the big financial companies, vehicles constructing materials etc. In

advertising women and men are used on the assumption of their assigned roles that they have to perform in the society according to their sex.

We know that the gender is the product of social practices. It is not related with the biological differences of man and woman rather it is the matter of representation. Our patriarchal society welds female with feminine and male with masculine and assigns their roles, duties and responsibilities in different terms according to their sex.

III. Perpetuation of Traditional Gender Roles in NTV Ads

We know gender is the product of social practices. It does not come inherently rather it is the matter of representation. No one is born with some sorts of behaviors as masculine and feminine. It is our patriarchal society that assigns the different roles and responsibilities to man and woman according to their sex. And advertisements, broadcasted by Nepal Television, follow up the notion of patriarchy and present man and woman in different terms. The main intention of advertising is to attract the consumers' mind towards their products. It is easy to win one's mind by supporting the existing ideas rather than questioning them. So the advertisers perpetuate the gender roles set by patriarchal ideology. In advertising the dominant and decisive roles are assigned to male figures. In comparison to men, the women characters appear subordinate and submissive and play the inferior role. Female models are used as tools to maintain the status-quo. They present female models as inferior, docile creature, treating them as a part of men. Ads perpetuate the gender roles in various ways. And the concern of this analysis is with the way the gender roles get perpetuated in the ads.

It is assumed that women are dependent on men financially. A woman cannot buy goods according to her wishes because she is financially poor. So she has to depend on man—husband to fulfill her wishes. Patriarchy does not pay value on women's work. She has to serve on free of cost. She engages in the unproductive works like domestic works, child rearing. Those tasks do not pay her. On the other hand a man engages in productive works outside home. The man's works are paid. So they are financially strong. Women cannot make decisions herself to do or not to do something. They have to depend on man for making decisions. And they expect permission from man for doing something. They cannot do anything by themselves.

We can see the evidence of this notion in the ad of Raddhi Siddhi Jewelers. In this ad, the wife has a desire for changing old ornaments and buying new others. But she cannot do this herself. She cannot make herself the decision for changing old ornaments with new others. So she asks with her husband. She expresses her desire passively with her husband. She becomes upset from wearing old ornaments forever. But she cannot change them herself. So she asks herself with her husband to buy new ornaments. She says, “Swami, you are always enjoying intoxicated with BHANG and DHATURO. Do I wear these old ornaments forever?” (My translation).

Here we can see the dependency of woman on her male partner (husband). A woman cannot fulfill her wishes of wearing new ornaments by herself. She cannot purchase herself the valuable goods like golden ornaments, diamond ornaments for her. In this ad the passiveness and dependence of woman are pervasively shown. A woman cannot fulfill her desire herself. She has to depend on her husband to fulfill her wishes. She has a desire for changing old ornaments and buying new others but she cannot make decision herself to do this act. She cannot purchase new ornaments herself. Then she asks with her husband. In this context Anne Cranny says, “women treated like children and told to consult with their (assumed) husband before a purchase” (97). Here in this ad, we can also see the wife consults with her husband before purchasing ornaments.

Husband: “How can I know dear? Where can be achieved the golden ornaments for you?” (My Translation) In this dialogue of ad we can see the meeting of patriarchal notion that “men assumed to be incompetent to deal with purchases related to feminine tasks” (97). Here the husband is seen as innocent and incompetent. It is the patriarchal notion that man is innocent to deal with feminine tasks. So the husband in this ad is shown as if he does not know where the good ornaments can be achieved.

The ad shows the very child like behaviour of women. When the wife gets new diamond ornaments she becomes very happy as a child. And thanks her husband for giving the new ornaments to her. Thus the ad shows the childlike behaviour of the woman. As a child, she becomes happy when her demand is fulfilled by her husband. We can see her happy and smiling face decorated with new diamond ornaments.



Fig. 1: A happy woman decorated in diamond ornaments with the God Shiva.

The ad shows the woman as passive recipient and male as active donor. Wife asks new ornaments and receives passively. She is shown as inferior while husband shows his superiority by fulfilling the wishes of his wife. It is a very traditional concept of patriarchy that a husband has to keep his wife happily fulfilling her all wishes. That is the superiority of man. The success of man lies on that tasks. If he fails to fulfill the wishes of his wife, then his social status will be lost. So the ad shows the superiority of man. The husband in this ad becomes successful to fulfill his wife's wishes by giving her diamond ornaments. He becomes the successful man. This ad perpetuates the notion of patriarchy that women have to remain dependent upon male members of the family either upon father or husband or son or brother. The female figure is portrayed as innocent and child like before man.

The traditional gendering of space is manifested into the division between 'home' and 'workplace'. Home is associated with private place and the workplace with the public space. The home is regarded as the domain of the private and feminine. And the sites of paid works have been coded with the masculine within public sphere. So it is assumed that the domain of women is within home. Her space is kitchen and domestic world. And her duty is to serve her children, husband and family. In contrast to woman the public sphere is associated with the man. Man's space is out of home. It is the domain of paid works where home has been regarded as the domain of unpaid works. Within home, women have to work from morning to night on the free of cost. Their labour is not be counted in terms of money. In contrast, men get value of their work. Every minute has been counted of their works. In this regard Chris Barker writes, "homes have been cast as the unpaid domain of mothers and children, connoting the secondary values of caring, love, tenderness and domesticity. In contrast, places of paid works have been regarded as the domain of men connoting the primary values" (377).

This type of patriarchal concept can be seen in the following two advertisements of Century Masala (**Fig. 2 & 3**) and Nepal Telecom (**Fig. 4**). The ad of Century Masala shows as if the space of women is within home. The female figure, given here associates women with the kitchen. And her duty is to prepare very tasty food and serve to husband, children and other family members. This ad shows woman inside the kitchen preparing food (**Fig. 2**). The patriarchal society has assigned the roles for women to make food and serve to the family members. It regards the kitchen is the domain of women where they get enjoyed and satisfaction. Being followed up by this patriarchal notion the advertising shows woman enjoying within kitchen. This is the evidence of that patriarchal notion.



Fig. 2: A woman cooking

The kitchen is highly modern. But this highly modern kitchen does not affect her traditional roles and responsibilities. She does the same job which have been accomplishing by women from the tradition. The time is changed. With the time the new technologies developed. The technology is shifted from traditional CHULO to gas stove. Now she has started to cook food on gas stove instead of CHULO. But her duty has not been changed yet. The ad shows the highly modern kitchen with modern utensils and accessories. It also shows the traditional women's role within modern kitchen. In the ad the woman is seen serving food to her children and husband (**Fig. 3**).



Fig. 3: A woman serving food to child and husband

The ad also shows the happy and smiling face of woman while doing her job. It connotes that she is happy and satisfied with her job. She prepares food not according to her wishes but according to other family members' wishes and demands. She gets satisfaction if the family members will eat food happily and say that it is very tasty and good. Otherwise she becomes upset. She gets enjoy on fulfilling others' wishes without caring her own.

The identity of woman is that the loving mother, submissive and obedient wife and sincere house-maker. Those identities of women are created and frequently distributed through the medium of advertising that reinforces the patriarchal assumption. In contrast a man is identified with his profession. The ad of Nepal Telecom shows the male figure as the director of the telecom (**Fig. 4**).



Fig. 4: A man acting as boss.

He is shown inside his office holding the position of manager. He is seen in his formal dress- suit, tie that reflects his personality of manager. Here the bank is assumed as public place. The public place is regarded as domain of paid works. It is the place of man. The man is seen in his workplace and introduced with his profession and position as manager of the Everest Bank. This ad shows that it is the public place where a man can achieve his success. It shows as if the public places like bank, office, college are of man. Man can go to public places and seeks his career. He is financially independent.

In comparison to male the female figure is shown inside the home which is marked as private place. The private place is regarded as the 'unpaid domain'. She cooks and feeds to her husband and children lovingly on free of cost. There is not any value of her love, devotion and kindness. The patriarchal ideology cannot evaluate the women's love, devotion and service. And it always treats women as subordinate to men. This ad reflects such patriarchal ideology. It shows that the male plays the active role into the world of production that is the external world. In patriarchy,

women are assumed as the home-makers while men pursue his career going beyond the domestic sphere.

Patriarchy has assigned certain roles for women. In the patriarchal social structure women are assumed to do all domestic works. They are assumed as domestic workers. In a family, it is woman who is expected to prepare food, care children, wash clothes, clean pots etc. She is expected to maintain a peaceful environment within home and support husband. The following advertising of Wheel Serf and Soap demonstrates such notion of patriarchy. This ad shows the tasks of women which are supposed to be accomplished by women in family. She has been assigned to wash the clothes of all family members. In this ad mother in law gives the order to daughter in law for washing clothes (**Fig. 5**). Mother in law gives to wash so many clothes to daughter in law. Daughter in law accepts her fate happily. She is shown by her happy mood with the full bucket of clothes. Her smiling face in the ad shows as if she is happy and satisfied with her tasks assigned by patriarchal social structure. It seems she gets enjoyment from her tasks like washing clothes.



Fig. 5: A mother-in-law giving clothes to daughter-in-law for washing.

In the patriarchal social structure, the relationship between mother in law and daughter in law is regarded as the relationship between man and woman. There is a hierarchical relationship between them. Here, mother in law is regarded as the representative of man. She has internalized the patriarchal norms, values and beliefs and imposes them upon daughter. She is the symbol of masculinity. She oppresses her daughter in law as men oppress the women. A daughter in law is exploited by her mother in law just as a woman is exploited by man. A mother in law gives orders to do or not to do to her daughter in law. She instructs her daughter in law to follow up the patriarchal norms silently. She teaches the daughter in law such a culture to accept not to question.

Patriarchy also assumes the male character is the agent and woman is patient of action. The visual presentation of this ad tries to construct and formulate the patriarchal discourse giving continuation to the ideas of patriarchal society. The patriarchal ideology has assigned certain roles for male and female separately. This ad presents female model as passive and domestic object. And the way her image is presented contributes to the construction of a discourse that men are active figure and women are passive and docile creature with regard to sex. Here the male figure is dominant. In this sense, this ad has tried to formulate and continue the discourses and ideologies of patriarchy. It defines and categorizes the role that women have to do in a certain structured parameter or boundary. That is their limitation throughout their life.

This ad is brought to advertise a big financial company of Nepal named Nepal Bank Limited. The ad perpetuates the gender inequalities. It shows the husband as manager of the bank. He goes to office driving his car. In contrast, his wife is shown as obedient one. She is shown as assistant of her husband. In the ad, we can see the wife is helping her husband to put on and off his tie and coat from his body with her

happy and smiling face (**Fig. 6 & 8**). From her very happy and smiling face, one can easily guess that she is satisfied with her deeds. This way the ad shows as if women are happy and satisfied with their deeds. She gets enjoyment while helping her husband. They can make enjoy helping their husband.

This ad also reinforces the hierarchical relationship of men and women in patriarchal society. It shows husband as superior holding the great responsibility of the manager of the bank. In opposition, wife is shown as inferior being caged within home. Her tasks, duties and responsibilities seem all made to help her husband. She helps the husband to put on tie and coat at the time of going office (**Fig.6**).



Fig. 6: A woman helping her husband to put on tie

She farewells her husband standing on the door shaking her hand on the wind with happy and smiling face while her husband goes to office driving his car (**Fig. 7**).



Fig. 7: A woman bidding bye

She again repeats her job when her husband returns back home from his office. As a dutiful wife, she welcomes her husband at home standing at the door with happy and smiling face. It is the patriarchal assumption that happy and smiling face of woman inside home helps the man to lessen his tensions of outside home. To fulfill this objective of patriarchy, the wife might be presented here with her happy and smiling face. After welcoming her husband she takes him into the room and again she helps her husband to put off his tie and coat from his body (**Fig. 8**).

During advertising the woman figure is not shown outside home. She does not step ahead door. She is seen either within door or at the door. She is never seen out of door. This reflects the patriarchal notion sketching the image of woman as inferior, subordinate and domestic creature. Her presence outside home is denied. So she is shown as caged bird within the door.



Fig. 8: A woman helping her husband to put off coat

The patriarchal society has assigned different roles for male and female. And the female model in this ad is legitimizing and accepting that role assigned by patriarchy to her. She affirms the patriarchal concept of society. Slowly and gradually women's educational status is changing and they no longer remain locked into the domestic sphere. But their roles have not been changed. Where she goes, be it inside or outside home, she goes with the roles assigned by the social structure of patriarchy to her.

In this ad we can see the female model presented on modern dress- pant and T-shirt instead of sari and choli. From her dress one can guess that she might be here used to perform some other new role. But the previous guess burns down immediately when the woman, covered with modern dress, is presented to perform the role of mother. Though she is presented on modern dress, that dress cannot redraw and break the boundary of male dominated patriarchal society. She repeats and gives continuity to her traditional roles assigned by patriarchy to her. The woman internalizes the ethos of patriarchy, thereby affirming the patriarchal construction of femininity.

The present ad is brought to advertise the baby message oil 'Dabur Lal Oil'. This ad portrays the female figure as a mother. She is shown nurturing her baby. As a mother she messages her baby with the 'Dabur Lal Oil' (**Fig. 9**) to make her baby strong, healthy and physically fit.



Fig. 9: A mother messaging her baby

This ad shows the identity of woman as mother. The patriarchy confines the women's identity into a narrow definition of good mother, obedient wife and ideal housemaid. And this ad comes to define the identity of woman as good mother (**Fig. 10**).



Fig. 10: A mother taking her baby

The identity of woman as mother, depicted by advertising, can also be seen as evidence in another ad of Nepal Telecom. This ad shows the female model talking with her husband on phone. We can see her with baby. Her baby lies on her lap. She is shown taking her baby by one hand on her lap and receiving phone by another hand (Fig. 11).



Fig. 11: A woman taking on phone

In contrast her husband is seen on a large office. He is shown holding a major post on office. He is shown talking with his wife on phone from the office (Fig. 12). Men are traditionally associated with masculinity. And the masculinity is automatically with the metaphor of reason. It is assumed that only men can be the managers and bureaucrats because they are endowed with the power of reason and control. Managers and bureaucrats demand the qualities like reason, control, rational and intelligent. And women are assumed to be deprived from those qualities. They are assumed only to be submissive, emotional, unintelligent etc. This assumption creates a gulf between man and woman and public and private. Consequently, women are coded with private world and caged within the limited definition of identity as mother while men are coded with public and plural identities.



Fig. 12:A man talking on phone.

The present ad is followed up by such patriarchal assumption. It seeks to give continuity to the patriarchal notion by defining the male figure as manager, bureaucrat, officer and female figure only as a mother. Here the female model is confined within narrow definition of her identity as mother. Her identity is fixed within a mother. In this context Chris Barker says, “it is the patriarchal symbolic order that tries to fix all women as feminine and all men as masculine” (297). This ad, followed up by patriarchal notion, shows the fixed identity of woman as a mother and of man as manager.

We can also see the man is identified from his profession, expertise in another ad of Colgate Toothpaste. In this ad, the male figure is identified with his profession as dentist. In the ad the son introduces his father to his friends linking with his profession as dentist. Son says, “he is my father who is dentist” (My Translation). In the ad the male character who is father is identified with his profession as dentist which is regarded as prestigious work in the society (**Fig. 13**).



Fig.13:A doctor among children.

His profession and position give to a man his identity in society. It is his profession which maintains the social status of a man. The man is father but he is more than this. His identity is not only confined within father. In contrast, the woman figure is defined within a single fixed identity as wife, mother, sister etc. She becomes no more than a wife, a sister, a mother and a daughter. Her identity is fixed. But a man can be a father, brother, son as well as dentist, manager, officer, bureaucrat etc. There are so many titles which a man can become and achieve. But for a woman, there is limited definition of her identity. A woman can only become either somebody's wife or mother or daughter or sister. She does not have her own identity. Her identity is associated with somebody's possession.

It is the belief of patriarchal society that it is only men can be doctor, teacher, professor, administrator etc. So a man is always positioned with his profession, expertise as teacher, doctor, officer etc. In opposition a woman is introduced as somebody's wife, daughter, mother etc. She does not possess her own identity rather her identity is linked with somebody which is fixed. One can easily guess her identity only on short observing because they are limited.

Patriarchy marks the dichotomy between beautiful girl and handsome boy. It is assumed that the beautiful girl should have light, tender and soft skin, fair complexion, silky hair and slim body etc. In contrast to girl the boy should be handsome body having physically fitness. He should have strong, healthy and smart body. This dichotomy concept of patriarchy is reflected in the following ads of Sita Ram Milk, Vatika Shampoo and Fair and Lovely Face Cream.

In the ad of Sita Ram Milk, one can see a man with the strong physical body after drinking the Sita Ram Milk (**Fig. 14**).



Fig. 14: A man showing his strong arms.

The focus of camera lies on the muscles of arms and body of man. Though the ad is brought to advertise about the Sita Ram Milk but it has been affected by gender politics. Here the male figure is shown as healthy, strong and smart after drinking Sita Ram Milk. The man is shown as active and energetic. This ad shows that, when he becomes healthy, strong and smart having very strong muscles on his arms and body, there are so many girls following him. Before drinking milk, there was no one to follow him because he was not healthy and smart on seeing. When he drinks Sita Ram Milk and becomes physically smart, he is shown followed up by so many girls. We

can hear in advertising “now all college follows him” (My Translation). And we can also see on the screen there so many girls following him.

This ad follows the patriarchal notion that it is the matter of social prestige for a man having more followers. Before, he has the anxiety of not having even one follower of him. He thinks himself as a failure because there is no one to follow him. Later, when he becomes success to find so many followers following him then he becomes happy. He feels himself proud and full man and walks on the road raising his head up. It is assumed as prestigious for a man having more followers in patriarchal social structure. It is the issue of maintaining man’s social status. Here in this ad, he is shown as a successful and full man. It supports the patriarchal ideology that man never lives a life of failure and lack. All wishes of him are fulfilled.

This ad shows another issue that girls like boy’s physically healthy, strong and smart body. We can see that the man is followed up by no one in the beginning because he was not healthy and physically smart. Later, when he becomes healthy, strong and smart then he is shown as followed up by so many girls. While observing this ad one can see that fact. The ad conveys the message that girls love and like only boys’ physicality. They are attracted by man’s strong muscles and smart body. They cannot identify the man’s inner self and intellectuality. And they are only affected by man’s outer body structure. Here the ad again is shown as rejecting women’s intellectuality and power of reason. This ad is guided by the patriarchal notion because patriarchy denies the women’s intellectuality and power of reason. The ad reinforces such patriarchal ideology.

The ad of Fair and Lovely Face Cream and Vatika Shampoo teach girls to be beautiful. Patriarchy instructs women to adorn their body as object. It denies the inner self of women and only praises their outer appearance. It is the patriarchal discourse

which always wants to see woman becoming busy on decorating her body. It does want to see the women involving intellectual works. So it praises the outer appearance of women and encourages them to beautify it. These ads of Fair and Lovely Face Cream and Vatika Shampoo are brought to fulfill that mission of patriarchy. The ad of Fair and Lovely Face Cream instructs girls to make their skin fresh, light, soft and tender. And the ad of Vatika Shampoo instructs girls to make their hair silky, black, shining, thick and long. Because the qualities of beautiful girl determined by patriarchy are light, fresh, soft and tender skin, fair complexion, black, silky, and long hair and slim body. To be termed as beautiful a girl should have all those qualities otherwise she will be termed as nonqualified.

Those ads related to the products which are expected for being used by girls to beautify their outer appearance. Those ads tell what a beautiful girl is as Anne Cranny Francis says:

The discourse of femininity tells women and girls, sometimes directly but usually covertly, what is a beautiful woman. Its instruction manuals come in myriad forms; popular magazines, advertisements, icons, films, window displays and so on. It tells us that girls and women should desire to be beautiful women. (198)

The instructions for becoming beautiful to women come in different forms such as advertising, magazine etc. To talk about magazine, we can see the monthly magazines like *Nari*. Almost all pages of this magazine are covered with the instruction given to women for becoming beautiful. Advertisements are also spreading such message for women advertising the cosmetic items which are expected to be used by them. One of them the ads of Fair and Lovely Face Cream and Vatika Shampoo are brought to fulfill that aim.

In the beginning of the Fair and Lovely Face Cream's advertising, the girl is shown becoming upset because she has dark complexion. There is the assumption that the quality of beautiful girl is her fair and light complexion. Lacking that quality, she becomes upset. Patriarchy assumes that the outer beauty is a great means to get success for a woman. If she is beautiful on seeing, she will get success in her life. Otherwise she fails. Having internalized that notion of patriarchy each and every girl wants to be seen beautiful. For this they decorate their body using different cosmetics. In this ad the female figure is shown busy in the process of beautifying herself (**Fig. 15**).



Fig. 15- A girl sitting before dressing table.

She is shown sitting in front of a table packed with different cosmetics items which looks like 'Belinda's Table'. Here the ad shows the female's table packed by different cosmetics items in contrast to the man's table (**Fig. 12**). If one observes closely these two tables of man and woman, there can be seen the advertiser's politics of presentation. The advertiser has internalized the patriarchal ideology and shows those two tables accordingly. The table of man is shown with full of important books

which are regarded as the booster of mind. We can see the national flag of Nepal on the table that gives his identity as Nepali. There is the telephone set which links him with the outside world.

On the contrary, the table of woman is shown full of different cosmetics items. There is cream, oil, soap, comb, drier, perfumes, lotion etc and etc. Those items are expected to be used by women to make their outer appearance much more beautiful on seeing. Those two different tables here convey the different messages for women and men. They leave the message for women that outer beauty is power while for men knowledge is power. The female model is shown using perfumes, drier and other cosmetic items before sitting mirror in the makeup room (**Fig. 15**). This act of female model denotes that she is following the traditional roles or concept given to her by patriarchal society which assumes that women should be beautiful and docile creature at any cost. So the patriarchy defines the limited qualities of woman for being beautiful. It fixes a line of boundary and judges woman on the basis of this assumed boundary whether one is beautiful or not. In this context Anne Cranny Francis says, “the basic primers for the beautiful woman say that she should be light- skinned, slim, work-free, carefree and young” (199). If a woman has light skin and fair complexion then she will be called a beautiful woman. If she has black skin then she will be marked with a stigma because she becomes failed to include herself within the boundary of beauty sketched by patriarchy. To be beautiful a woman should have slim body. She should be young having black, long and silky hair as the girl of **Fig. 16**.

This advertising is brought to advertise the product named Vatika Shampoo which is used for washing hair. It is said that this shampoo helps for making hair silky, black, thick and long. The silky, black, thick and long hair is assumed the qualities for woman to be beautiful. It gives a message that after this shampoo, a

woman's hair becomes black, silky, and thick and long then she is qualified as beautiful woman. So this ad encourages women to be beautiful using that shampoo. In it, we hear advertising a male voice announcing "be beautiful and live confidently" (My Translation). Then a beautiful girl appears on the garden with her happy and smiling face (**Fig. 16**).



Fig. 16: A beautiful dancing on garden.

Here her happy and smiling face denotes that she is happy for being beautiful. She is confident because she is beautiful. To live confidently one must be beautiful. The male voice announces this fact during advertising. When she becomes beautiful after using Vatika Shampoo then she is seen on the screen confidently. This way the advertising of this product gives a message that beauty is a means to get success for women. Women are taught to make up themselves from this advertisement. Ads instruct women to be beautiful as beauty makes them confident. This message is conveyed by those ads of Fair and Lovely Face Cream and Vatika Shampoo.

It is the patriarchy which assumes woman as object to possess, to make up and decorate. Patriarchy denies the inner potentiality of women and only praises her outer

appearance. If a woman has light skin, fair complexion, silky hair and slim body then she will be praised being beautiful. Women's inner selves have been shadowed on her physical appearance because patriarchy gives value only on women's outer beauty. Her intelligence is not judged and valued. She must be beautiful on seeing. So a woman is inherently instructed to make up and adorn her body as object. Advertising reinforces and perpetuates the patriarchal ideology by broadcasting frequently such ads. Advertising is supported by patriarchal ideology. As Patricia Holland points out: "advertisements have tended to place the male central character as its agent and the woman as the object of his fascination and curiosity. The hero relays the gaze of the audience, who, in their turn, treat woman as a form of spectacle, a fetishised object" (130). The woman figure is made to be looked at. She is treated like object. She is looked, judged, and praised. Her arms are open and widened. Her neck is left uncovered. Here she is treated like an object for looking, for gaze.

Patriarchy assumes woman as docile creature. It praises the woman's softness and tenderness. It takes woman as kind creature. On the contrary, patriarchy praises man's power and strength. It takes man as a form of foundation. And it assumes man as a believable character. So the advertisers choose the male figures to play the roles for showing power, strength and belief. In the opposition, female models are used to play such roles for showing domesticity, tenderness, softness and weakness.

In all these ads examined above, women do not have any major role to perform. They simply serve the interest of patriarchal social structure. In this regard, the ads help to construct and formulate gender inequalities in society by perpetuating such gender biased roles of patriarchal social structure through the discourse of advertising.

IV. Conclusion

The present research has analyzed the NTV ads from the viewpoint of gender theory. The study analyses the representation of women in comparison to men especially in the ads broadcasted by NTV channel. It has found that the ads broadcasted by NTV channel still create and convey message about the gender discriminative roles. They have been helping to formulate and sustain the patriarchal ideology. And those ads, analyzed in this research, shows construction of the patriarchal notion of femininity.

Advertisements connect the product with the consumers. Today the word 'advertising' is a very common word for everybody. We can see them on television, on radio, on magazine, on newspapers, on transport, on matchbox etc. It has become a part of our lives and everyone conscious about it. The prime task of ad is to change or reinforce on attitude in the consumers' mind in favor of the product. For that purpose advertisers use various techniques. One of them the is perpetuation of gender discrimination is most used strategy in advertising. Ads perpetuate women's stereotypes in various ways that are the focus of this research.

At first, this study has analyzed the ads that show the dependence and passiveness of woman on man. The ads show the men as active donor while women as passive recipient. It shows a wife's dependence on husband in course of fulfilling her wishes. Through this ad she is taught to consult her husband to purchase the valuable things like ornaments. She is shown as passive that she cannot make decision herself and fulfill her wishes. The ad of Riddhi Siddhi Jewelers reflects the patriarchal ethos which expects a woman to be remaining under the shadow of man.

Secondly this study analyses the ads which reflect the patriarchal structure. The patriarchal structure is divided into two. One is public world and another is

private world. Public world refers to the world of men while private world is that of women. The home and kitchen are regarded as the domain of women. And the public places like office, school, bank, and college are regarded as the domain of men. In the advertising, a man is shown out of home bearing some important responsibilities as an officer, manager, doctor etc. In contrast, a woman is shown inside the domestic world engaging on secondary works like cooking, washing, child caring, serving and assisting the male partner. These ads show the smiling and happy women in domestic tasks like cooking foods and serving it to the family members. These ads most obviously refer to the perpetuation of women's roles in patriarchal society as domestic maid. Advertisers follow the patriarchal notion of femininity as home-centered, private rather than public, caring, and selfless.

Thirdly this study analyses the ads which depict woman as assistance of her male partner. The patriarchy creates the hierarchical relationship between men and women. And it regards women as subordinate of men. Advertising guided by the patriarchal ideology presents women as assistance of men. The ad of Nepal Bank Ltd, analyzed here, presents the wife as assistance of her husband. She is shown as helping her husband to put on and off tie and coat. It shows the man as superior and woman as inferior.

Fourthly, this study analyses the ads which present the identity of woman as mother. Patriarchal definition of woman is either loving mother or obedient and submissive wife. The ads of Nepal Telecom and Dabur Lal Oil create the identity of woman as mother. Those ads leave a message that a woman's identity is no more than the mother. It fixes a woman's identity only within mother. In comparison to woman the man is presented as manager, officer, bureaucrat etc. Though he might be a father

but his identity is more than father. His identity is not fixed only within father as mother.

Fifthly, this research has also analyzed the ads in which women are treated as objects. The ads present women as beautiful objects. Advertising reflects the images of women busy on the process of decorating themselves using different cosmetics. It shows that women decorate themselves not for own sake but for man's sake. They decorate themselves for seeing beautiful on male eyes and achieving praises from them. It shows that beauty is means to win for woman. On the opposition, man is shown doing some important things using his mind and reason. The advertising instructs man to make their mind, intellectuality and intelligence by knowledge. In contrast, women are taught to make up their body beautiful and attractive on seeing by different cosmetics items.

In this way, the gender discriminative roles and responsibilities have been perpetuated through advertising in various ways. In the ads, women are treated as inferior and subordinate of men. They are expected to follow up the existing ideology and presented in ads accordingly. This research has found that the ads broadcasted by NTV channel perpetuate gender discrimination and reinforces the patriarchal ideology. The advertising helps to sustain the traditional patriarchal ideology. The present research concludes with the suggestion that the advertising should address the coming generation's interests. It should be able to inject the new vision on the mind of new generation. It should disperse the new ideas replacing old patriarchal ideology.

Figures

Fig. 1: The picture was broadcasted by NTV channel to advertise the 'Riddhi Siddhi Jewelers'. This picture was taken from NTV channel on 065-12-10 during its advertising through NTV channel

Fig. 2 & 3: Those pictures were broadcasted by NTV channel to advertise the product 'Century Masala' a name of spice used for making food tasty. They were taken from NTV channel on 065-11-18 during its advertising by NTV channel.

Fig. 4: The picture was broadcasted by NTV channel to give the message about Nepal Telecom's UTL service to its customers. This picture was taken from NTV channel on 065-11-25 during its advertising by NTV channel.

Fig. 5: The picture was broadcasted by NTV channel to advertise the product 'Wheel Serf and Soap' a washing and cleaning material. It was taken from NTV on 065-11-29 during its advertising by NTV channel.

Fig. 6, 7 & 8: Those three pictures were broadcasted by NTV channel to advertise the same ad of 'Nepal Bank Ltd' a large financial company of Nepal. These three pictures were taken from NTV channel on 065-11-18 during the advertising of 'Nepal Bank Ltd' by NTV channel.

Fig. 9 & 10: These pictures were broadcasted by NTV channel to advertise the baby message oil 'Dabur Lal Oil'. These pictures were taken from NTV channel on 065-11-27 during the advertising of 'Dabur Lal Oil' by NTV channel.

Fig. 11 & 12: Those two pictures were broadcasted by NTV channel to convey the information about 'Nepal Telecom'. They were taken from NTV on 065-12-14 during its advertising by NTV channel.

Fig. 13: The picture was broadcasted by NTV channel to advertise the product ‘Colgate Toothpaste’. This picture was taken from NTV on 065-12-21 during its advertising.

Fig. 14: The picture was broadcasted by NTV channel to advertise ‘Sita Ram Milk’. This picture was taken from NTV on 065-11-29 during its advertising by NTV channel.

Fig. 15 & 16: These two pictures were broadcasted by NTV channels to advertise the products like ‘Vatika Shampoo’ and ‘Fair and Lovely Face Cream’. These two pictures were taken from NTV on 065-12-20 during its advertising by NTV channel.



Fig. : 1



Fig. : 2



Fig. : 3



Fig. : 4



Fig :5



Fig. : 6



Fig. :7



Fig. : 8



Fig. :9



Fig. : 10



Fig :11



Fig: 12



Fig :13



Fig: 14



Fig :15



Fig: 16

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