Facebook Advertising likeability factors in Pakistan: As a way to understand the relationship between Pakistan's Culture and Advertising

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DOCTORAL THESIS

Title	Facebook Advertising likeability factors in Pakistan: As a way to understand the relationship between Pakistian's Culture and Advertising
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Abstract

The current research seeks to understand the relationship between advertising and culture by studying the importance of advertising likeability. The uniqueness of the study resides in the originality of the research idea i.e. explore the construct "Facebook Advertising likeability" first time in Pakistan in the given context. The theoretical framework comprises four major portions: Facebook and Advertising Likeability, its relationship with ethics, culture in the context of Pakistan, Secondly, Cultural Values and Advertising Likeability by exploring culture's relationship with likeability and in the third part, Religious Beliefs and Advertising

Likeability will explore the relationship of likeability with religious beliefs and finally Ethics and Advertising Likeability to understand the importance of ethical practices. These major topics laid the theoretical foundation and framework to collect and analyze data for discussion.

Keeping in view the uniqueness of the study, we have chosen qualitative methodology.

The sampling technique which suited to the objectives of the study is the "Snowball Sampling method" for the in-depth interviews and the "Purposive sampling method "for content Analysis. The unit of research largely comprised of brand professionals, account directors, creative directors, copywriters, CEOs of advertising agencies, and digital advertising professionals. The investigation was carried out through primary data collection using in-depth interviews and content analysis methods and the same data has been presented, followed by a conclusion.

The study concluded that to be a likable entity, brands need social support by paying respect to social values while developing brand communication. The study was able to establish the significance of identifying the theoretical principles that align the brand to be the cultural, religious, and ethical traditions. The research further establishes the need for a multinational brand to develop an understanding of local culture to acquire a positive place among its consumers. Theoretical and practical recommendations with agenda for future research marks as the final step in the dissertation.

Keywords: Likeability, Facebook, Culture, Religion, Advertising

Resumen

Esta investigación intenta comprender la relación entre publicidad y cultura mediante el estudio de la importancia de la *likeability* publicitaria. La singularidad del estudio reside en la originalidad de la idea de la investigación, es decir, explorar por primera vez el constructo "Me gusta" en la publicidad de Facebook en Pakistán. El marco teórico comprende cuatro partes principales: Facebook y la *likeability* su relación con la ética, la cultura en el contexto de Pakistán, en segundo lugar, los valores culturales y la *likeability* mediante la exploración de la relación de la cultura con la "simpatía publicitaria" y, en la tercera parte, la relación entre las creencias religiosas y la publicidad.

Exploramos la relación de la *likeability* con las creencias religiosas y, posteriormente, la relación entre la ética y la *likeability* para comprender la importancia de las prácticas éticas en publicidad. Estos temas sientan las bases teóricas y el marco para recopilar y analizar datos para su discusión. Teniendo en cuenta la singularidad del estudio, hemos optado por la metodología cualitativa. La técnica de muestreo que se adapta a los objetivos del estudio es el "Método de muestreo de bola de nieve" para las entrevistas en profundidad y el "Método de muestreo intencional" para el análisis de contenido. La muestra de la investigación estaba compuesta por profesionales de marcas, directores de cuentas, directores creativos, redactores publicitarios, directores ejecutivos de agencias de publicidad y profesionales de la publicidad digital. La investigación se llevó a cabo mediante la recolección de datos primarios mediante entrevistas en profundidad y métodos de análisis de contenido y se han presentado los mismos datos, seguidos de una conclusión.

El estudio concluye que para ser una empresa *likeability*, las marcas necesitan apoyo social respetando los valores sociales mientras desarrollan la comunicación de la marca. El estudio logra establecer la importancia de identificar los principios teóricos que alinean la marca con las tradiciones culturales, religiosas y éticas. La investigación establece además la necesidad de que una marca multinacional desarrolle una comprensión de la cultura local para adquirir un buen posicionamiento entre sus consumidores. En la parte final de la tesis, realizamos unas recomendaciones teóricas y prácticas para futuros objetivos de investigación.

Palabras clave: Likeability, Facebook, Cultura, Religión, Publicidad

Resum

Aquesta recerca intenta comprendre la relació entre publicitat i cultura mitjançant l'estudi de la importància de la *likeability* publicitària. La singularitat de l'estudi resideix en l'originalitat de la idea de la recerca, és a dir, explorar per primera vegada el constructe "M'agrada" en la publicitat de Facebook al Pakistan. El marc teòric comprèn quatre parts principals: Facebook i la *likeability* la seva relació amb l'ètica, la cultura en el context del Pakistan, en segon lloc, els valors culturals i la *likeability* mitjançant l'exploració de la relació de la cultura amb la "simpatia publicitària" i, en la tercera part, la relació entre les creences religioses i la publicitat.

Explorem la relació de la *likeability* amb les creences religioses i, posteriorment, la relació entre l'ètica i la *likeability* per a comprendre la importància de les pràctiques ètiques en publicitat. Aquests temes estableixen les bases teòriques i el marc per a recopilar i analitzar dades per a la seva discussió. Tenint en compte la singularitat de l'estudi, hem optat per la metodologia qualitativa. La tècnica de mostreig que s'adapta als objectius de l'estudi és el "Mètode de mostreig de bola de neu" per a les entrevistes en profunditat i el "Mètode de mostreig intencional" per a l'anàlisi de contingut. La mostra de la recerca estava composta per professionals de marques, directors de comptes, directors creatius, redactors publicitaris, directors executius d'agències de publicitat i professionals de la publicitat digital. La recerca es va dur a terme mitjançant la recol·lecció de dades primàries mitjançant entrevistes en profunditat i mètodes d'anàlisis de contingut i s'han presentat les mateixes dades, seguits d'una conclusió. L'estudi conclou que per a ser una empresa *likeability*, les marques necessiten suport social respectant els valors socials mentre desenvolupen la comunicació de la marca. L'estudi aconsegueix establir la importància d'identificar els principis teòrics que alineen la marca amb les tradicions culturals, religioses i ètiques. La recerca estableix a més la necessitat que una marca multinacional desenvolupi una comprensió de la cultura local per a adquirir un bon posicionament entre els seus consumidors. En la part final de la tesi, realitzem unes recomanacions teòriques i pràctiques per a futurs objectius de recerca.

Paraules clau: Likeability, Facebook, Cultura, Religió, Publicitat

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PART I: INTRODUCTION AND METHODOLOGY

1. INTRODUCTION AND METHODOLOGY

In the present work, the author's main goal is to study the relationship between advertising and culture, the multinational brands' communication for the Asian countries, types of advertising agencies operating in Pakistan and their communication management for the culture as an important component of brand likeability. Brand likeability in one of the key strategies in advertising; however, "brand likeability" is a concept that is little researched, particularly in the postcolonial societies like Pakistan/or societies like Pakistan. The question of 'what is likeable?' has not yet been answered thoroughly and few studies have to date examined what causes a firm or brand to be perceived as liked or disliked.

In modern days, the classic strategy of marketing has been shifted from "persuading and acquiring customers" to "loyalty and customer retention"; however, both persuasion and loyalty build upon the phenomenon of grabbing attention. In an overwhelming state of information, with the availability of channel switching technology, likeability is a key feature of an advertisement that can grab the attention of a viewer[1]. Likeability, also denoted as the "stopping power of advertisements", has an ability to suspend the activity of skimming through channels, and to hold the attention of the consumers. Communications with stopping power generate "What did you say?" or "Did you see that?" responses.

Likeability can be measured by the stopping power of the advertisement, and some of the factors have already been discovered that have an impact on the stopping power of an ad. Biel and Bridgewater (1990) discovers five factors relatable to likeability: 'warmth'; 'energy';

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[1] Sacharin (2000). *Attention!: How to Interrupt, Yell, Whisper, and Touch Consumers*. Wiley.

'ingenuity'; 'rubs the wrong way' and 'meaningfulness'. Later analysis has revealed that, 'energy' and 'meaningfulness' turned out to be the two of the strongest factors in advertising likeability (Brown, 2002). These factors are discussed in detail in chapter two, with a few more factors. for example; 'dull'; 'believable'; 'familiar' and 'confusing', which made them in total nine (Romaniuk, 2009). However, following the similar methodology, this research has analyzed these factors within the context of Pakistan, and finds some of the factors are more effective and playing their part in the likeability of an advertisement. Indeed, this research has found cultural, religious and ethical factors are more effective and need to be taken care of to improve the likeability or stopping power on ad. Chapter 3 has discussed these factors.

A study conducted by Nguyena, Melewarb and Chenc (2013), they produced three main dimensions representing the construct of brand likeability out of which psychological dimension included attachment and love as one of the key emotions. Many respondents found likeability to be closely linked with increased attachment and love. Likeability perceptions are viewed as a precursor to attachment and love, which are more emotional and affect-based concepts.

A growing stream of research has been dedicated to the concept of 'brand love' (Batra et al., 2012), suggesting customers' 'love' for brands. For example, concepts such as interpersonal love (Ahuvia, 2005; Sternberg, 1986), consumers' attachment to brands (Park et al., 2010), and consumer–object bonds (Kleine et al., 1995) are explicitly related to studying brand love. With varying definitions of brand love, Batra et al. (2012) put forward that there is a disagreement in defining the concept, and suggest that it has anywhere from one to 11 dimensions (Albert, Merunka and Valette-Florence, 2008). In their study, they subsequently find seven elements pertaining to brand love, which consist of self-brand integration, passion-

driven behaviors, positive emotional connection, long term relationship, positive overall attitude valence, attitude certainty and confidence (strength), and anticipated separation distress (Batra et al., 2012). While it is acknowledged that brand love and likeability may have similar cognitive and emotional elements, there are reasons why the conceptualizations of brand love are different from that of likeability and therefore, the conceptualizations of brand love should not be directly applied to the likeability concept. According to Batra et al. (2012) brand love –as experienced by consumers– is represented as a higher order construct that includes multiple cognitions, emotions, and behaviors, which are organized as a mental prototype. These go beyond the concept of likeability, which is less concerned with emotions, but rather about perceptions. Certainly, it may be suggested that likeability is a precursor to brand love; a concept which is more emotionally signified whereas likeability may be seen as more of a perception, that is, a process of attaining awareness. This is evident in many interpersonal relationships, where two people typically go through a process of liking -e.g. attraction- to loving -e.g. more affection, attachment, and passion- (Fehr, 2006; Sternberg, 1986). It is now consistently recognized that advertising likeability has a very important role in an advert's influence on consumer behavior (e.g. Biel and Bridgewater, 1990; DuPlessis, 1994a). Liking an advert has even been shown to be the strongest factor linked with persuasion and sales (Haley and Baldinger, 1991), and is thus considered a very important measurement of advertising effectiveness.

The literature on advertising likeability can be divided into two approaches. Studies taking the first approach, known as profile studies, aim to determine what viewers think or feel after viewing an advert. Studies have asked target audiences to describe adverts by selecting

adjectives (Aaker and Bruzzone, 1981; Biel and Bridgewater, 1990; Aaker and Stayman, 1990; Greene, 1992) or statements (DuPlessis, 1994a). The second approach involves studies which measure Attitude towards the advertisement (Aad). Aad studies focus on measuring attitude construct; in terms of affective and cognitive reactions, and relations with attitude towards the brand (Ab) (Batra & Ray, 198; Lutz, 1985; MacKenzie, Lutz and Belch, 1986; MacKenzie and Lutz, 1989). The basis for likeability is in fact a complex concept: ad-liking is shown to be a multidimensional construct, with both affective and cognitive components (Alwitt, 1987). Identifying and understanding these numerous factors, and their relationships, is a very attractive prospect for an advertising practitioner, as a way of predicting the extent to which an advert will be liked, which could ultimately have a direct influence on its success. To understand the relationship between likeability and effectiveness of advertising, it is important to understand the degree to which these perceptions relate to one same construct. i.e., advertising. Advertising effectiveness is an effective response (Zhang, 1996), that represents the positive feelings towards the advert by shaping the cognitions of the consumers. Whereas Likeability, a hallmark of online advertising, is a factor that contributes to persuasion of consumers behavior (Rimoldi, 2008) and helps in gauging the effectiveness of the adverts (Machleit and Wilson, 1983). Different researchers have explored the effectiveness of advertising by measuring brand awareness, opinions, and recognition of the brand, associations, and ratings of the products. (Lucas and Britt, 1963). Few researchers measured 'effectiveness' by measuring sales of the products and money spent on the adverts returned by the consumer response (Wells, 1997).

Advertising effectiveness has been acknowledged as the amalgamation of cognitive and affective elements (Morris et al.,2002). Affective processing has always been done by cognitions (e.g., Greenwald and Levitt, 1984; Tsal, 1985). Advert effectiveness is the result of cognitive beliefs (Fishbein and Middlestadt, 1995) whereas emotions play vital role in shaping attitudes (Morris, Woo, Geason & Kim, 2002) and changing behaviors (Allen, Machleit and Kleine, 1992). Likeability is the tool to measure advertising effectiveness. Brand attachment and love personification plays vital role in increasing advertising likeability (B. Nguyen et al., 2013).

Likeability can be considered as an involvement, but it has also been confused with 'enjoyment' (Hollis, 1995). Ad-liking is helpful, not only it has strong association with advertising effectiveness and sales of the products but also it is easy to measure. (Spaeth Hess and Tang, 1990). However, without specific situational context, it cannot imply that advertising success solely depends on the factor of likeability (Rimoldi, 2008).

Hence, it can be concluded that advertising effectiveness and likeability has a strong association with each other. Different firms are using new approaches of Likeability to understand likeability from a consumer perspective. When the likeability of the advert increases, the effectiveness of advertising also increased in some way or the other. (B. Nguyen et al., 2015).

"Used in conjunction with other appropriate measures, liking measures add substantial value to the assessment and optimization of advertising effectiveness". Walker and Dubitsky (1994, 16).

This research aims to provide an understanding of the theories and concepts that explain brand likeability. In the search of the factors involved in brand likeability in Pakistan, this

dissertation explores step by step evolution of advertising in Pakistan, its effect on culture after independence from India. Likeability can be a complex phenomenon in a heterogeneous society like Pakistan, as each province has its own individual cultures, religious beliefs and social structures and this factor have an impact on the communication strategies. Indeed, likeability factors, even in Pakistan, have been transformed a little within each different province.

In the process of exploring various likeability factors, this research also provides an overview of the advertising industry in Pakistan. It reveals a gap between working procedures of local and multinational advertising agencies. It also covers strategies incorporated by multinational advertising agencies, their process of producing television commercials production and the role of stakeholders in handling cultural component in an advertisement and eventually the relationship of these factors with advertising likeability. It is imperative and challenging to understand the critical role of Multinational and national brand owners, brand management professionals, advertising agency leadership, creative heads and content producers to elaborate the phenomenon under investigation. This is following the structure set out by academic rules of Universitat Ramon Llull for writing a dissertation. The comprehensive literature review identifies two dimensions: source stimuli and psychological evaluations. Additionally, this PhD thesis proposed several outcomes of brand likeability, particularly in Pakistan, and extending existing knowledge on brand love and attitude research, offering local ad agencies major principles of the Brand Likeability Effect.

1.1   Main Topics of Analysis

Entitled "Facebook Advertising likeability factors in Pakistan: As a way to understand the

Relationship between Pakistan's Culture and Advertising", the current research seeks to understand the relationship between advertising and culture by establishing the importance of culture for likable advertising. Broadly speaking, in the first phase current Pakistani culture will be explored, the canvas of advertising in Pakistan will be explained, and brand communication process will be discussed with reference to the role of all the steps involved in the process and their influence on the process thus concluding with potential factors that creates likability for advertising.

The topic includes a central point of analysis; the alignment between company values and social values and significance of these values in tightening the rope of alignment between the brand and its consumers. This brand-society symbiosis is mostly driven by principal's office, franchise owner, local managers and advertising agency who attempts to guide the brand communication forward by utilizing an agreed strategy.

The argument suggests that when any brand follows religious and social values while operating in another culture; it is said to have practiced likable advertising factors. The key in such cases become the identification of those factors which leads to likable advertising; what is likable and what not likable and what are the factors that can build a likable brand personality for any brand in a religious and socially bonded society with emerging complexity in cultural beliefs like Pakistan.

Formulating a methodology to accomplish subjective investigation of the phenomenon of likeability was driven by the goals of the research. The process to acquire reliable response was mapped from content producers to the end-users of advertising. Brand, advertising agency and

content producers are chosen to understand the level of consideration for likability factors in the client brief, content strategy and in most expensive deliverable, Television commercials.

Moving ahead, the media planning of advertising agencies in the digital era is also observed. The plans show that brands run the full-thrust advertising campaign on their marketing mix and after 4-6 weeks, they move their advertising concentration to their brand Facebook profile page where the content remains forever and it doesn't cost them a heavy budget of running TV commercials on mainstream TV channels.

This assessment of the process guided the methodology to get a response from the brand communication stakeholders and on the other end analyze the direct feedback of consumer on the brand Facebook profile pages.

Academics in particular and practitioners, in general, believes that "ethnicity begets likeability" when advertising in Asian countries especially Islamic country like Pakistan. The objective then becomes the formulation of hypothesis, which includes an insight into the need of all the stakeholders involved in developing brand communication for an Asian Islamic country.

1.2   Research Aim

The Aim of this research is to explore and define Advertising likeability factors in Pakistan.

1.2.1   The primary research objectives

1   To analyse the impact of cultural, religious and ethical factors as a way to understand the relationship between Pakistan's culture with the advertising

2   To define the role of different stakeholders in the advertising industry: brands and
    advertising agencies, and how these stakeholders are influencing the brand communication
    and brand's social personality

3   To investigate the likeability factors towards the brand's adverts through the click and
    comments of Facebook users

4   To examine and define the cultural, religious and ethical factors among Facebook users

It's a challenging task to try to reveal the company's idea on ethics and values and we have to be aware of all those conditions that lead, including the feelings and attitudes of decision-makers in terms of strategic decisions. We would try to find examples from previous studies conducted with reference to advertising strategies at Asia level to figure out the factors of advertising likeability. The researcher is aware of the limitations in having access to data; however, the research has explored deep for some acceptable ways to get desired documents for analysis.

So then the specific targets and contributions of the research are:

1. To establish the significance of positive image for brands among their customers and the
    role of brand communication in building likable brand personality

2. To understand the preferences of Pakistani consumers for liking an advertisement and
    importance of cultural, religious and ethical factors

3. To acquire deep insight into the role of stakeholders in the advertising industry of Pakistan
    and attempt to figure out the most influential decision-maker between brand and agency

4. To identify the preference of brand management team while developing briefs for an agency and the level of consideration for cultural, religious and ethical factors

5. o justify that the personality of a brand must be based upon a socially acceptable set of values and ethics to gain positive brand persona among Facebook users

6. To get an insight into the importance of cultural, religious and ethical factors among Facebook users and establish the importance of producing likable Facebook campaigns to engage consumers.

In no way, this study is intended as final conclusion: further factors may appear which require consideration. We look forward to readers' feedback to expand on this study in future.

1.3   Singularity of the Study and Context

According to (Robinson, 1997) advertisers in the current society are finding it difficult to command the attraction for their consumer and ultimately create an impact on their attitude. Pakistan is a country which has emerged from a Hindu-Muslim collaboration of sub-continent, so Indian culture has got its roots in Pakistani culture apart from religious-driven Arabic, Iranian, and most significantly western culture.

Being an Islamic republic, it is expected that Islamic culture should be dominant in society, but it's not the case. Post partition cultural canvas had a strong reflection of Islamic ideology but with time, a more diverse, liberal, and mixed culture has emerged in Pakistan.

Pakistan's cultural identity is a tricky concept, as generally, it is defined by factors such as nation, community, class structure, region, religion and language; however, the version of the nation-state adopted in Pakistan is not similar to the general concept, due to the partition

attached to the freedom. The political identity of Pakistan: an Islamic state for Muslims, had taken its distinctiveness from concept of something opposite to the identity of Hindu state. Indeed, the only common element between the heterogeneous Pakistani societies was religion (Wille, 2005; Egan, 2002). Thus the religion has dominated in the later years and after 1980s the society is predominantly moving towards a more and more Muslim state.

As narrated by (Biel & Bridgewater, 1990), adverts that stand likable have been considered twice as effective as an average advertisement. Thornsen (1991) and Jones (1995), narrated that available examples from previous studies state that successful advertisement has demonstrated the pervasive effect of likeability. Advertising accounts for an inevitable component of the marketing landscape in today's competitive corporate and public sector environment where mass communication of creatively crafted messages are considered key to success.

Though the phenomenon of advertising has undergone the test of time and space there's much to be known as far as the advertising consumers' response is concerned. What clicks and what kicks is a matter of much debate globally and in the Pakistani perspective as well?

Advertising is a commercial activity that involves multiple players with varying interests but their collective dependency relies on the desired outcome after spending lucrative time and budget. An advertiser has the biggest stake in all as he's the one who is taking all the risk as well as all the benefits so he's ready to go for anything that's recommended by the other players for attaining competitive advantage.

The debate for result-oriented advertising has long been the topic of researchers all across the world and theorists as well as practitioners have made different recommendations

depending upon their observation, experience, and research findings. Some of the researchers have given weight-age to creativity being the strategy for success; others considered a hard-sell approach for getting results. However, according to Wells (1997), sales and return on investment is the real parameter to consider advertising is effective.

Pakistani advertising scenario is no exception to it and is run by a combination of multinational franchises, national, and local advertising agencies. These stakeholders of the advertising industry of Pakistan are relying on brand and agency leaders who are often not academically-qualified brand and advertising professionals. They are pre-qualified to lead-based on possessing merely practical experience that has been acquired through on the job hit and trial strategy.

This approach of the industry is the real dilemma for a compromised creative leadership. These industry leaders are more inclined to win business and please advertiser no matter even at the cost of a negative image for the brand due to lack of concern for cultural, religious, and ethical factors. This scenario is the inspiration and driving force to incorporate the current study and explain the true picture of the Pakistani advertising industry.

1.4   Uniqueness of the Study

The uniqueness of the study resides in the originality of the research idea and the current research is Researchers' lifelong inspiration being an advertising practitioner for two decades. I have always been a keen observer of the relationship between advertising and culture and when it comes to an Islamic Culture, the study of globalization to localization becomes more significant and unique. Cross-Cultural Communication in the global village has brought greater challenges with the inception of social media platforms and the image of brands largely rely on

their communication approach while responding to the value systems and expectations of their target segments. Care and concern for marketing and advertising ethics has always been a matter of debate and discussion with regard to their influence on business turn-over. Businesses mostly consider ethics as an academic thing that has nothing to do with the practicality of business operations.

This approach is more appropriate when it comes to developing countries where multinational brands rely on their global reputation and pay little respect to the ethos of the region or a country.

The current study aims to understand the relationship between advertising and culture in the context of Pakistan. One of the most important research objectives has been to identify the key stakeholders in the advertising decision making of Pakistan among brand, advertising agency and creative leadership. Before we discuss decision making in Pakistan, we need to explore the decision making approaches adopted globally.

Multinational corporations are offering their products globally and have varying approaches towards their operations in other cultures especially Islamic countries where they need to prioritize globalization or localization. As stated by Banerjee (1994) a more a decentralized, participatory, and collaborative approach is often employed while developing and managing cross-cultural advertising strategies and campaigns. Wills and Ryan (1977) further added that the management, at the principal office, often engages in establishing objectives and budgets rather than creative and media decisions.

A conceptual framework was developed for the Advertising Decision Making Approach after employing case studies of twenty multinational firms. This framework is very relevant to current research as Multinational's decision making has a lot to do with advertising likeability.

There are four decision-making approaches identified and are as follows:

Global Approach (Centralized Decision Process, Standardized Advertising Approach). A firm with a higher degree of centralized decision making is more likely to adopt a standardized advertising approach.

Local Approach (Decentralized Process, Differentiated Approach). Some food brands are more localized in terms of advertising, but the local subsidiary is still required to obtain final approval from their headquarters

Regional Approach (Centralized Process, Regional Approach). The "Reg- cal" approach is made up of "reg" (regional) and "cal" (local); that is, it uses a local adaptation on a regional basis. Some firms which have a centralized process may adopt a regional approach.

Glocal Approach (Decentralized Process, Standardized Approach). This approach is a combination of the "Glo" (global) and "cal" (local) approaches. Exploring the real decision-maker for cultural and ethical factors in the brand Communication especially advertising in the case of Pakistan makes this study unique. There is little first-hand the knowledge available about the role of multinational brand leadership, local leadership, advertising agency Leadership and the allied creative professionals i.e. TV commercial directors.

This study shall get first-hand insight from the people who have been in the key decision making process over the years and have worked with multinationals and Pakistani brands. In order to further elaborate the kind of challenges brand faces while operating in other countries with different cultural background, a summary of the problems is presented. This summary will further our focus towards the uniqueness of the study and context in addition to the relevance of the research problem.

Table 1: A Summary of the Identified Major Issues

Authors	Major issues identified	Research areas for further development
Hulbert and Brandt (1980)	Decentralized companies are How does the extent of more likely to have a local or regional presence than highly centralized ones.	How does the extent of centralization affect the standardization issue?
Bartlett and Ghoshal (1986)	Subsidiaries as sources of information and expertise to create competitive advantage.	How do the headquarters utilize the expertise of the subsidiaries in the local market?
Rau and Preble (1987)	The degree of standardization on advertising decisions is affected	How do the headquarters control their subsidiaries?

	by the headquarters' control of its subsidiary's operation.	
Martenson (1987)	Cooperative effort between headquarters and subsidiary.	What are the end results of mutual cooperation?
Tse et al (1988) Kustin and Jones (1995)	The effect of cultural factor of the managers on his/her international marketing decisions and leadership styles in the subsidiaries.	How do cultural values affect manager's decision making?
Kirpalani et/ al/. (1988) Micheli and Bright (1995) Kirpalani et al (1988) Sandier and Shani (1992)	Relationship between the extent of headquarters control and MNC's country-of-origin. Relationship between the extent of headquarters control and the standardization decision of the product type.	What is the country-of-origin effect on headquarters' control? What is the product effect on centralization and standardization issue?
Holme/ et/al. (1995)	The MNC can be viewed as an interorganizational network with operating units as a network.	Can the headquarters-subsidiary relationship be explained by networking?
Jain (1989) Harvey (1993)	Predicator variables that directly influence the advertising process in foreign and market are:	What are the factors affecting the centralization

	product nature, competition, organizational experience and control, infrastructure, government, and cultural and societal aspects.	and the standardization issue?
Wills and Ryans (1977) Kirpalani et al. (1988)	High head office control of strategic decisions (advertising making variables interact objective, main theme) and low head office control on tactical decisions (copy layout, media selection).	How does this entire decision-making variable interact to form a new framework?

Source: *Journal of Managerial Issues*, Vol. 10, No. 3 (Fall 1998), pp. 318-339

As we mentioned the global perspective, now we specify our focus on Europe and the Middle Eastern regions that are more geographically connected to Pakistan. The Europe and the Asia Pacific is an important part of a global business that has regional or headquarters of Multinational's to share decision making of managerial functions with these offices. Headquarters must delegate upon their subsidiaries to serve as a localized source of information and expertise to gain a competitive advantage Bartlett and Ghoshal (1986).

Researchers have classified nine major factors that are key decisions for gaining control for Multinational's head offices over their regional offices namely: advertising objectives, budget, the main theme, market research, copy layout, test market decisions, final decision, control of advertising budget, and media selection. Strategic decision making accounts for high head office control whereas tactical decision making is considered to be low head office control.

Harris and Attour (2000) studied differences between print advertisements of the same brand, the The Middle East, and Europe, by employing the model of Whitelock and Chung (1989). The reason for studying the region was a perception that the Middle East has been neglecting in previous studies. The comparison was also significant given the fact that these two markets platform homogeneity in terms of religion, culture, economic development, and media consumption patterns. Based on these traits, this becomes relevant to the current research which incorporates the same factors.

The findings revealed that 77% of these multinational companies were implementing regional standardization, however, a noticeable difference was observed in the two regions' advertisements. The difference was found in the headline, sub-head, body-text, and slogan, keeping other elements the same. Regional standardization was concluded to be more common than regional modifications in the companies under investigation.

After establishing the significance of identifying key decision-maker among stakeholders in the context of Pakistan which is also incorporated in the methodology, now we move forward to understand the uniqueness of this study with reference to advertising and culture.

Pakistan is among few countries that have been created on a religious ideology and this ideology underlies the constitution thus all value system is driven from the same ideological foundation. The students of Pakistani culture are familiar with strong family system, local value system, morality, room for western cultural acceptance, and obscenity.

Reference to the study conducted by Wilsonetal (2013), the Muslim youth, aged 24 years, Represents 10 percent of the global world population. Multinational Corporation's decision Making offering their products globally have varying approaches towards their operations in Other cultures especially Islamic countries where they need to prioritize globalization or Localization.

Religious factor needs to be investigated to understand the likeability of advertising in youth of Pakistan. Youth of Pakistan has been exposed to more liberal education and social media for the last two decades, so their likeability on the basis of religious factor is yet to be explored. The current study has considered religious factors to be among key performance indicator to measure the advertising likeability in Pakistan. This factor has helped gain unbiased and most reliable body of knowledge to contribute in academia and industry. Most of the differences between cultures arise from underlying value systems, which cause people to behave differently under similar circumstances (Cateora, et al., 2011; Deresky, 2003). As Deresky, (2003) and Mead (1994) states that values are a society's ideas about what is good or bad, right or wrong. The difference between personal and cultural values is elaborated by McCarty (1994) states that particular values serve as a foundation to uphold culture.

Hong et al., (1987) narrates that the role of culture is significant in translating global advertising into the local taste as there is a strong relationship between communication patterns and cultural values in any country. Drawn from assumptions by Zhang and Gelb (1996).

Belk et al. (1985) it is believed that those advertisements which comply with cultural values of any country have greater chances of attaining a likable response from the consumers. Evidence has shown that advertising is sometimes welcomed by consumers and is perceived as useful and informative in their purchase decision-making processes (Engel, and Miniard, 1995; Wright and Barbour, 1975). Advertising plays an important role in consumers' initial learning about products, since it is not only plentiful and repetitive (Wright and Barbour, 1975), but also available at virtually no cost to consumers (Wernerfelt, 1996). The important goal of advertising is to change consumers' attitudes in a direction more favorable to the advertised brand. In turn, this change in attitude influences consumers' purchase decision-making. Numerous studies have demonstrated that attitude toward the brand (Ab) is affected by brand reloated beliefs and attitude toward the ad (Aad) (Gardner, 1985; MacKenzie and Lutz, 1989; MacKenzie and Lutz and Belch, 1986; Mitchell and Olson, 1981).

Brands' concern for advertising likeability is another important rationale for the uniqueness of the Study as this construct has been studied at Global and ASIA level but there's a gap of knowledge when it comes to Pakistan. This study is first of its kind to explore the relationship of advertising Likeability with cultural, religious and ethical factors. It's going to explore the role of content producers to identify the consideration for likeability factors among stakeholders of brand advertising and on the other hand, its gong to analyse the response of

consumers about Facebook advertising. This information is original and unique as it has brought significant knowledge that can serve as guidelines for achieving likeability for the brand advertising.

Marketing practitioners make considerable use of advertising to create a favorable attitude toward their brands. Several studies have shown that advertised brands are sought out more than non-advertised brands (Hoch and Ha, 1986). The reason could be the advertising encourages search for advertised brands by creating favorable Ab, since Ab is an indicator of brand utility (Simonson; Huber and Payne, 1988). If one brand has a much higher utility value than other competing brands, search for further information on this brand will be less, because further information will be less likely to impact utility ranking and purchase choice (Meyer, 1982).

Most of the differences between cultures arise from underlying value systems, which cause people to behave differently under similar circumstances (Cateora, et al., 2011; Deresky, 2003). As Deresky (2003) and Mead (1994) states that values are a society's ideas about what is good or bad, right or wrong. The difference between personal and cultural values is elaborated by McCarty (1994) states that particular values serve as a foundation to uphold culture. Hong et al., (1987) narrates that role of culture is significant in translating global advertising into the local taste as there is a strong relationship between communication patterns and cultural values in any country. Drawn from assumptions by (Zhang and Gelb, 1996; Belk et al.1985) it is believed that those advertisements which comply with cultural values of any country have greater chances of attaining a likable response from the consumers. According to Edith Smit, LexMeurs and Peter Neijens (2006) in a survey of advertising research over ten years titled

"Effects of Ad Likeability in a 10 Year Perspective," the writers discovered four regular characteristics that make individuals like promoting: The advertising is considered entertaining, of individual significance, has clearness and is satisfying. According to the book written by D.B. Lucas and S.H. Britt (1950), when an advertisement is designed for a certain culture, it should agree with the belief system of the audience. The belief system that is built upon the cultural and individual values, those values is built through an external environment of the individual and has a major role in the activities throughout the lifetime (Britt, 1950).

These assumptions serve as rationale for the study's uniqueness as the current research is going to explore the role of values in making advertising likeable. The study shall also establish the fact that respect for local culture is a key to achieve better business turnover and a strong brand Loyalty thus consolidating the presence in another culture. The study utilized most expensive deliverable i.e Television commercials to understand the scale of businesses financial investment in production of the television commercial and its broadcast on Television channels and social media. The response of consumer towards these has been studied and some of Television commercials have been banned on account of contradiction with cultural and ethical values of Pakistan.

1.5   Key Performance Indicators

The current study shall explore the Key performance indicators based on the following factors identified through consultation of relevant literature. These factors have been found to influence the advertising likeability in the context of Pakistan. Research methodology has been designed to bring required knowledge about the given factors so that we can evaluate the performance of advertising in light of these key performance indicators.

1.5.1   Cultural Factors

- The social institution (Emphasizing on family integrity and harmony)

- Alienation (Difficulty to decode message culturally)

- Cultural sensitivity or cultural empathy (Language sensitivity)

- Understanding of local culture

- Attitude towards western culture

Advertising has been classified as a cultural phenomenon; it is often inspired culturally to create deliverables that are in line with consumer expectations. As stated by Hall and Hall (1990) that Function of advertising in Germany is to inform about the product whereas creating a product hype is the function in USA and France consider adverting function to earn desired response from consumers.

Understanding the relationship between advertising and culture has always been a challenge because "Culture" is an elusive term that does not provide much room to operationalize easily. Social science has provided pioneering knowledge about culture and cultural influences on business practices whereas advertising and marketing literature have followed this body of available data. The evolution of Culture in digital communication across the world inspired the researcher to study this evolution from his generation to the current generation. There is a significant relationship between advertising and culture globally and this relationship gets more complex when studied in an ethnic society like Pakistan. These cultural factors have been identified after rigorous literature review to facilitate the knowledge contribution to fulfill the longstanding gap. These factors have been incorporated in all

instrumentation and all responses are recorded to bring sufficient information against all stated hypotheses.

The first indicator is cultural acceptance and rejection of Facebook Advertising. There is a difference in approach among people from different provinces and subsequently from different Socio-Economic classes and eventually from the division of rural, suburban and urban settings. They all have a different set of traditions, taboos, values, and culture. A significant percentage of Pakistani people live in comparatively less-developed areas under the feudal system which has not allowed them to develop their overall social, cultural, and educational standards.

The School Institution (Emphasizing on Family Integrity and Harmony)

A study used controlled experiment to determine which appeal is more persuasive in United States (individualistic societal structure) and Korea (collectivistic societal structure) and found those advertisements demonstrating personal success and individual benefits were more persuasive in the United States whereas advertisements emphasizing on family integrity and harmony was found persuasive among Korean respondents (Han & Shavitt, 1994).

A cross-cultural and gender specific-self-study demonstrated that advertisements stressing on family integrity and togetherness were more persuasive among Chinese (Collectivistic culture) and women consumers whereas advertising messages promoting individualism and independence were found more persuasive among U.S. (Individualistic culture) and men consumers (Wang & Bristol, 2000). Pakistani people are also bonded in strong family system and they see all content with the lens of their cultural fabric. This makes family values key performance indicator to evaluate likeability.

Alienation (Difficulty to decode message culturally)

Pieces of evidence from various ads have suggested that the ads that are culturally familiar to understand easily are also liked by consumers. Mortimer and Lloyd (2010), in their study, have suggested that the relation between likeability and ease of decoding the ad might not be straight forward and linear; instead, it is quadratic. This quadratic and non-linear relation explains the processes of the cognitive outcomes of consumers regarding the ad (Mortimer and Lloyd, 2010). Cultural relevance and association triggers attraction and interest towards advertising whereas foreign or unfamiliar cultural elements hinder likeness in these factors by Pakistani advertising consumer.

Cultural Sensitivity or Cultural Empathy (Language sensitivity)

A concept of cultural sensitivity or cultural empathy which recognizes and cares about other peoples' culture has been given by Joinson (1998). Most of the differences between cultures arise from underlying value systems, which cause people to behave differently under similar circumstances (Cateora, et al., 2011; Deresky, 2003). As Deresky (2003) and Mead (1994) states that values are a society's ideas about what is good or bad, right or wrong. The difference between personal and cultural values is elaborated by McCarty (1994) which states that particular values serve as a foundation to uphold culture. Drawn from assumptions by (Zhang & Gelb, 1996). It is believed that those advertisements which comply with Pakistani cultural values to have greater chances of attaining a likable response from the consumers.

Understanding the local culture

The key to advertising is to know your audience. If the producer does not know the culture of its audience, they shouldn't be surprised when they don't receive the traffic that they

desire (Victor, 2017; Garcia, 2017). The successful companies keep in mind the cultural differences and form their marketing strategy around it (Lawrence J.; Gitman, 2018 and Uzair, 2012).

According to George Boykin, likeability commonly includes the intellectual and emotional impacts that shape how individuals process data. Pakistani Brand's ability to say and then back up words with actions is a big key to likeability.

Attitude towards Western Culture

According to Nadeem Paracha (2015), there was a massive change witnessed in the Pakistani culture due to the impact of western culture majorly through media. Not only had that triggered a dramatic shift in the cultural values but also created a clash with Pakistan's true culture which then caused an aura of bitterness and unacceptability among the citizens.

1.5.2   Religious Factors

- Respect for morality/beliefs

- Respect for religious perception

- The intensity of offense about "un-mentionable" and "socially sensitive products"

- Elements of performing arts (Music/Dance)

Pakistan is among few countries in the world who are created on Islamic ideology and all national institutions operate to confirm Islamic best practices are incorporated in running the the business of the country. Pakistani culture has strong roots in Islamic values and likewise all communication material is analyzed by the masses in line with their religious lens. This study

has taken religious factors into consideration while developing all research procedures. These key performance indicators have helped researcher dig down to the relationship between advertising and culture.

This indicator explored responses on the basis of the ideological composition of Pakistani citizens. They see everything with the lens of their religious and sectarian underpinning and their approach towards all forms of mass communication is also driven by their ideology. As discussed by Hofstede G. (2001) that individualism and collectiveness are significant aspects of any culture and likewise these two variables play a different role in societies.

Respect for morality / beliefs

According to Hirschman (1983) as stated by (Wiebe and Fleck, 1980) religious persons have shown strong concern for moral standards, (Barton and Vaughan, 1976) added that religious persons are often conservative and possessing traditional behaviors. The religious inclinations of Catholics, Protestants and Jews pre-dominantly drive their perceptions about dancing, magazines, food choke, and political ideology. Religious understanding has been cited as key indicator for an effective advertising in an Islamic country.

Respect for religious perception

According to Shafayat (2012), advertisement likability and Pakistani national culture both have a great impact on each other. However, harmony sustains when both of these factors conform within each other, but if not—then results can be fearsome.

The Intensity of Offense About "Unmentionable" and "Socially Sensitive Products"

As stated by (Rice, 1999) to succeed in creating effective advertising, the importance of

understanding the intensity of offense that advertising of controversial products can

trigger. According to Waller, D.S., K.S. Fam and B.Z. Erdogan (2002), controversial products

are the products that may develop a feeling of offense, dislike, or disgust among the

consumers. Their other narrations are "un-mentionable" and "socially sensitive products".

These products are very sensitive ones for Pakistani audience and careless executions cannot

earn likeable response so this factor is also important in determining likeability for such

advertisements.

Elements of Performing Arts (Music/Dance)

According to Islamic teachings of Holy Book, music and dance for entertainment purposes

in line with the secular approach are forbidden. Furthermore, Islam prohibits any form of

music/dance that is not devotional to Allah SWT. The argument of Mysticism and Sufism for

acceptance in Islam is not an approved form and scholars have conflicting viewpoints on these

approaches in favor of Islamic music. Considering these religious beliefs, music and dance in

advertising content especially television commercials too is not much liked and is considered to

be something irrelevant to the product.

1.5.3   Ethical Factors

- Adherence to society's socio-cultural environment.

- The obscenity and excessive use of sexiest words

- Abusive or sensual Language

- Advertising Appeals

The majority of Pakistani people are woven into the same set of values when it comes to

bachelor boys and girl's way of interacting. Despite the advent of media and co-education

system, the permission for boys and girls interaction is monitored with Islamic and Pakistani cultural lens does not permit shake-hand, closeness in interaction, expression of romance and love in public or family.

Bauer (1964), said that research should address what consumer do with advertising rather than what advertising does to consumer and more recent studies by Hirschman and Thompson (1997) and O'Donohoe(1994) also echoed the same narrative. It is important to understand the power of consumer who drives the advertising with their changing needs and expectations. Despite considerable debates about the role of likable advertising in facilitating favorable response for the brand, what are missing in the literature are the factors that stand likable for the tech-savvy generation of Pakistan and how cultural, religious and ethical factors influence the likeability of advertising and brand.

Adherence to Society's Socio-Cultural Environment

Peebles and Ryan (1984) point reaffirmed that creative executions, message content, etc. should be aligned to a society's socio-cultural environment. An advertiser in Muslim countries needs to ensure that their content adheres to the country's values and norms to get acceptance and brand recall among target consumers.

Wells (1980) observed and researched the point that the type of product is a significant factor in the equation of ad likeability. The idea of product positioning within the ad was further strengthened by Rossiter and Percy (1987) when they identified the product placement within the matrix of certain motives and needs of consumers for their purchase and other psycho-social and financial risks (Rossiter and Percy, 1991).

The Obscenity and Excessive Use of Sexiest Words

The obscenity and excessively used of sexiest words are against the religious principles of Islamic Society (Abbasi, Akhter and Sadia, 2011). Therefore, if any advertisers are using those messages on the ad content, the law implementers will remind those companies and might ask them for censuring it.

Abusive or Sensual Language

Likability of advertisements increases when certain factors positively cooperate with the cognition and belief system of the targeted audience for whom the advertisement is designed. It also majorly depends on how positively it impacts their emotions or triggers a panicked response that convinces them to buy a certain product after watching the ad (Boykin, 2018). According to Attika Rehman (2011), Pakistanis are extremely passionate, emotional, and expressive (Gulwani, 2019 and Rehman, 2011) so sensual and abusive language is potential factor to indicate likeability for an advertisement in Pakistan.

Advertising Appeal

Under the Islamic ethical system, it is not allowed to utilize emotional appeal, sex appeal, use of romantic language, use of half skirt by models to please and attract customer to maximize profit and gain maximum market share (Chapra, 1992). Advertising agencies use multiple attractive advertising appeals such as sexiest images, adventures, romantic, language, etc. to lure the consumer and gain prominent share. (Saeed, Ahmed and Mukhtar, 2001).

1.6 Research Questions and Hypothesis

This research is based upon the consideration that the social personality and likeability of a brand largely depends on advertising practices incorporated by the brand. Therefore, the general hypothesis is the fact that advertising likeability of a brand's communication depends on the alignment between social values and company values in advertising strategies.

Research Questions

1.   Is there a significant relationship between advertising and cultural values in Pakistan?

2.   What are the preferences of brands about cultural, religious, and ethical factors in their advertising message and how these preferences influence their likeability among their consumers?

3.   How Pakistani Facebook users especially youth respond to brand messages which contradict their culture?

Following the stated main goals, we can consider the main following hypothesis that will be explored in the given research through appropriate methods to study the construct: Advertising likeability.

H1:   Brand leadership has a significant role in defining preferences for Advertising decisions and it is assumed that respect for social values can lead to a positive image

H2:   The consumer of general advertising maintains similar attitudes toward Facebook advertising when the brand maintains cultural similarity

H3:   Advertising Likeability factors especially the ones explored in this research

namely cultural, religious and ethical are key in building up a positive image and

liking for the brand in Pakistan

H4:   Adverting intrusiveness caused by disruption of social values in brand facebook

advertising negatively influences attitudes towards brand Facebook advertising

H5:   Brands who utilize advertising to manage expectations of the consumers have a

greater probability to acquire consumer's likeness for advertising messages

1.7   Methodology

We introduced an innovative methodological proposal in the indicators, references, and

analysis of sociological dimensions of advertising and culture. We aim to explore untapped

constructs and indicators to understand the emerging culture of Pakistan's social media Savvy

young generation. Keeping in view the uniqueness of study, we have chosen qualitative

methodology by incorporating references and studies carried out with different perspectives-

advertising, communication management, strategic brand management, and culture. This study

believes to be one of its kinds given the fact that the construct "Advertising likeability" has the

probability of being studied first time in the researcher's own country (Pakistan).

The complexity of cultural diversity in Pakistan with the onset of cross-cultural

communication on social media especially Facebook makes it significant for academia and

professionals to incorporate research on the stated problem.

The unit of research largely comprised of brand professionals, account directors, creative

directors, copywriters, CEOs of advertising agencies, and digital advertising professionals.

Existing literature guided to formulate a unique method of investigation to serve the exquisite nature of constructs and phenomena under the scope of this dissertation.

To follow the rules of Universitat Ramon Llull for the presentation of dissertations, the conceptual unity of this dissertation will be justified by the theoretical framework at first, then the investigation will be carried out through primary data collection using in-depth interviews and content analysis methods and the same data will be presented, followed by conclusion.

Driven by the primary focus on analysis and important methodological considerations, the inductive nature of this dissertation is evident. The theoretical framework has been developed based on available literature to formulate conceptual framework and key performance indicators thus facilitating the methodological investigation of the constructs and phenomenon in the study. The conclusion part comprises of the results drawn from multiple methods incorporated for data collection and analysis.

PART II: BACKGROUND AND FRAMEWORK

Background and Framework

This part will explain the theoretical framework and fundamentals of this research project, having its title: "Facebook Advertising likeability factors in Pakistan: As a way to understand the relationship between Pakistan's Culture and Advertising". The theoretical framework comprises of four major portions: Facebook and Advertising Likeability, its relationship with ethics, culture in the context of Pakistan, Secondly, Cultural Values and Advertising Likeability exploring culture's relationship with likeability in the light of decision making by the brand owners, brand communication managers, advertising agency and content producers at multiple positions in multinational and local brands to understand the importance of culture for likeability and in the third part, Religious Beliefs and Advertising Likeability will explore relationship of likeability with religious beliefs and finally Ethics and Advertising Likeability to understand the importance of ethical practices for all brand communication stakeholders and for its relevance with advertising likeability for the consumer. These major topics will lay the theoretical foundation and framework to collect and analyze data for discussion.

2   ADVERTISING LIKEABILITY

According to Franklius (2007) Marketing attains the status of a significant factor among the trust-building initiatives for an organization. He has narrated marketing as an exchange of systems to develop a contextual impact on the relationship between a brand and its consumer. Polly and Mittal (1993) states that advertising acts as a main social process which serves as a change agent in beliefs, values, attitudes and purchase patterns of consumer thus eventually bring a positive impact on people's way of life. They further draw the researcher's attention towards the annoyance or dislike of advertising created by the presentation of wrong claims about product, violation of social norms, and abusing consumer intelligence.

Zanot (1981) emphasized the importance of understanding the perception of consumer about advertising whether it has been perceived as a positive message or negative/annoying the message instead of just focusing on delivering one-way communication. He further added that the tendency of negative response towards advertising has inflated and organizations must pay more attention to design feedback-based and a clear strategy to minimize annoyance about advertising message.

2.1   Facebook Advertising Trends in Turkish Users

Referring to other Islamic countries Facebook users' attitude, studies from Turkish and Egypt have been consulted. A survey result conducted in Turkey about Facebook users' attitude towards Facebook has given the following indicators of Facebook and user relationship. The results confirms that a positive relationship exists between participants analysis of "social role and image formation", pleasure, materialism and value corruption were found common in global attitudes towards the Facebook advertisement.

2.2   Egypt's Evolution of Facebook From Socialization to Advertising

This growth in popularity of Facebook in Egypt affected the number of time people spent online and so their behavior (Coulter and Roggeveen, 2012). The word of mouth effect is being experienced through Facebook in an easier and a faster way than before, users share whatever they like or don't like through the Facebook status, video, and pictures upload (Ahrens et al., 2013), which is very challenging for marketers.

As stated by (Coulter and Roggeveen, 2012), the popularity of Facebook in Egypt has affected the online time Egypt people consume and this in turn has modified their attitude towards Facebook. Facebook users tend to like and express their likeability through the Facebook status, video or uploading pictures has posed new challenges for marketers to develop likable content.

2.3   Advertising likeability fosters brand image

In favor of likeability, Biel & Bridgwater (1990), described its persuasive effect by stating

that it directly affects feelings towards the brand. Liking for advertising increases our inclination

towards liking the brand as well. This phenomenon has been referred to as a traditional

form of emotional conditioning. Results of the research conducted by the Advertising Research

Foundation (ARF) concludes that "ads that are liked outsell those which are not" (Haley and

Baldinger, 1991, p. 29).

In 1990, Biel & Bridgewater were the pioneers to reveal the relationship between

likeability and advertisement's perpetual characteristics. Five factors turned out as a result of a

factor analysis that was run on the responses of eighty ad commercials, all those factors were

rated based on twenty-six various attributes, all those factors were relatable to likeability:

'warmth'; 'energy'; 'ingenuity'; 'rubs the wrong way' and 'meaningfulness'. However, on the

same results, when multiple regression analysis was done, 'energy' and

'meaningfulness' turned out to be the two of the strongest ad liking predictors (Brown, 2002).

Aaker & Stayman (1990) had used almost a similar research methodology as Biel &

Bridgewater and indicated the same five factors, however; they used slightly different

terminology (Romaniuk, 2009) with some more factors: 'dull'; 'believable'; 'familiar' and

'confusing'. Aaker & Stayman thus used all nine factors that build scores for every

advertisement and submitted all of those scores to the clustering algorithm.

As a consequence 15 groups of advertisements were formed having similar attributes. A

regression analysis was done on each cluster that included nine factors as the independent

variables and likeability as the dependent variable. All factors tend to have a significant effect

and relation with one of advertisement type cluster at least, but it occurred after the completion of the study that humorous/entertaining'; 'informative' and 'irritating' has a strong association with almost half of the types of ads (Romaniuk, 2009).

2.4   Adverting Likeability has Greater Ability to Qualify Ad Scanning

Historically, there has been a strong believe that consumers' attitude and behavior toward advertising was irrelevant. Consumers' thinking about product or brand was given more importance. Advertising likeability was considered to have much to do with brand recall and brand attitude (Fam, 2006). Experts have claimed adverts, which are liked to be better-off at interrupting the 'ad-scanning' level; eventually optimizing processing and achieving positive judgments of the advertising content and the brand (Sacharin, 2001). A common belief that advertisements which a viewer likes have greater chances of touching his logical thought process accomplish in an ideal environment by seeking full attention towards the advertisement. Likeability has been stated as possessing persuasive effect due to its ability to directly influencing feelings towards a brand and likewise, liking an advertisement leads to liking for the brand.

2.5   Advertising Factors Identified as Uniquely Asian

Likeability is a complex concept that includes various other factors, Biel & Bridgwater, identified five dimensions which they tagged as "ingenuity", "meaningfulness", "energy", "warmth" and rubs the wrong way".

Seven attributes identified after five-country study of what components construct ads likeability by FAM (2006) includes "entertaining", "warmth", "relevant to me", "soft sell", "strong/distinctive/sexy", "status appeal" and "trendy/modernity/stylish".Though the first three attributes explored (entertaining, warmth and relevant to me) are matching with Biel & Bridgwater's (1990) likable dimensions but the newly identified likeability concepts were different and considered as uniquely Asian. The current study is going to explore factors of advertising likeability in Pakistani perspective to come-up with significant contribution to academia and practice.

The chapter concluded by encompassing a global perspective on advertising likeability and also established the significance of likeable advertising for positive image among consumers.

3.   CULTURAL VALUES AND ADVERTISING LIKEABILITY

This chapter will be exploring the relationship between cultural beliefs and advertising likeability. The structure of the chapter will be based upon traditions found in literature about Advertising and culture. Different concepts, phenomena, and variables will be explained to establish the overall conceptual grounding. The chapter will discuss the operations of multinational brands in Pakistan and their communication in a foreign culture. The chapter will establish the importance of culture for multinationals in developing their brand communication.

The researcher shall try to carry forward the significance of understanding the relationship of Pakistan's national culture and its impact on advertising likeability. It should also try to unveil the evolution of a new culture among the Pakistani youth which is the real crux of this study for the academia and practitioners in developing brand communication that stands likable for Pakistani youth.

The chapter will also discuss young people, their response towards cultural values, and the role of the above-cited phenomenon in their liking for Facebook content. End of the chapter will share a short conclusion and importance of the next chapter.

The impact of culture on media viewer's likeability of advertising across Pakistan is an important dimension for the study. Tse et al. (1989) contribute that cultural values account for a prominent portion of advertising content as well as advertising messages and can be considered of utmost importance in shaping consumers 'motivations, product choices, and lifestyle.

According to Verhelst (1990, p.17) culture is defined as "every aspect of life: knowhow, technical knowledge, customs of food and dress, mentality, values, language, symbols, socio-political and economic behavior, indigenous methods of making decisions and exercising power, methods of production and economic relations, and so on".

Another perspective elaborated by Hofstede (2001) compliments the culture as "software of mind" which guides humans on how to behave and act; thus serving as a solution for problems. A concept of cultural sensitivity or cultural empathy which recognizes and cares about other peoples' culture has been given by Joinson (1998). Gender is also considered important while constructing advertising messages. A similar message cannot be persuasive for both males and females. A cross-cultural and gender specific-self-study demonstrated that advertisements stressing on family integrity and togetherness were more persuasive among Chinese (Collectivistic culture) and women consumers whereas advertising messages promoting individualism and independence were found more persuasive among U.S. (Individualistic culture) and men consumers (Wang and Bristol, 2000).

3.1   Culture as a Component of Advertising Likeability

It should also be kept in mind that this is almost next to impossible to provide an exact formula for ad liking factors. Certain researches also have shown that advertisement likeability depends on several different hosts and variables that might not be affecting the ad and its likeability directly but do have an impact, such factors include; culture (Fam, 2006a) and category of product (Biel & Bridgewater, 1990), both of them.

3.2   Culture Influences Likeability

Marketing strategists have upped their game with advertisements. They use social media for people who use their phones a lot, television ads for the people who spend the majority of their time watching soap operas, newspapers and radios for the ones who can't afford a cell phone or a television set (Juneja, 2018). An advertisement should be made while keeping in mind the cultural differences. An advertisement can go wrong if you don't know your audience. Before a company broadcasts a commercial, they should be aware of the culture of the targeted audience. Cultural aspects must always be kept in mind when making an advertisement. If not, the company may receive a major backlash from the audience (Juneja, 2018).

According to an article published in *The New York Times*, Pepsi received major criticism for its commercial featuring Kendall Jenner. The black lives matter movement was on a full swing when Pepsi released this commercial.

The two and a half-minute Ad were immediately shut down by Pepsi and a new commercial was released within 24hours. Pepsi apologized profusely but the damage was done. The key to advertising is to know your audience. If the producer does not know the culture of its audience; they shouldn't be surprised when they don't receive the traffic that they desire (Victor and Garcia, 2017).

3.3 **Multinational Brands Advertising in Asian Markets**

According to Juan Meng (2016), the Asian Market encompasses the different degrees of marketing structures of different Asian countries. It includes the markets of India, Hong Kong, Japan, China, Singapore, Uzbekistan, Tajikistan, and the markets in Southeast Asia. The markets of Hong Kong, Japan, and Singapore are Laissez-faire economies. The term is derived from the French, meaning to leave alone. It means that the government does not intervene with the transactions that are held between two parties. It argues that the government should be completely separate from the economic sector.

`   It is one of the policies of capitalist countries. While China and India newly emerged as a free market economy, other countries like Uzbekistan, Tajikistan, Kazakhstan, and Azerbaijan are still heavily influenced by the market control of the national government. They have the lowest per capita income in all Asia (Conversation, 2016; Meng, 2011).

According to the article written by Conversation (2016), while the development rates for the South Asian area ascended from 1.2% in 1960-80 periods to 3.3% in 1980-90, the development rates for East Asia and the Pacific area expanded from 3.3% to 5.6% for a similar period. The economies of India, China, South Korea, and Vietnam have encountered quick development in the ongoing years keeping up development rates reliably around 8% with opening up its economies. As a conclusion, it very well may be said that opening up of the economies have brought about development rates and expanded per capita earnings instead of following an arrangement of protectionism and boundaries to exchange. The important Asian markets are Japan, China, India,

Korea, and Vietnam (Conversation, 2016; Gram, 2015). Companies that move across national borders without regard to the country are called multinational companies. Many major companies like Nescafe, Coca Cola, pampers, Kellogg, Gillette, etc earn more outside of their country of origin. According to Ahmad Uzair 2012, Nescafe has a Nescafe basement in Pakistan where they give opportunities to sing and compose music. This earned Nescafe a lot of traffic and the people of Pakistan loved it. The successful companies keep in mind the cultural differences and form their marketing strategy around it (Lawrence J. Gitman, 2018; Uzair, 2012).

According to Alexander (2017), Multinational food chains like McDonald's and KFC also have a great impact on the people of Malaysia. Every year during Ramadan, these food chains offer the consumers with deals and major discounts for their belief of the religious month. These food chains are not only doing this for their consumers but also to stay on top of the game. On another event, there was a backlash to these brands that they did not respect their beliefs. To overcome this, the companies started showing their love and respect by hanging up posters and signs with Islamic references. These companies knew their audience and knew how to make them happy. This is why they are one of the world's leading food chains (Alexander, 2017). It is believed that Multinationals have an impact on the economic system of the country as they provide more labor opportunities, provide them with adequate training, and promote high skills. They reduce the rate of poverty and increase the country's capitalism (Pettinger, 2017). However, according to Sun Xiaohua 2007, MNCs have been accused of pollution and rights violations. Critics of MNCs attested that MNCs need to decrease their production costs, seek out developing countries with versatile environmental regulations, and grasp in those

countries productive activities that decline both local and overall issues. As opposed to holding

quick to either, a positive or negative outline this perspective sees that the costs and favorable

circumstances of FDI by MNCs will contrast from country to country and that what includes

costs and points of interest will vary depending upon the estimations of the spectator

(Xiaohua, 2007).

According to Shameema Ferdausy (2009), there is available proof that proposes the

effects of FDI in creating nations perhaps positive or negative, contingent upon an assortment

of factors, for the most part having to do with host country strategies. One investigation found

that the effect of FDI is altogether positive in "open" economies, and fundamentally negative in

"shut" economies. Others have discovered that positive effects rely upon the viability of local

industry arrangements; and on tax, financial or macroeconomic approaches. A World Bank

concentration found that the effects of FDI depend on the business, just as host nation policies.

Both monetary hypothesis and late exact proof recommend that FDI has a beneficial sway on

creating nations. However, ongoing work likewise indicates some potential risks. Hence, a

speculative finish of this exposition is that MNCs may elevate economic development by adding

to efficiency development and fares in creating countries. However, the precise idea of the

connection between outside MNCs and economies of developing nations appear to fluctuate

among businesses and nations. It is sensible to assume that the attributes of the building up the

nation's industry and policy environment are significant determinants of the net advantages of

FDI (Shameema Ferdausy, 2009; Coyle, 1998).

3.4   Importance of Cultural Factor for Developing Likeable Advertising

Likeability predicts the success of an advertisement. Due to uncertainty on how to use likeability to their advantage, many small companies neglect to exploit the advantages of likeability and its relationship with culture. According to George Boykin (2018), likeability commonly includes the intellectual and emotional impacts that shape how individuals process data.

These impacts are normally founded on whether the data concurs with an individual's belief system, which depends on his values. Values control how individuals decipher their outer surroundings inside the setting of non-debatable standards, for example, true versus false, right versus wrong, and satisfying as opposed to irritating. Likable advertisements will in general concur with what individuals accept to be valid as indicated by their cultural beliefs and values. Advertisements that challenge these beliefs risk alienation. For example, ads that commend "you only live once" may not be loved by customers who practice balance and frugality. According to Boykin (2018). Culture plays an important role when it comes to marketing. IKEA faced major criticism when it posted a picture of a child holding his finger on his upper lip indicating Hitler's mustache (Local, 2016). According to ZebaBlay (2017), Pepsi faced major backlash for its commercial featuring Kendall Jenner due to multiple reasons. In one event, she takes off her wig and hands it to a black woman. The company intended to focus its ad towards showing that it supports peace but it backfired due to some blunders. This triggered the Black lives matter movement and the public was not happy (Blay, 2017).

The marking examination firm Millward Brown -–in its white paper *"Should My Advertising Stimulate an Emotional Response?"*- found that a group of spectator's engagement

is an amazing supporter of great advertising and that amusement and happiness are ground-breaking supporters of crowd commitment.

According to Lisa Haverty, in a study released in the 2008 "Cognitive Science Conference", researchers found that ads with poor "psychological scores" were misattributed by customers, and lager advertisements were credited to the enormous Super Bowl nearness that is Budweiser (Haverty, 2008). According to Nikki Crumpton, aunty at Mother, and Frances Ralston-Good, chief strategy & innovation officer at Omnicom Media Group UK, it's the cultural and personal context that has made some brands' communication more likable than others. The things that we are drawn to are shaped by the events happening around us.

3.5   Understanding Relationship Between Advertising and Culture of Pakistan

Are you instantly tempted to buy the classic new collection of Pakistani dresses as soon as you watch new Gul Ahmed's ad? According to Albert T. Poffenberger (1925), that's because of the conditioning associated with your true cultural value with the advertisement. In this part of the theoretical framework, the relationship between Pakistan's national culture and its impact on advertisement likeability will be explained (Poffenberger, 1925). According to Boykin (2018), along with the major effect of Pakistani culture on advertisement likability, the likability of advertisements increases when certain factors positively cooperate with the cognition and belief system of the targeted audience for whom the advertisement is designed. It also majorly depends on how positively it impacts their emotions or triggers a panicked response that convinces them to buy a certain product after watching the ad (Boykin, 2018).

According to the book written by D.B. Lucas and S.H. Britt (1950), when an advertisement is designed for a certain culture, it should agree with the belief system of the audience. The belief system that is built upon the cultural and individual values, those values are built through an external environment of the individual and have a major role in the activities throughout the lifetime (Britt, 1950) According to Gulwani (2019), Most of the ads majorly rely on the emotional content and context provided. One of the most important factors that involve emotions is cultural values. Cultural values have a great impact on advertisement likeability. If we talk about the understanding of Pakistan's culture, then it's very diverse. An Islamic state, that is friendly and extremely helpful. People are fond of music, Qawwali, and poetry. Every province has its values that are beautiful in their way. The mostly collectivistic approach is followed in the way of living of people in Pakistan. Sufiism and craftsmanship are the true gems of Pakistani culture. According to Attika Rehman (2011), Pakistanis are extremely passionate, emotional, and expressive (Gulwani, 2019 and Rehman, 2011). Even such advertisements were produced and aired that supported the western influence in the façade of something positive. Psychological methods of "thinking and doing outside the box" were used to normalize the raging issue.

After years of a clash when a certain class of people started to be normalized and showed acceptance towards western culture —many Pakistani brands and companies launched their latest collections and certain emotional ads that triggered the long lost cultural values and its taste. That started to revive the heritage of Pakistan which we true patriots die for! (Paracha, 2015).

According to Weber (2008) and Mahmoud-Ul-Hassan Khan (2019), now there is again a dramatic shift in the advertisement likeability caused due to the national culture of Pakistan. Many ads like "Shan", "Peek Freans Super", "Vital tea" and others focus on the common ground culture and issues of Pakistan. That is why there stands a great impact of Pakistani culture over the advertisement likability. Some ads use happiness and instant gratification. Some use fear, fear of failure, helplessness, survival, or simply a failure of a lagging than others. Some cosmetic ads create a sort of complex in dark-toned females. Some trigger the emotions in parents and concerned adults the feeling of belongingness and trust (mostly witnessed in banks or insurance company ads) etc. (Weber, 2019; Khan, 2019).

According to Shafayat (2012), advertisement likability and Pakistani national culture both have a great impact on each other. However, harmony sustains when both of these factors conform within each other, but if not —then results can be fearsome (Shafayat, 2012). The chapter summed up by comparing the relationship between cultures and advertising likeability in the global perspective in particular and in Asian perspective in general. Towards the end of chapter, a more focused account of the two phenomenon's in Pakistani perspective was incorporated.

4. RELIGIOUS BELIEF AND ADVERTISING LIKEABILITY

This chapter will be exploring the relationship between religious belief and advertising likeability. The structure of the chapter will be based upon theoretical traditions found in literature about religion and advertising in the context of likeability factors for multinational brands in an Islamic society. Different concepts, phenomenon and variables about Ethics, Islam and Advertising will be explained to establish the overall conceptual grounding. The chapter shall take good account of the scope and acceptance of advertising of controversial products in Pakistan after analyzing the strategies incorporated globally.

The chapter will discuss attitudes towards advertising in the light of religious beliefs, value system and media agendas in a developing country like Pakistan with a major population of Muslims. Time tested and successful Advertising Appeals in a religiously sensitive country will be discussed. The chapter will also discuss young people, their response towards religious bindings, and the role of the above-cited phenomenon in their liking for Facebook content. The end of the chapter will discuss Advertising and Religiosity across Muslim Culture in the digital age.

Religion can be described as:

"...the habitual expression of an interpretation of life, which deals with ultimate concerns and values. Institutional religion formalizes these into a system which can be taught to each generation " (Cloud, 2000). The religious inclinations of Catholics, Protestants, and Jews pre-dominantly drive their perceptions about dancing, magazines, food choke, and political

ideology. Hirschman (1983). As stated by (Wiebe and Fleck, 1980) religious persons have shown strong concern for moral standards, (Barton and Vaughan, 1976) added that religious persons are often conservative and possesses traditional behaviors.

4.1 Parameters of Advertising Likeability in Muslim Country

Michell and Al-Mossawi (1999) and Luqmani (1987), narrate that religious research which studied the influence on marketing communication laid emphasis mainly on the effect of Islam on advertising content and regulations in Saudi Arabia and contentiousness among Gulf Co-operative countries. Saudi Arabia and GCC countries are the religious centers of all Muslim world as far as the religious teachings and decisions of acceptance or rejection of modern means of communication are concerned. They possess the authority to analyze and design religious guidelines in the light of the Quran (Holy Book) and Hadith (Prophet Muhammad's PBUM sayings) teachings.

As a part of the study objectives, the studies highlighted the role of religious understanding for effective advertising in an Islamic country. Proactive and unconventional advertising strategies and campaigns must seek content approval from the concerned religious or regulatory authorities. Failing to do so will result in the isolation of a dominant segment of Islamic society from an advertising message. This is directly related to advertising likeability in an Islamic country especially Saudi Arabia who has the strictest system in place at all levels of their society.

The results from Michell and Al-Mossawi's (1999) research of Gulf Co-operative Council Nations reveals the practicing religious Muslims scoreless in terms of brand recall and were showing dislike towards contentious advertising as compared to lenient Muslims. Advertisers in Muslim countries need to ensure that their content adheres to the country's values and norms to get acceptance and brand recall among target consumers.

4.2 Islam, Ethics and Advertising

Just like all other divine teachings which are the same in all Holly Books, the wellbeing of society as a whole is the greatest of the concerns in Islamic teachings. The Prophet Muhammad (Peace Be Upon Him) has stated: "None of you will have faith till he wishes for his Muslim brother what he likes for himself" (Bukhari, 2009, Vol. 1, Book 2, No. 12).

This principle must drive Muslim ideology in their way of doing everything as it's the core philosophy to form a just society. Being fair to all humans is the actual teaching of Islam and the same goes for business. Advertisers are also expected to follow the same philosophy if they want a strong brand image and brand recall in an Islamic society.

4.3 Profitability in Islam

Islam encourages just profit earning in line with religious and ethical principles. As stated by (Wilson, 2014) the economic system in Islam follows people-centric management, whereby the free transfer of wealth is done among society to gratify the needs of all communities

equally and justly. One factor of likeability in an Islamic society is to be truthful in all communication and avoiding offensive or deceptive techniques to earn more profit.

4.4 Truthfulness In Islam

Damirchi and Shafai, (2011) stated that Islam preaches its believers to share truthful information with prospective consumers and never conceal facts to deceive them as this act will be viewed as the exploitation of the consumer. Furthermore, (Al-Olayan and Karande, 2000) narrates that based upon the Quran and Shariah law, business is supposed to deliver on their promise which has been made in promotion otherwise it will be considered as misleading of consumers and is strictly prohibited. Scholars like Fam, Waller and Erdogan (2004) stated that religious beliefs have a significant role in shaping social behaviors.

For instance, relying on the level of religious adherence, a consumer's lifestyle, media preferences, food liking, and friendship will be influenced by their religious teachings. Religions of Asia largely Islam and Buddhism tend to promote social equality and modesty of action. Eventfully, we must consider like advertisement in Asia that respect social harmony and never acts to create or confront.

4.5 Sex and Nudity if an Offensive

Cultural norms and values such as religion play an integral role in any society to make things acceptable and objectionable. Controversial products are likely to drive offensive reactions but how such products are advertised matters more than the product itself. People

do not appreciate such controversial products whose advertising appeals are contrary to their religious perceptions. A survey study of five controversial products and five advertising appeals (contrary to the Islamic injunctions such as anti-social behavior, indecent language, nudity, sexiest images, US/Western images) in Pakistan showed that among the five controversial appeals, graduate respondents rated the sexism and nudity appeals as most offensive (Akhter, Umer and Abassi, 2011).

4.6 Alcohol and Condoms in Pakistan

There are some societal taboos attached to some products or services which make them controversial in different societies. It is also noticeable that one product can be controversial in one society and still acceptable in another. For example, no one can imagine advertising of alcohol in Pakistan whereas it is widely accepted in western as well as many Asian countries. Moreover advertisements of family planning products and women toiletry are also controversial in Pakistani society while on the one hand, half of the world is educating their masses about safer sex and uses of condoms whereas in Pakistan it is a controversial issue, leave alone the condoms ads. PEMRA has recently banned birth control and family planning advertisements.

Religious beliefs also add taboos to some products. A survey study of 1393 respondents belonging to four main religious groups' reaction towards the four groups of offensive/controversial products in six countries, found that every religious group rates the

products as offensive according to the status of that product in their religion (Fam, Waller, &

Erdogan, 2004).

4.7 Advertising of Controversial Products

As stated by Rice (1999) to succeed in creating effective advertising, the importance of

understanding the intensity of offense that advertising of controversial products can trigger.

This research attempts to draw international advertisers and advertising agency manager's

attention towards creating campaigns that avoid offense and alienation of their target

consumer. According to (Waller, Fam and Erdogan, 2002) controversial products are the

products that may develop a feeling of offense, dislike, or disgust among the consumers. Their

other narrations are "un-mentionable" and "socially sensitive products".

Three broad categories of controversial elements are products, services, and concepts.

Products are classified as alcoholic products (drugs), condoms, female contraceptives, and

underwear of both genders (Waller, Fam and Erdogan, 2005). Venereal diseases (STD, AIDS)

tests, pregnancy tests, and artificial insemination are included in controversial services. Sexual

practices, religious prejudices, acts of terrorism and political deals fall under concepts.

4.8 Advertising Appeal and Religion

Advertising agencies use multiple attractive advertising appeals such as sexiest

images, adventures, romantic language etc. to lure the consumer and gain prominent maximum

share (Saeed, M., Z.U. Ahmed and S.M. Mukhtar, 2001). This appeal incorporates such message

development that does not conform to the norms and culture of Islamic countries. Such

content is termed as controversial as the general public cannot discuss them openly and freely.

Under the Islamic ethical system, it is not allowed to utilize emotional appeal, sex appeal, use of

romantic language, use of half skirt by models to please and attract customer to maximize

profit and gain maximum market share (Chapra, 1992). It's pertinent to mention the results of

an important study conducted to evaluate the effect of Religiosity on consumer attitude

towards the advertisement of controversial products on four religious groups i.e Islam,

Christianity, Buddhism, and Hinduism. The population of this study comprised of six countries

(Malaysia, Turkey, China, Taiwan, Britain and New Zealand) and it was concluded that

differences exist across people from different countries regarding products and religions. The

religiously sensitive and controversial advertisement is significant factor that influence

consumer views about certain brands in a study conducted in Malaysian Muslims. Rehman and

Shabbir, (2010) narrated that New Product Adoption (NPO) has been found to have an

important relationship with religiosity and advertisers are recommended to be careful in

designing their launching campaigns by avoiding offensives or controversies.

4.9 Economic System and Religion

There are Communist, Capitalist and Islamic systems in the global world that govern the

market economies. Islamic economic system emphasizes the ethical character of a man in all

walks of life including business and trade. As per this system, economic development and

materialistic progress is important but not the ultimate objective of human creation. The

ultimate goal is to achieve the highest standards of ethics and morality and to achieve success in the world hereafter.

4.9 Muslim Culture in Digital Age

Owing to the ideology of her creation "separate homeland" for the Muslims of Sub-continent, Pakistan and its people are woven into the religious and ethical fabric of Islam. Even after more than seven decades since independence, Pakistan's modern tools of communication have to follow religious and ethical guidelines of regulatory authorities.

Reference to the study conducted by Wilsonetal (2013), the Muslim youth, aged 24 years, represents 10 percent of the global world population. These youths are noticed for their huge number who is adopting consumption habits which are more "westernized" as compared to their last generation. They are also viewed by some of the researchers as a generation of youth who are creating a new subculture of "dual cool". The importance of this consumer group is characterized in their ability to combine Islamic teachings with modern commodities and lifestyles of the modern globalized world thus making this niche a potential prospect for global marketers. The workable strategy for the foreign brand to succeed in Muslim countries in terms of brand recall and positive brand image is to understand the likeability factors and stick to their effective incorporation in the message development.

Being a part of global village, Islamic Societies are adopting global culture. Islamic countries are huge markets for multinational businesses. All global chains are setting up their franchises in Muslim countries and Muslim youth is significant consumer of this global branding. This new evolution of a complex consumer society with strict, moderate and very

lenient Muslims has poised a challenge for advertisers who are operating in Muslim countries. They need to understand this complexity by understanding their likeability factors. This study too is based upon the similar problem in the case of Pakistan.

In the light of stated literature, religious factor is one of the potential prospects in formulating methodological strategies. As discussed in early parts of dissertation, religious factor needs to be investigated to understand the likeability of advertising in youth of Pakistan. Youth of Pakistan has been exposed to more liberal education and social media for the last two decades so their likeability on the basis of religious factor is yet to be explored. The current study has considered religious factors to be among key performance indicators to measure the advertising likeability in Pakistan. This factor will be incorporated in instrument development and all the research methods to gain unbiased and most reliable body of knowledge to contribute to academia and industry existing body of knowledge.

The chapter is concluded by introducing definitions, believability and cultural elements of Muslim countries and the special considerations for advertisers while operating in ethnic society. A comprehensive account of forbidden and prohibited products in an Islamic society was carried out which elaborates the relationship between advertising likeability and Muslim culture. In the end, the reflection of Muslim culture in digital age was explored.

5.   ADVERTISING ETHICS AND ADVERTISING LIKEABILITY

This chapter will be establishing the relationship between construct "advertising likeability" and ethics. The structure of this chapter will be based upon explaining principles of advertising ethics followed by ethics of Facebook marketing. The next topics will cover factors that affect the Advertising Likeability in Facebook Marketing and Potential Ethical Issues for Multinationals' Advertising in Pakistan.

Advancing the discussion more, the chapter will draw attention towards Pakistan's Law for online posting and it will further describe Social Media Platforms as Metric Indicators for Advertising Likeability. An important correlation between religious affinity and ethics will also be explored. Moreover, it will also cover the Advertising Ethics that can influence the Advertising Likeability in Pakistan and Social Media Platforms.

The end of the chapter will be discussing about the relationship of advertising likeability and ethics. Advertising Ethics can be described as: "Set of principles that guide the communication between the buyer and seller. It compromises of ethical values mainly concerning about the conveyed messages of the advertisers to the consumers" (Belyh, 2017). These ethical values are bound by principles and vary in different categories (Fancer, 2011).

However, in Muslim countries they have unique advertising ethics. The principles that bind the ethics are based on their religious beliefs. These religious beliefs are being practiced as a way of living (Wilson, 2003). They mainly follow the scriptures from the *Holy Quran* and the *Sunnah*, which correspond the principles of justice and equity for leveling up the standard of living (Al Fārūqī, 2000).

5.1 Global Ethical Issues

The company kept the said agreement. They updated the platform and made some changes to protect the user's personal information. First is the removal of the feature that allowed ads using a third party to collect user data as prospect costumers and only Facebook data collector remained on the platform (Facebook, 2018). Second is the manual approval of Application Program Interfaces (API). These interfaces are usually game apps and event features (Scroepfer, 2018). The Group and Pages interfaces have a manual approval too. Facebook added a feature in the messenger that they will wipe out shared data older than a year. The Messenger has a feature that shares all of your SMS data and Android call history in the application (Scroepfer, 2018). The company is still updating and enhancing some privacy features that benefit the users.

5.2 Advertising Ethics

The fast growing of new technologies affect the marketing and communication in media globally especially in the field of advertisement. It causes the abrupt changes in different perspectives, ideas and cultural advancement of people. These changes are affecting the progression of the businesses these days. In order to prevent chaos, mistrust and misunderstanding, a set of ethical principles is created for guidelines. This will protect the rights of the consumers and the businesses as well (Fancer, 2011). One of the famous agencies that practice the advertising ethics is the Facebook Marketing. But, before this chapter focuses on the Facebook marketing, the nine principles of advertising ethics are presented as references.

Generally, the advertising ethics are bound by principles. These principles have categories that correspond each media. First principle emphasizes in maintaining the highest ethical standards in sharing only the truth to the public.

Second principle uses professionals to convey the highest personal ethics in creating and spreading the information to consumers. Third principle highlights the advertisers to carefully, classify the editorial and news ads to the people. The fourth principle stresses the advertisers to practice transparency whether the endorsers are paid or not. Fifth principle is pointing out the advertiser's discretion and caution in conveying the ads especially to younger audiences. Sixth principle is featuring the behavioral advertising which the advertisers should protect like the customer's information when clicking ads online or inform the customers that their information is being gathered. Seventh principle is highlighting the advertisers to abide by the laws and regulations that govern the advertisement.

Eighth principle is advising the advertisers to open a forum about ethical concerns and members should freely express their own opinions or ideas. Ninth principle is about the agency and client disclosure agreement and whatever rebates or incentives that the agency is receiving should be reported to the client (Fancer, 2011).

 Facebook marketing has been following these rules for years diligently and they have no issues so far. In 2009, they launch this new advanced business ad target using the geographical data and psychographic advertising types of ad. It segregates users depending on the geographical area, language preferences, and their interests. Facebook is very successful in introducing this type of bot programs (Guedim, 2019). They manage to connect to various multinational companies, advertisers, agents, game application interfaces, and various online

users. In 2017, the client, to agency relationship becomes stronger. In fact, 49 % of the income

is coming from the advertisements alone and 54 % are the diluted earnings from sharing the

contents (Chan, 2018). However, there are companies, sectors and agents who take advantage

of the privileges. Then, it started to mess out.

5.3 Facebook Advertising Ethics

Facebook is a famous Social Media platform and billions of users are connected with it.

Therefore, small and medium business companies are swamping too. Tycoon companies,

private institutions and sectors are interested in ads. Their main reasons are to increase their

sales and costumer's affiliations but the controversies started to roll up (Scroepfer, 2018). In

2018, one of the third-party agents of Facebook leaked information data to the public. This late

company is Cambridge Analytical Inc. Exposing the unethical role of adverting ad that played a

role in the election of Donald Trump.

The British, mining data firm breached the disclosure agreement with Facebook. They

are punishing them accordingly and probably will be facing the lawsuit (Rebel Interactive

Group, 2018). Bad rumors about Facebook are still running and their credibility is questioned.

Later in the same year, other problems shook Facebook; millions of users' data have been

exposed and shared to a certain online shops (Silverstein, 2019). They found out that those

three application interfaces that just came in are responsible for the hacked user's information.

Again, Facebook tried to amend the new ad agreement and prequalify these third-party ad

companies for safety purposes. After that several ethical issues are coming out (Isaac and

Frenkel, 2018). The 'U.S. Department of Housing and Urban Development (HUD)' accuses

Facebook of breaking the 'Fair Housing Act' (Guedim, 2019). It stated that, the Facebook allowed advertisers to practice racial discrimination. Facebook responded and took further investigation. In response to the complaint, they removed 5,000 targeting options to reduce the misused data information and fighting against discrimination. Still the same year, another filed charges against Facebook for violating the federal laws, 'Title VII of the Civil Rights Act of 1964' (Guedim, 2019). The complainers are the American Civil Liberties Union (ACLU) and three women who accused Facebook of blocking them to seek jobs from the job ads. The company responded quickly and both parties came up with a settlement.

Facebook agreed to sweep those companies who had violated the advertising ethics and made changes of the ad requirements as well (Guedim, 2019).

5.4 Factors Affecting Facebook Advertising Likeability

Facebook is known for a very effective social media platform to convince people to patronized products and services. The EdgeRank algorithm makes these features possible. This algorithm will determine the story of each user's newsfeed. It depends on the user's interest and preferences.

First factor is the affinity, which mostly includes relatives and friends posts that users frequently visit. Second factor is the post message; the algorithm will record the type of contents you mostly preferred with, such as GIFs, Live Transmission, Videos and Images. Third factor is the interactions; the algorithm will record your post contents, including the people interactions, number of likes and reactions. Fourth factor is the present, the frequent you login

in the Facebook platform, the better EdgeRank you scored. Fifth factor is the variety, it records your pages that you frequently visited and pages that you created too (Montells, 2019).

5.5 Multinational Advertising Ethics in Pakistan

Multinational Corporations are mostly international companies that usually invest in developing countries. They have branches all over the countries and a main branch as a Headquarter. The headquarter serves as the powerhouse and the main center of all the communications. They have backup investment in term of the project fall– out.

They have huge assets and can turn those assets into multiple times. They also hire best people for the jobs and the most effective equipment to make the job easier. Besides from that, they are huge spenders in advertising because they believe a good content in the ads with suited models will bring good fortune to the company. In fact, some factors make the multinational company opt. for global platform.

The first factor is that they can have access to the cheaper product costs. Second is the proximity to the target markets. The company will find it easier to get an on customer's feedbacks and saves a lot of transportation costs as well. Third, they're having the privilege to enjoy the exemption of paying tariffs and at the same time, they don't have to meet the import quota. Actually, there are three types of Multinational Corporations. The centralized type means that they have executive headquarters in their home country while manufacturing and production facilities are built in other countries. In the regional type they keep headquarters in one country but they have subsidiaries and affiliates to report to them. Third is the multinational type in which, the Headquarter is in the home country, whereas, the subsidiaries

and affiliates are in the other countries that operate separately and independently (Corporate

Finance Institute, 2011).

One of the most challenging situations is to do business with the countries that have

different cultures because a company is required to abide by the traditional beliefs and

religious principles. This is all true in dealing with an Islamic country such as Saudi Arabia and

Pakistan.

5.6 Cultural Challenges for Multinational companies in Pakistan

Pakistan is located in Southern part of Asia with neighboring powerful countries such as

China, India, Afghanistan, and Iran alone with the United Arab Emirates across the ocean.

Therefore, geographically the Pakistan is a good place to put up a business because they have

various routes for product transportations and great sources of raw materials both locally and

internationally neighboring countries (Essay UK). There's no doubt that many multinational

establishments are interested to invest in services, products and putting up businesses in the

said country.

These international companies are Unilever, Proctor & Gamble, Nestle, Pepsi Cola

International, Samsung, Siemens, Mobilink, Chartered Bank, ICI, KFC and Toyota. Those

establishments are the top ten Multinational Corporations in Pakistan; although, there are

other foreign companies in the country with their businesses going on.

These top notch companies have invested millions of dollars for advertisement in the

country and products are produced to meet the customers' satisfactions (Shahid & al., 2009).

Since Pakistan is one of the Islamic countries that is strictly abiding by the traditional, religious

rules of *Holy Quran and the Sunnan* it makes difficult for other countries to adjust themselves with the rules especially the prominent multinational companies. Therefore, potential issues might come in the way. These could be about the laws and regulations, cultural differences, economic and financial challenges, communication difficulties and terrorism (Bohatala, 2016).

Multinational Corporations should be aware of the cultural differences, especially in making the advertisement. The advertisement should abide by the traditions and customs of Pakistan. The best example is using the same language and ethnic models in the ads. Second example is to refrain from dishonoring their great Prophet (Mahajan, 2013) Muhammad PBUH because the company will end up boycotting their products, just like the Danish Company in Saudi Arabia. It took four years for the Danish Company to recover from their losses (Abujadai & Ha, 2019). Economic and Financial Challenges will arise if the oil rates increases the international prices will be affected and tariff barriers to exporting might be implemented too. This factor is very tricky and Multinational Corporations should be aware of it otherwise they loss more money than bringing in (Bohatala, 2016).

5.7 Ethical Advertising Issues in Pakistan

Several Multinational companies had ethical advertising issues in Pakistan. These companies are Pepsi Cola Inc, Coca Cola Beverages Pakistan Ltd and Nestle Pakistan Ltd. They violated the public right of drinking clean water. They used this aquifer to pump out water in the wells resulting in sick individuals, forcing them to drink water in a muddy area (Muir, 2013).

Apart from that, they use plastic for the bottled water container and it was found out it's not safe to drink when the container is exposed to the sun for hours. The unjustified pricing

of bottled water is also questioned because the price is too high (Staff Reporter of Dawn, 2018).

There are also other multinational companies which are banned in Pakistan. These are Shah International F/S LLC, Nazar Motors,Nadark LLC, ACV LLC, Arkuita LLC and Citizen Munawwar Latifi, Shirka Ardh Al-Muheet, Shirka Amwaj Ul-Badar, and Catalyst Contract trading Company. The first six companies are from Azerbaijan and the rest are from Iraq and Oman. These companies are not compensating their workers with the agreed rate and are issuing bogus visas to Pakistanis workers (Rizvi, 2019).

Since Pakistan is one of the Islamic countries, advertising ethics are based on the religious affinity. the advertisements in the country both on televisions and online media are in accordance with traditions and laws. The obscenity and excessive used of vulgar language are against the religious principles of Islamic Society Abbasi, Akhter, & Sadia, (2011)**.** Therefore, if any advertisers are using such stuff in the ad content, the law Implementers will definitely question these companies.

 5.8   **Religious Affinity and Ethics**

In Pakistan, the advertisements must be aligned to the Islamic ideology and principles. Being Fair to all humans and businesses are one of the philosophies which must be kept in mind. So, the advertisers must do the same in order to get the attention.

According to Al-Olayan and Karande, the advertising ethics of most of the Islamic societies are based on the moral principles of 'Holy Quran and the light of Shariah Law'. It stated in the Holy book that a business would progress if its foundation is laid on morality. And,

companies must be reminded of this message 'Give full measure when you measure, and weigh

with a balance that is true' *(Qur'an, Sura Al Israa-17, p. 35),*

It only shows that the Holy Scripture is emphasizing the relationship between the moral

and economic orientation (Mohammed, 2013). If the advertisers are abiding those laws, then

most likely they'll receive a positive response from the Muslim community. Globalization is one

of the reasons the of the increase in media advertising especially online advertising. These

social media in various platforms are ways to reach the prospect customers. These media are

using metrics and logarithms to assess and make a profile for each user. They use different

strategies to get the attention of the audiences. And to get the attention, they come up with

some factors that can trigger the demand (Stelzner, 2015).

First factor is the Liking Advertisements. Generally, the audiences do not like

commercials or advertisements. But, when they watch them for a couple of seconds, they

eventually like them. The emotional sense here is being triggered and transferred to the

product. Although, it's a tricky strategy, but some companies are still using it and sometimes

they tend to overemphasize the message content of the ads. The true content should prevail in

the ads so the consumers do not expect too much (Hum, 2014). Therefore the host country of a

certain multinational company is always vigilant. They make sure the advertisers are abiding by

the ethics because if they don't, they'll be questioned about their products eventually, just like

the Nestle infant formula milk scandal in Pakistan and Portugal (Krasny, 2012).

Second factor is the Excitability about the Advertisement. Some of the advertisements

nowadays are connected to most of the audiences' interest such as music, pet, home

decorations, cars and men stuff. If an audience spends a few seconds in watching the ads, then

there's a part of the brain that triggers the audience to like the product (Dornsife & Dornsife, 2019). It might be the colors, or one is finding a similarity to the product or one is associating himself with the given message.

This type of factor is usually prone to deception because the audience empathizes to the products. If the ethics are not observed, it will still backfire on them (Hum, 2014). The audience can give negative feedbacks if they find out that the ads are deceiving them. So the likeability will be affected.

The third factor is the Informative and Relevance of the Ads. Most of the prominent companies these days are hiring researchers for their products (LaMarco, 2018). They want to inform the customers that their product is legitimate and provide evidence it can be valuable. This factor is useful for the costumers because they can have information about the products. The more they are aware about the products, the more they become loyal to it. There's a tendency that they will recommend it to their friends and relatives. Just like Nestle Maggi in Pakistan. Maggi product is pulled out of the market because the sales went downhill after the Indian Maggi controversy that the product has MSG (Monosodium glutamate) and lead (Naqvi, 2020). Although, it's proven that it was not based on facts, but the reputation is damaged. Therefore the advertising ethics should be applied.

There are different types of Social Media platforms that can afford to be advertised. In fact, based on the Stelzner report in 2015, 72 percent surveyed marketers are analyzing their social media activities. Most of the B2C (Business to Consumer) –focused marketers will prefer the Facebook platform, YouTube, Pinterest and Instagram. While, the B2B (Business to Business) –focused marketers choose the LinkedIn platform, Twitter, Google+ and Slide share.

The leading social media platform is the Facebook with 52 percent, followed by LinkedIn with

21 percent, Twitter and then YouTube with 4 percent (Stelzner, 2015). Most of the audience in

social media that spent a lot of time scrolling and trolling online is of the ages from 20 to 29

years and they spend more than 40 hours per week (Stelzner, 2015). The participants of the

report above are mainly in USA, UK, Canada and Australia. In Pakistan, The Facebook platform is

in the number one spot with 94.78 percent, followed by the Twitter with 2.39 percent,

Pinterest with 1.26 percent, Instagram with 0.79 percent, YouTube with 0.73 percent and

Reddit is 0.02 percent (Global Stat Counter, 2020). But, on the other global social media traffic

report, the LinkedIn platform in Pakistan is only 2 percent. It only means that few Pakistanis are

familiar with the site, although there are three hundred millions of LinkedIn users (Bloom,

2019).

5.9   Pakistan Laws for Online Posting

In 2016, Pakistan passed a cybercrime law called as the 'Prevention of Electronic Crimes

Act, 2016'. The law covers the false spreading of information and data system, cyber-terrorism;

Spreading of gossips including defamation and spoofing; And Posting sexually explicit video or

photos; the authorities have the right to block or prevent damaging information to the public.

They also exercised the 'Investigative Power' where they can confiscate materials as evidence.

The punishments depend on the degree of the crime that is stipulated in the

amendment (Ahmad, 2016). The oppositions and activist are worried about the possible misuse

of the power. There are few Pakistanis already that are dragged to the court and being

sentenced. Some are punished with imprisonment, paying fines and other lifetime sentenced (Kohari, 2019).

The chapter concluded that advertising ethics is very important when dealing multinational companies in the host country because it protects the natural resources from depleting and citizens especially younger audiences. In terms of the likeability, the advertising ethics played a primary role in the business marketing. It can affect the numbers of 'liked consumers' in a certain product and the downhill of the sales.

6. **FACEBOOK AND ADVERTISING LIKEABILITY**

The chapter will explore the relationship between Facebook and advertising likeability in consultation with theoretical and empirical traditions. Starting with an overview of Facebook and other Social Networking Sites, we will describe the significance of Brand's Facebook Profile Pages and rationale to analyze the Facebook pages of selected brands. It will also make the reader understand the sequence, dimensions, and process of liking Facebook profile pages of brands.

The chapter will further elaborate Social media's three basic interactive features that will set the stage to develop methodological guidelines. As a core component of the study, the chapter will take an account of psychological, technological and motivational factors that may influence the advertising likeability. As stated by research experts, the chapter will share an understanding that advertising likeability has an important role in advertising effectiveness. The chapter will conclude with the identification of potential factors which foster advertising likeability.

6.1   Facebook Verses Other Social Networking Sites

One of the most recent trends in the past ten years is the rise of Facebook and other Social Networking Sites. Facebook gained popularity immediately after its public launch in 2006, with approximately one billion active users who were being served by the site till the end of 2012 (Caers, De Feyter, De Couck, Stough, Vigna, and Du Bois, 2013). The size of Facebook's population is indeed substantial and it has shown huge growth. This growing popularity of the Social Networking Sites has inspired researchers from different fields to explore this platform as there's huge room for researchers to contribute to the body of existing knowledge.

Westen from Emory University declares that emotions might win invariably when they collide with reason or logic. Thus, businesses these days have to strive hard to be trusted by the customers and emotional attachment is deemed significant to reach customers' belief and trust in the brand. The pathway which has a destination trust for the brand is the one that passes through likeability (Stroud, 2008).

Likeability is the personal association and likeness towards a certain brand or a product. However, brand likeability is more likely to increase consumers' involvement with all the categories and product lines within the brands. Social media sites have been a good platform to increase brand likeability. The potential reach has increased by a large number.

6.2   Brand's Facebook Profile Page

Facebook has many underlying advantages for organizations in different aspects on the top of them lies the advantage of marketing their products on their brand page. Over recent years, brand pages have converted into some e-commerce or online stores through which

inquiries can easily be converted to sales. Studies have shown that liking of brand pages by the

potential or current customers increases the communication of the brand with the users and

increase the literacy of the information (Steiner, 2009; Shippert, 2009; Evans, 2010). However,

in most cases, these benefits are hard to obtain. Kim and Kim (2014) have shown that to

develop relations with the customers of a certain brand, brand pages play a pivotal role while

discussing the product or the service quality that might include sales terms, etc. as well (Sora,

Kim, and Kang, 2014).

6.3   Liking Facebook Profile Pages of Brand

Businesses have increased their reach and awareness through various channels on top

of which are Social Networking Sites (SNS). Due to intense competition in almost all industries,

companies have now started to focus on building a relationship and attracting more consumer

base. By doing strategies, their main focus is to enhance brand awareness which would be the

first step towards customer attraction and retention. The use of Social Networking Sites (SNS)

for this purpose has been increased during the last decade dramatically. Studies have proved

that it can be the most widely spread and less expensive option when it comes to advertising

and branding of your brand (Malhotra, Malhotra and See, 2013).

After the awareness of the brand is done, the next step is the engagement of the

customers not only with the product that they are buying but also with the brand from which

they are trying and willing to buy the product or service. Customer engagement or CE is defined

as "the behavioral manifestation of the customer towards any brand or company" (Van Doorn,

et al., 2010). These customers who are engaged in the brand somehow can be a huge asset for

the company as positive word of mouth (WOM) is the best way of doing branding and

marketing for any company. In social media research, customer engagement has been given

precise importance and studies have revealed that brand page activity over Facebook can have

a significant influence on customer engagement. This activity over Facebook page includes

several activities and the kind of content that has been posted over the brand page (Sophie,

Willemsen and Van Der Aa, 2017).

These two things over Facebook brand page go hand in hand, one includes the posting

of content and activities on the brand page and the other is Facebook brand page likeability by

the customers. Liking of the Facebook page will be increased by the activities posted on the brand page. More activities, more likable content will have more likes and consequently increased engagement. Interactions are most likely to occur when the customers like or comment on the post or activity, however, sharing the content of the brand page on the Facebook profile helps the companies to reach more people through a reliable source.

Since the people who are added in the Facebook profile are most likely to win the trust of a person rather than trusting a company or a brand on a Facebook page directly (Sophie, Willemsen, & Van Der Aa, 2017). Liking the Facebook page, thus shows indulgence of the person or the customers in the brand's products or services.

6.4   Social Media's Three Basic Interactive Features

A brand community is a group of people who share certain characteristics, motivations for purchasing or their awareness about a certain product or service, however, these people might not be geographically bound and have social relationships with the group who share an admiration for a particular brand. After liking the brand page, three basic interactive features are incorporated with the post or content that has been shared by the brand page, including likes, shares, and commenting on the same post (Ramsaran and Fowder; Fowdar, 2013). After the page is liked, the posts and content from the page are being shown to the person on his or her newsfeed of Facebook. The user then likes the post, shows engagement with the content and then the user is more likely to see that sort of ads including the posts from the same brand and even his friends can also see the post that he has liked. The more likes a page gets, the more value of the brand page marketing, it gets. These are the ways through which the content

and activities become viral over social media (Islam & Rahman, 2016). The engagement can be seen in terms of comments because the new people on the brand pages are enabled to see the posts and brand's comments over the page thus they can make their own buying decisions as well.

6.5   Exploring Psychological, Technological and Motivational Factors

As per the above literature, there is a continued increase and growth in Social Networking Sites and this has lured many companies and organizations to get the potential that these sites might provide them for their marketing. These organizations possibly see potential in such channels for the transmission of their messages to their right target audience and might have an opportunity to get into a dialogue with them which are previously discussed as WOM or word of mouth marketing. The evolution of marketing is marked by changes and the use of social networking sites which have revolutionized the dealing with the customers. Marking its change from organizational centric to a customer-centric approach is what has made social networking sites one of the best platforms to reach the customer based Social networking sites which not only include Facebook but there are many other platforms including MySpace, Instagram, and Twitter, etc. (Hanna, Rohm and Crittenden, 2011). Since many networking sites are currently available, Facebook was the first one and always get the first- mover advantage in the virtual market and the maximum number of users. It has started with a basic outlay and continued its expansion ever since.

PSYCHOLOGICAL FACTORS, People are associated with Facebook and most of the other networking sites due to certain factors which include some psychological aspects as well. Many studies have focused on the issue of the involvement of people with social media sites, what is going on within their brains that they happen to scroll, and the use of Social Media specifically Facebook. All these studies have revealed strong psychological connections of the brain with the use of SNS. This is because of the connection between Facebook and the human brain's reward center which is termed as *nucleus accumbens*(Blachnio, Przepiórka, & Rudnicka, 2013). This area helps the human feel rewarded by its process in case of certain things including food, money, social acceptance, and sex, etc. which can help them end up liking any brand pages in which they might be interested. Use of like button over the Facebook page could be because of many psychological reasons which might include empathy for others over social media, making the quickest and easiest way out to nod to a friend's content and post over social media and also to affirm to a friend and show him or her about one's feelings and thoughts.

Also, studies have revealed that affirming to ones' characteristics is also another reason why people prefer liking posts and content online. A survey report in 2013 had recognized that there are certain psychological reasons regarding people's involvement in social media sites' brand pages, which are supporting a brand, getting a discount voucher, sharing of interests, etc to conform to society, participation in contests or affirming to a friend's likeness can be some of the few psychological reasons (Seiter, 2016).

MOTIVATIONAL FACTORS Certain motivational factors motivate or make people post, like, or engage in any content that had been posted online either by a brand page or an individual.

These motivational factors can be in the form of showing cultural and emotional involvement with the brand or can be in the form of some material benefit. The biggest motivation, according to the researches and the surveys, is the motivation of feeling connected with the outer cultures while staying in their homes. These motivational forces impose the people to stay connected and conform to the societal rules by which they are forced to like certain brand pages, unwillingly. This might be due to the extensive pressure of peer groups, colleagues, and other people in the society around them.

TECHNOLOGICAL FACTORS The concept of self-censoring and being part of popular culture comes into play while talking about the Facebook platform. This is because of the diverse audience over the Facebook platform especially on the brand profile page and thus this audience is hard to define for the people who tend to post online. Sharing or liking brand's advertising posts on pages over a Facebook page is seen as them being tech-savvy and thus motivates people to use Facebook or other Social

Networking Sites to buy their products or services online. However, on the other hand, it can be said that an increasing number of fraudulent activities and cybercrimes have made people hesitant about sharing their financial credentials with most of the websites. Thus all of these points should be considered by the marketers to get through their marketing over Social Networking Sites specifically Facebook, which is almost open to anyone around the globe.

6.6   Advertising likeability increases probability of advertising effectiveness

Advertising Likeability is quite different from its effectiveness. Likeability is a term that will refer to the extent to which a consumer likes or dislikes any type of advertisement and most of the marketers wrongly consider likeability to be the same as effectiveness because of increase in likeability of the ad might increase consumers' inclination towards the brand. However likeability might add to the effectiveness of an advertisement however it is wrong to perceive both having the same concept. Advertisement effectiveness is the term used to define consumers' engagement and involvement in the product, service, or brand itself. Involvement it means to have a will of the consumer to decode and infer the message that has been provided by the brand within the same advertisement (Nathalie, Korchia and Le Roy, 2012).

Likeability, on the other hand, is just the tendency to like or dislike the ad that has been seen either intentionally or unintentionally; this means that you might be pushed by the ad, however, might not be the best candidate to buy that product or service. For example, a public service message is being advertised by a tea producing company.

Due to the nature of the ad, and the platform of social media that has been used mostly for social conformance (as discussed above); people might develop the tendency to like the ad hence showing advertisement likeability (Yelkur, Tomkovick, Hofer and Rozumalski, 2013). But it will not be translated into ad effectiveness if the consumer, who liked it, is not a tea consumer or is a brand loyal to some other tea producing brand. Most studies have focused on certain subsets to measure advertisement effectiveness and those studies have recognized advertisement likeability to be an important measure of its effectiveness for quite a long time. Advertising effectiveness depends on several factors that are shared by likeability and the

culture is also one of them. Culturally acceptable advertising paves the way for the product to

be liked and it further pushes buying intention. Advertising effectiveness is easily influenced by

the fact of the ease of decoding and comprehension of the information that is present in an ad.

Shreds of evidence from various ads have suggested that the ads that are culturally familiar are

understood easily are also liked by the consumers. Mortimer and Lloyd (2010), in their study,

have suggested that the relation between likeability and ease of decoding the ad might not be

straightforward and linear; instead, it is quadratic. This quadratic and non-linear relation

explains the processes of the cognitive outcomes of consumers regarding the ad (Mortimer and

Lloyd, 2010).

Advertisements normally do have both aspects, rational and emotional. Most of the

time, marketers consider that likeability is the emotional side of the engagement in an

advertisement buying or having a sales inquiry and it almost comes with the rationality of

knowing that the person is going to buy the advertised brand. However, there are many

counter-narratives. Many companies have considered that emotional ads are more likable and

those also tend to be more effective. A survey showed the figures of 31% ads with an emotional

appeal to be more successful than ads with a rational appeal which are liked almost only 16%

(Seiter, 2016).

The chapter is concluded with explanation of Facebook operations, significance of brand

profile pages and association of consumers with brand profile pages. Three important factors

for Facebook users with respect to advertising likeability are discussed and at the end of

chapter, probability of likeability for advertising effectiveness was covered.

7 THEORETICAL FRAMEWORK

The theoretical framework of the dissertation has followed a global consultation plan with Mass communication, advertising, public relations, social media researches, and experts in theory, teaching at the doctorate level. A standard document containing objectives, indicators, hypothesis, and methods were shared with these research scholars from outside Pakistan and within Pakistan. The idea was to secure both perspectives in formulating a globally competitive theoretical framework for this study. I am personally thankful to all the scholars who extended their contribution in designing the theoretical framework.

In the light of opinions from scholars and considering the research problem statement, Social Influence and Regulatory Focus Theories have been incorporated. These theories are relevant to the background of the study which encompasses cultural ethical and religious beliefs as a lens to see the reality. These theories appear to be most beneficial in exploring the factors of likeability among the youth of Pakistan and later compare it to hypotheses.

As stated by Chandra and Shang (2019) inductive coding is a data analysis method which incorporates the development of concepts and themes by coders after reading and interpreting raw textual data.

7.1   Use of Social Media in Political Campaigns

The use of emerging communication technologies and various tools is being widely

adopted in campaigns. Williams and Gulati (2012) explored the early adoption and distribution

of emerging technological tools in campaigns by examining which candidates were the most

likely to adopt and use Facebook and they found that Facebook use spread significantly

between 2006 and 2008. González-Bailóna and Wang (2015) studied the social media

communication network and concluded that online communication dynamics are fragmented,

uneven and underutilized. Davis (2017) observed the use of social networks during 2016

presidential campaigns. The study argued that the growth of social media technologies has

tremendously improved people's ability to communicate with one another around the world.

Facebook and Twitter were used by the Clinton and Trump campaigns to engage with voters

when many individuals turned to social media to obtain news sources and express their

thoughts.

Corchia (2019) work on social networks election campaigns and digital data analysis

provided a bibliographic review. The study concluded that electoral campaigns serve as a

critical test for the media system's alterations, as well as the forms and uses of linguistic acts by

powerful actors in the public sphere –candidates, parties, journalists, and gatekeepers. The rise

of misinformation and disinformation campaigns on social media has an influence on the social

life. Asmolov (2018) worked on the disconnective power of disinformation of campaigns. One of

the main goals of a disinformation campaign, according to this research, is to maintain a

discursive dispute among social network users. The research demonstrates how disinformation

tactics destroy horizontal ties between individuals on both sides of a conflict and improve a

state's ability to establish an image of an external enemy by looking at the phenomena of unfriending. The research emphasizes the importance of developing technologies that shield users from manipulative discursive conflict and cross-conflict social capital as a viable conflict resolution resource.

7.2   Use of Social Media in marketing campaigns

Raudeliunien et al. (2018) studied the evaluation of advertising campaigns on social media networks. Based on scientific literature analysis the study argued as the virtual world evolves, so do users' informational and knowledge needs, as well as the means and channels of communication with consumers used by businesses. Due to the benefits that social media networks provide to organizations and users, there is a notable trend to migrate more and more advertising campaigns to them, resulting in the ever increasing popularity of social media networks and the number of their users. These methods are tied to the evaluation of advertising campaigns' performance in terms of social media network elements. Mora and Vila (2020) studied the marketing campaigns through social-networks. Their study looked for whether a transfer of attitudes occurs in marketing campaign, if a transfer of attitudes occurs in marketing campaign and whether the efficiency of viral videos promote a social cause. Their findings demonstrated that attitudes about viral advertisements and brand improved. In addition, brand attitudes improved as a result of brand alliance attitudes. When people have positive feelings about the advertisement, the brand, and the alliance they are more likely to share cause-related viral videos.

Bonomo et al. (2019) proposed a generic framework for advertisers to recommend potential consumers based on a comparison of online social network profiles. In the proposed online social network, the comparison is based on word embedding and personal information like users age, occupation, preferred music genre that can be used to target specific advertising campaigns. Doshi et al. (2021) studies the modeling influencer marketing campaigns in social networks. The study argued that influencers give a large prospective client base, resulting in higher returns on investment in a short period of time. The study provided an agent-based model (ABM) that can simulate the dynamics of influencer marketing campaigns in a range of scenarios and aid in the discovery of the most effective influencer marketing strategy.

Huynh et al. (2021) contended for the need of a management system to observe the influencer marketing campaign on a social network. The study argued that Influencer marketing is a critical type of digital marketing in the fourth technological revolution. This marketing strategy employs known influencers to spread product information to potential clients. Supporting brands that are exposed to more valuable online consumers is beneficial. The ADVO system proposed in research study as a management system for influencer marketing campaigns. The ADVO technology assists the brand in making a decision by providing real-time graphic campaign reports. It serves as a framework for developing commercial activity and cultivating a brand advocacy community.

Gomes and Casais (2018) studied the feelings generated by threat appeals in social media marketing. The findings showed that threat appeals about anorexia nervosa advertisements on social media can elicit both good and negative emotions, with a lot of dread, despair, and empathy. Emoji express support, compassion, and respect for campaign messages

as well as persons suffering from anorexia. Fear and sadness are common negative emotions

that occur as a result of awareness and concerns. Karczmarczyk, Jankowski and Wątro´bski

(2018) studied the multi-criteria decision support for planning and evaluation of performance

of viral marketing campaigns in social media networks. The findings revealed that the

recommendations developed using synthetic networks and applied to real networks produced

results that met the expectations of the decision makers in terms of the evaluation criteria

used. Saura, Palos-Sanchez and Herráez (2020) study of digital marketing for sustainable growth

investigated the online campaigns using sustainable strategies. This new online channel has

gathered user opinions and comments through digital marketing, new business models, online

advertising campaigns, and other digital tactics. On the Internet, there are new business models

that assist social causes, new platforms that support social and sustainable enterprises and

digital marketing campaigns that promote sustainability.

As stated by Knoll (2016) that potential gaps still exist in SNS advertising research and

the view is further supported by findings of Duffett, (2015); Rahman and Rashid, (2018) which

sums up research, seemingly research on Facebook, is at early stages in developing countries.

The current study follows Knoll (2016) advises that researchers should initially focus on the

effect of advertising's effect on consumers' perception, attitudes, and behaviors, specifically

behavior instead of word-of-mouth. Investigation of probable collaborations between

traditional media and social media and measurement of actual behavior rather than intentions

will be a significant approach (Stephen, 2016).

To explore the gaps, we aim to develop a framework for Facebook advertising likeability.

The framework shall incorporate perceptions of the multiple messages, their characteristics (ad

value and intrusiveness), and attitude towards Facebook advertising and feedback content

feedback on brand and message behaviors. Social influence theory is selected to frame the

study and Regulatory focus theory (RFT) serves as the main theoretical underpinning as it's a

goal pursuit theory about people's perceptions and attitudes.

Social media has exposed its users to a multitude of influence while consuming social

media platforms. They are influenced by marketing communication messages (e.g., advertising),

peer information options (such as sharing and comments). These avenues of communication

have been termed as social agents that affect social media users (Walther, 2010). Furthermore,

exposure to social media information creates a social relationship between the user and SM

platforms (Ellison, Steinfield and Lampe, 2007), and it connects them to other users and brands

as happening in the case of Facebook brand profile pages. This social media interaction-based

relationship of user, content, platform, and brands paves the way for social influence theories

to offer a theoretical lens to investigate Facebook advertising.

As narrated by Knoll (2016) social theories (e.g. social influence and social identity) are

often incorporated in social media research on account of social connection created through

the creation and interaction of continent by visitors on these sites (Kaplan and Haenlein, 2010).

When one's feelings, opinions, or behaviors are influenced by others. Social impact is often

observed in persuasion, socialization, and marketing, or, as in this research, Facebook

advertising. Social influence occurs as soon as a user creates a connection with an advertised

brand without any additional effort by the brand. The use of social influence theories further

provides an understanding about how user's perceptions and decision-making process is

shaped by information and interaction from these social relationships.

General advertising attitudes Tan and Chia (2007) argues that attitudes noticed about general advertising have shown a reinforcing and causal effect on behavior toward television advertising. Internet users' are convinced that the perception of users about online advertising is comparable to users' perceptions about traditional adverting Yang (2003, p. 60) Theory of cognitive dissonance postulates a user's need to maintain a balance in cognitive system by "unifying a single attitude into his overall "attitudinal system" (Bauer et al., 2005). This attitude helps media consumer to use the same lens for all types of advertising and such approach is suitable for creating a link with RFT in the form of promoter orientation. This trait motivates the consumers to receive and analyze experiences while exposure to Facebook ads and maintaining a balance in their believability without any drastic attitudinal change from existing attitude.

We thus hypothesize:

H1. Brand leadership has a significant role in defining preferences for Advertising decisions and it is assumed that respect for social values can lead to a positive image

H2. The consumer of general advertising maintains similar attitudes toward Facebook advertising when the brand maintains cultural similarity.

Attitudes and behavior toward Facebook advertising a positive relationship is confirmed by Boateng and Okoe (2015) between attitude towards social media advertising and behavior. Still, very little knowledge is available about social media marketing messages and consumer behavior in response to these messages towards a brand.

Social media consumer behavior is determined by his behavioral action either by "clicking" on advertisement or purchase behavior (Wang and Sun, 2010, p. 335). User's behavior regarding SNS advertising follows advertising-related behavior (e.g. viewing advertisement or liking advertisement) and brand-related behavior (e.g. visiting the brand's Facebook profile page or buying action) It is further described by (Stone, Besser and Lewis, 2000) that attitudes toward advertising may influence consumer's behavior toward the brand, their buying action and similar attitude for Facebook advertising may be expected.

As theorized by the social influence theory, attitudes are embedded in social relations that promoters and preventers affect consumers' perception and decision making, (Regulatory focus theory), and drawing on the theory of planned behavior (Ajzan, 1991), which postulates that a consumer's attitudinal intention and ultimately that consumer's behavior depends on their attitude, the following hypotheses are proposed:

H3:   Advertising Likeability factors especially the ones explored in this research namely cultural, religious and ethical are key in building up a positive image and liking for the brand in Pakistan.

Advertising intrusiveness Growth of social media advertising increases users' exposure to Facebook advertising and greater exposure increases the probability of negative perceptions (Shen, 2016). Advertising intrusiveness is defined as "the advertisement's ability to interrupt users to the extent that their train of thought is disrupted" (McCoy, Everard, Polak and Galletta, 2008, p. 676).

Previous studies have revealed the tendency of intrusions and irritation due to cultural, religious or ethical factors lead to negative behavior towards the brand. The level of invasiveness perception of the consumer is likely to affect his attitude towards SNA. The RFT accords that advertising intrusiveness has a negative orientation. We thus hypothesize the following:

H4:   Adverting intrusiveness caused by disruption of social values in brand Facebook advertising negatively influences attitudes towards brand Facebook advertising.

Advertising value. As defined by Ducoffe (1996) "Advertising value is a measure of advertising effectiveness and is a" subjective evaluation of the relative worth or utility of advertising to consumers" Advertising value awards a general description of the worthiness of marketing messages for consumers. SNS advertising value can be a combination of several elements and following are the operationalized elements for the current study such as the perception of the advertising message is culturally relevant, entertaining, or enhancing a social image, respect for social values and credibility of advertiser as a socially responsible entity.

Gallrza and Saura (2006) opined that perceived value improves consumer attitudes and behavior towards products and services. Greater perceived value has a greater positive attitude towards the advertisement. In line with the advertising likeability, consumers tend to like an advertisement if and when the advertisement's ability to provide value as operationalized by promotional

H5: Brands who utilize advertising to manage expectations of the consumers have a greater probability to acquire consumer's likeness for advertising messages.

7.3 Framework for the Facebook Adverting Likeability factors in Pakistan
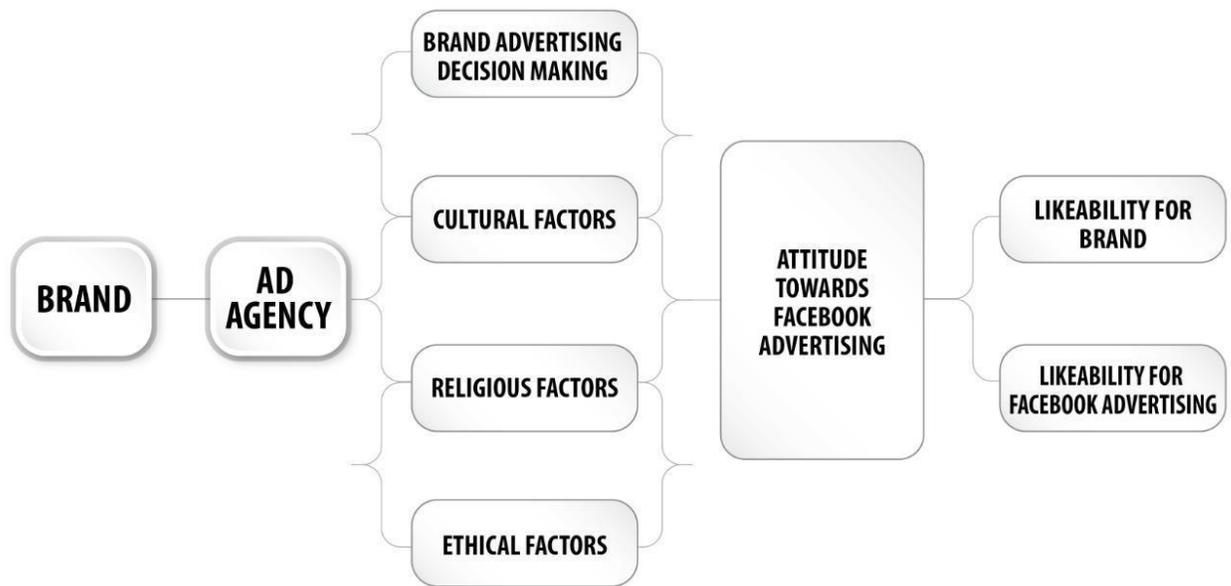
PART III

8. **QUALITATIVE RESEARCH**

This study demands choosing qualitative methodology to explore the multifaceted likeability factors by employing a combination of qualitative research methods. The subjective nature of research is employed to better describe construct advertising Likeability. A combination of In-depth Interviews and Content Analysis was utilized to seek knowledge. The study revolves around three likeability factors i.e. cultural, ethical and religious factors. Interviews were conducted to take in-depth perception of the influential persons in the field of advertisement. Later, content of the comments of the viewers of different selected TVCs were also analyzed. So, qualitative research methods were used to conduct this research study.

8.1   In-depth Interviews

Qualitative research according to Holloway and Wheeler (2002, p.30) is "a form of social enquiry that focuses on the way people interpret and make sense of their experience and the world in which they live". Merriam and Tisdell (2015) stated that qualitative research highlights 'meaning in context' by gathering data in an informal way thus giving room for deeper understanding into area of research. This study is based upon exploratory approach to develop a thorough understanding of the concepts involving this relatively unique topic in the context of Pakistan. In-depth interviews awards freedom to extract deep responses thus gaining depth into motivations, perceptions, and attitudes.

8.2   Participant's Profile

The purpose of the qualitative interview is not to discover how many, and what kinds of people share a certain characteristic. It is to gain access to the cultural categories and assumptions according to which one culture construes the world" (McCracken, 1988). As first step in data collection, people from brand, advertising agency and advertising world were interviewed. The objective of selecting diverse participants was to get as broad opinions and insights as possible. List of participants in table 03.

8.3   Unit of Analysis

The criteria for the selection of participants were based upon the objectives of the study, brand experience and area of expertise. A brief introduction of the **Participant** profiles has been provided depending upon multiple factors outlined in Table 3: As per the mutual request for anonymity names and companies have been kept secret. The unit of research largely comprised of brand Professionals, Account Directors, Creative Director, Copywriters, CEOs of advertising Agencies and digital advertising professional. Interview guide attached in table 02.

8.4   Participants

Participants of the study were selected purposively owing to their experience, contribution in field, relevance and willingness to participate in the study.

8.5   Rationale for Discarding Group Interviews

Anonymity and disclosure on information: experts from multiple components of advertising world refrain to share strategic information in a group as they are contemporary and competitors. Being high profile and highly engaged in professional commitments, it was difficult to organize them at one place.

8.6   Criteria for Participants Selection

In-depth interviews give an opportunity to explore the shared understanding of a particular Group. The sample of interviewees has been selected to cater the diversity of response as required by research questions. Considering the nature of research approach, the selection of participants is carried out on those brand and advertising professionals who have been actively engaged in decision making for brand communication at all the steps. Marketing, communications, Advertising managers and creative personnel comprise our prospective participants. Due to exploratory research design which aims of gathering useful information by in-depth interviews with a selected professionals form all areas of brand communication, the number of interviews is set to 6. In order to overcome limitations in the scope of results, well-defined criterion for participant selection was framed.

Here are the criteria's to choose the participants: a) the participant´s experience needs to cover all the stakeholders in brand communication. b) The participant´s experience needs to cover both national and International brands. c) The participant's experience needs to cover strategic and creative industry experience. d) Current working position: marketing manager, CEO or Creative/Account Director at advertising agency. e) Branding experience in managerial positions for at least 5 years. g) Success story in their respective area of specialization.

Guidelines For The In-Depth Interviews

With an aim to ensure that all the relevant topics for this research have been included, interview guidelines have been designed for in-depth interviews. Through an extensive literature review, an interview guide was prepared. The format of interview guide was from

general to specific which gave a comprehensive account of the phenomenon as well as the interviewee was given freedom to express views without making much structured format. Interview content was kept relevant so as to guide for further analysis. Six Interviews were planned and executed with mutual consent of participants and the researcher. Face to face/ telephonic qualitative interviews were planned but due to Corona Pandemic zoom application was used to conduct the interviews in order to explore the phenomenon. Most of the interviews were conducted in Urdu and few in English. The interviews were very open, and participants were encouraged to suggest factors that they believed enhanced or decreased the likelihood of attainment of an optimal creative product. Online conducted interviews were recorded, transcribed and thematically analyzed and arranged by the researcher. Sixty-nine elements which participant proposed to influence creative performance (other than the skill of the practitioner) were condensed into four factors as was planned while designing overall methodology in general and interview guide in particular. After the removal of repetition and overlap, the relevant themes were recorded and presented.

8.7   Data Analysis

A very open and flexible approach was adopted in conducting interviews and participants were encouraged to express factors they think can guide about likeability of Facebook advertising. Interviews were recorded, transcribed and analyzed by researchers which participants proposed. Factors of Facebook advertising likeability were condensed, by removing repetitions and overlap; these factors are identified for further investigation. The analysis was made on case to case basis.

8.8   Validity

To ensure validity, a summary statement covering all 6 interviews was provided to all participants for feedback after one month of interviews and they endorsed the credibility of interpretation.

8.9   Ethical Guidelines

These ethical issues have been considered for the interview process: Confidentiality of Interviewee information: confidentiality was guaranteed to the participant who showed concern whereas those who had allowed sharing their names were also kept confidential for harmony and on the safer side. Completely informed interviewee about the nature of research and its significance for the knowledge base. Eliminating the chances of exploitation: it is highly considered to respect the feelings of interweaving while in-depth discussion. A very decent and supportive probing was allowed to create an environment of acceptance and sharing.

9.   CONTENT ANALYSIS

Keeping in considering one of the primary goals of the research study to explore the main factors that configure advertising likeability, content analysis has been selected as research method of investigation. The rationale of applying this method lies in the argument that content analysis provides the systematic and objective ways of analyzing the media texts. The systematic analysis of the responses of selected advertisements directed towards the exploration of core objectives and concerns of the research study. Krippendorf, (2004) defines it as "a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use". Traditionally content analysis follows human subjective interpretation after in-depth analysis of Multifaceted content. The process was carried-out by maintaining reliability in classification process to achieve consistency among different coders and same coder's overtime. This concern for dependability on content analysis results, extensive research is administered on the subjects of validity, inter-coder reliability and intra-coder reliability. Holsti (1969) stated that content analysis is a technique for drawing inferences by objectively and phase wise identifying focused characteristics of message. Content analysis is the process of "summarizing, quantitative analysis of messages that relies on the scientific method (including attention to objectivity, intersubjectivity, a priori design, reliability, validity, generalizability and hypothesis testing) and is not limited as to the types of variables that may be measured or the context in which the messages are created or presented.

When incorporated as tool of data collection for research, content analysis has multiple advantages (Merriam, 2009). First, it explores profound insights into new possibilities of realities which are not limited by existing viewpoints or methodologies, thus paving way for new theoretical interventions on the certain topics to be revealed. Second, content analysis has been very productive when applied models, which serve as a benchmark for quantitative research projects, are not available. Finally, the ability of content analysis to facilitate observational approach empowers for attaining participants' opinion into consideration, whereas it is out of question in the generalized knowledge view gained through quantitative research.

9.1   Universe of the study

The universe of the research study can be specified by defining the time period and topic area. The universe of this study comprise of the *responses to TV advertisements of the last 4 years (June 2015- June2020) on their specific social media outlets (Facebook and You tube).* Brand profile pages are administered by the social media team and they keep the most relevant and often favorable comments which limit the scope of studying the likeability factors. In order to strengthen the reliability and validity of data, the researcher has added YouTube links of these ads to study the real YouTube pages where more natural and real comments can be studied. Television commercial is the most strategic type of deliverable product that is produced with high-budget for the brand profile pages in an advertising campaign so we aim to study the responses of TVCs of selected brands on the social media. As stated by (Roberts,

Foehr, & Rideout, 2005) that use of media serves as backdrop for emotional, social and cognitive growth of youth as it engages them for most portion of their daily activity.

9.2   Criterion for the selection of content

This research study intends to analyze the responses of advertisements so the brands for TVCs need to be chosen. In view of meeting the primary goal of the research study to explore the main factors that configure advertising likeability, *"Purposive method"* has been applied for the selection of TVCs. Television commercials of Coca Cola, Lux, Fresh up, Jazz X, Tarang, sprite, Josh, Veet and Always have been selected purposively for analyzing the responses. The purposive selection was based on the purposive sampling process. Youth as a potential subjects were reached through the academic institutes.

To identify the TVCs with culturally, ethically and religiously sensitized considering Pakistani Values, the young students of eight universities were approached. To access the students, teachers of marketing departments from these universities were approached. The selection of universities ranged from highly fee private universities to affordable public sector universities of Pakistan. With the help of these teachers from marketing departments, the students were approached. The students were requested to participate voluntarily in the study. In this process, 397 students responded to the list of TVCs which were selected by the researcher. They were requested to identify such TVCs which, in their opinion, have some sensitive aspects keeping Pakistani cultural, ethical and religious values. They had the option to identify more than one TVCs. It was decided that the TVCs with most nominations will be selected for the study. All 397 students came up with TVCs nomination. Their nominated TVCs

were analyzed and after omitting irrelevant, non-serious and similar TVC nominations, 33

students' nomination of 78 TVCs were selected...

Out of these 78 ads, 13 TVCs of nine brands got maximum nominations, and these 13

TVCs were selected for our study. 7 ads were available on Facebook, 5 were available on both

Facebook and YouTube, and 12 of these 13 ads were available on YouTube. Countless

comments on 20 pages of Facebook and YouTube were analyzed. Almost one hundred

thousand comments made by viewers on these 13 TVCs on both social media forums were

analyzed. So, 20 analyses about 13 TVCs were made. The viewers' comments were selected and

analyzed which were addressing cultural, ethical, and religious values of Pakistani society.

9.3   Unit of Analysis

All the data was analyzed on case-to-case basis i.e. TVC to TVC. Considering the Unit of

analysis as a countable unit of media text, the present research draws following units of

analysis:

9.4   Categories

Categorization is the key aspect in content analysis and serves as the most crucial part in

data collection. Keeping in view the categorization system as mutually exclusive and exhaustive,

the units of analysis have been categorized in the table 03:

9.5   Coding process

A coding sheet has been developed according to the units and categories of the study. The coders have been trained and provided with the operational definitions of the working concepts.

PART IV

10.   DATA ANALYSIS AND RESULTS

10.1   In-depth Interviews

The researcher covered the process of research conducted with the stakeholders of brand communication industry practitioners and its methodology, which is exploratory research counting on in-depth interviews. In-depth interviews are extensively incorporated interviewing format and the format may include an individual or group. These interviews are often conducted in single session having minimum 30 minutes duration and may last for hours depending upon the need of study.

As per the analytic strategies extensively incorporated for interpreting in-depth interviews are counting on the grounded theory approach that were evolved in sociology in the 1960s and a relevant hermeneutic approach that emerged from early philosophy. This approach has been stated to as an "editing approach", because the researchers review and identify text segments with matching content, and later sorting text segments with similar response into different categories for a final segregation into the major themes.

10.2.   The major themes identified are:

- Cultural Values and Advertising Likeability

  o   Significance of values in tightening the rope of alignment between the brand and its consumers

- Religious values and Advertising Likeability

  o   Advertising appeals are contrary to religious perceptions

- Brand and agency concern for advertising likeability factors

- Additional insights

10.3   Cultural Values and Advertising Likeability

This chapter shall cover the relationship between advertising and culture in the light of response given by the participants. In the beginning, we will discuss the problems highlighted by the participants, further we will discuss the components of culture and their impact on advertising, a comparison of foreign and Pakistani culture as given participants will be explored and towards the end, we will report the solutions and strategies proposed by the participants. As narrated by Biel and Bridgewater (1990), adverts that stand likeable have been considered twice as effective as an average advertisement; the answers from participant have established a need to study the construct "advertising likeability" in Pakistan. Considering the gap in Literature, many participants acknowledged the need to study advertising practices by an independent researcher preferably from an advertising background to identify and study the factors of likeability in Pakistan.

They further appreciated qualitative research is appropriate to analyze subjectivity of Advertising. It is hard to quantify subjectivity in social phenomenon and reckoned the current study as a novel idea in the advertising industry where most of the times advertising agencies generalize quantitative data across 2.2 million population of Pakistan. Some participants highlighted lack of concern on the part of advertising agencies to allocate budget for consumer research and having more faith in their own insight and experience which has been among the root causes of the current state of affairs in advertising.

Participant 01 stated *"First of all, no matter what we have learnt from the West, this is still a new topic in our society."* He further acknowledged the need for qualitative research in advertising in the following way *"Actually, we need a lot more socio-cultural research regarding advertisement. I feel there are very few people in Pakistan who are working on advertising research. As far as I have observed, most of the research is quantitative that totally relies on questionnaire data and I will never approve such research but I really appreciate you for incorporating qualitative research which is more relevant to understand the complex advertising phenomenon".*

This dearth of knowledge about advertising practice especially qualitative research by an independent academic researcher was further reassured *by Respondent 6 "Practically speaking, very practical approach, hardly brands have the budget to do a research. Larger corporations who do conduct the consumer research as to what might be likable. It's a game given zero relevance because in majority of the companies the brand manager, the CMO and ultimately the CEO who likes something decides to go with it.*

Furthermore, the importance of likeability was acknowledged by participant 05 *" Advertising likeability is a very significant phenomenon which has got a lot of depth though it seems simple but it's very confusing at the same time" .*

The same notion of lack of understanding about advertising likeability factors and its relationship with culture was highlighted by Participant 1 in these words*" The reason is very simple; advertising in Pakistan is not subtle. Advertising in Pakistan means that they are giving us mixed messages and feelings. I call it a "confused" way of advertising in Pakistan. To me, the biggest problem in Pakistani advertising is that what we are doing as advertising in Pakistan, we*

are doing trouble shooting in Pakistan. We are not making brands. There is a difference

between advertising and branding. Here in my country, we do not understand this. It is thought

that the advertising is a complete branding. This is the biggest fallacy they are living in."

Adverting and culture has been point of focus and diverse understanding of Pakistani

culture has been shared by the participants. National poet and Drama writer who has written

top advertisements for multinationals and Pakistani brands, Participant 2 defined culture in

these words". *See, the word "culture' that is used in different connotations in English language,*

we cannot connote it with single word in Urdu but briefly, I would say, there is no alternative

word of culture in Urdu language. In a common sense, the people who have lived a certain past,

making striking history, they have lived with certain values, those values are not only connected

to that specific past, in fact they have a large amount of connectivity to the present and the

future.

Participant 01 further elaborated the concept in the following words " *Brand spend*

money to promote their product as a way of building brand and this is very disturbing socially

because for us everything is important. Our religion, our Language, our traditions and all our

socio-cultural elements and the standards. We cannot compromise on these factors and hardly

accept breach of them in any brand communication.

Participant 03 expressed her understanding of cultural evolution in Pakistan in the

following way *"Having a smart phone means to have access to local and international both*

cultures. Our exposure has increased where we notice finer things in life. I think, in terms of

culture, we have come to a long way, our likes and dislikes, what we consider good and what we

consider bad. Due to all this and rapid growth of awareness level, things are getting refined with

time in terms of content".

Moving on from the basic discussion, participants were asked about the playlist of 11

Television commercials which was shared with them to give their response about the cultural

factors and Advertising likeability factors' presence or absence in those TVCs.

Participant 01 being the participant 1 initiated the discussion "*All of the commercials*

which have been shown to me are all like that; **they do not fit into our society in any way**. **The**

ideas are imported; even the set up and executions are imported. *To be very frank, when I see*

my society into this perspective, I do not find any similarity between the TV commercials that

you have sent me and the ones made formerly in older times in general. **The problem is that the**

culture which they are portraying here it is more artificial than natural. The same point of

relationship between Pakistani TV commercials and their belonging to culture was narrated by

Participant 2 **"The ads that you have shown me, most of them are, you can say, are likely to be**

inspired from Indian culture or Western culture *as per dress code or music or cultural reflection*

but the language used; you can say it pertains to our culture, so the ad as a whole pertains to

our culture in 1 or 2 %..

Response from Participant 4 unveiled another dimension that has a significant

relationship with advertising likeability, *"So let's think one of the key factors is the local culture,*

the values and the Morales of particularly the target market. And then it obviously is directly

dependent to the media that you're using. I mean, for example, I might put up an advertisement

on a certain TV channel which is watched by adults or by certain media, which is directly

positioned over there. So for example in Pakistan, we have this English news channel, which is

let say English news. Over there if you try to position, you know something which is likely off the culture it would still be acceptable. **But if you're putting something on a main stream media channel, which is watched by all kinds of public and then your brand or your advertisement is not even relevant to the target market. It might have a negative impact as well.**

Talking about the playlist of TV commercials, Participant 4 shared the following insight *"I've seen, the first advertisement of a chewing gum, that we looked at, honestly speaking,* **if you allow me to be a critique, you know, the likability factor for me at least was zero.** Adding further to the irrelevance and illogical dressing of the models he mentioned the VEET cream TV commercial "Then *there was an advertisement, which you showed where the* **woman was playing basketball. I think when a woman touches a woman's body; it's just a big question mark. I mean, whether it's a straight out or not. And furthermore, the dress she's wearing is also completely irrelevant, which is to be worn on a play field.**

Participant 03 analyzed the television commercials playlist with reference to factors of likeability as *"I watched the videos sent by you, there are some videos that glaringly possess high quality and refined content but some of them* **glaringly possess the vulnerability of westernization of our culture.** *It seems to be a forced appropriation of culture instead of natural. I made a list of the videos that I personally liked a lot I which I felt that the content was strong in which consumer insights were included very intelligently. It includes Tarang, Sprite, Lux, CocaCola, Always, Palmolive, and Veet. Having watched these ads you see the production quality, content quality and the thought included in it, shows that the ad-making has been more refined. On the other hand when you see* **ads like Fresh-up, Jazz, and Josh, you feel that the**

community perceptions in the world of communication are westernized to get better

feedback, maybe. I felt these ads with weaker thought and ideology.

Participant 01 elaborated the concept of Pakistani culture by giving following rationale *"culture always keeps on changing. You can say that what our society was ten years ago, it is totally different now. This is the beauty of a culture. Material or non-material, in sociology, culture is always changing and that is not a problem. **The problem is that the culture being portrayed now is more artificial than natural, in every sense. Look at the dress code or the act being performed during the execution of TV commercial, they are totally alien to our culture and society.** But I don't blame the ads. You and I both belong to advertisement industry of Pakistan, like elsewhere, as I work in many regions and countries, here client thinks that he is more creative than creative agency. The reason is that **we only work in advertising agency to serve and we like to keep the client happy and in this process we compromise our creativity, we compromise our dignity, and we compromise our values as a professional.** I am not talking about the social or cultural value; in fact I am talking about professional values that are always taken for granted. The illiteracy rate is very high in very closer countries, our cognitive or mental growth and progress is very slow and when as a nation, I see them, the people are more to prove themselves, they are taking short cut in their values, in their socio-cultural aspects. The advertising people, specially, the directors and the producers, we both know, they were cameramen once and later on they became directors and producers".*

Participant 03 sheds more light on dressing relevance to culture and brand category by stating two examples from the playlist under analysis and being owner of Dubai based advertising agency having its branch in Pakistan. He gave a comparative analysis of two Islamic

countries in these words *"So if you actually put this advertisement in the UAE market, people will laugh at it and it's a huge mistake, especially when it comes to dressing. Furthermore, I also remember watching ad of Jazz x, honestly speaking, it just made of zero sense because the product description wasn't even there. I didn't understand what jazz X, what's the product about?*

Participant 01 drawn people attention to the fact which was the rationale of this study that our culture is inspired by Western and Indian culture as we are exposed to their films and dramas and that's one of the key factor on the part of these TV commercial productions that they use that masala stuff *"Certainly **when you have a low literacy rate in the country, you produce popular medium.** You produce the imported and inspired one because our population is now more involved into Indian media industry since the streaming of Netflix or other such streaming in Pakistan, have changed the perspectives of the viewership. Those who are not much literate but they do watch Netflix, they watch dramas and movies in multiple languages like English, Turkish and even Indian or many others in Pakistan. So **we are so much inspired by the dramatic kind of advertising to get creative edge. But in this quest of creative edge, we are distorting the value system.**

Participant 02 gave a comprehensive description of the value system and the thin lines between the values and the relationship of these cultural values with all stakeholders involved in the brand communication especially advertising communication *"When we say "values" there raises a question that what you call values and through which angle do you see those values? Do you see the values through the angle of a specific perception? Or do you see those values through the angle of specific gender? Or according to your own needs and necessities? Or*

you see those values according to your surroundings? These things go by this way, I think. But

there certain things which we call standards *that we call* ***social responsibility*** *at many points*

and sometimes, our obligations that we need to keep in view every time. ***As far as this***

obligation or responsibility is concerned, the cultural shape is given to it just for the sake of

selling the product. *Along with this, the product itself, the target audiences and the general*

audiences are also important and how they are connected and how they relate to each other. So

keeping in view all these things, if we try to ***define culture, then as I have said earlier, it is such***

a kind of triangle that has its past at one corner, future at the other and a point/corner of

present somewhere in between with which we look at both (past and future) and relate the

present with them.

The response from Participant 05 further elaborated the discussion "***The ads that are***

made without keeping pace with religious and cultural values they get flopped *soon. They*

come to a higher position but then suddenly, vanish. For me, ***brands or the ideas directors***

should set certain boundaries to work. Role of brand is also undeniable.

Research had significant concern to explore the degree of existence of family system in

the current time and the influence of this family system in shaping our likeness for the

advertising content. It was also aimed to explore the acceptable and unacceptable components

of culture in the current generation while watching advertising in a family environment. The

participants have contributed in developing an understanding about the culturally likeable

factors as Participant 6 described the family system: "***Honestly speaking, I sometimes have to***

skip the channel if I'm sitting with children because with the local culture, it just doesn't gel.

Our culture belief system, especially the kind of population which is out there. It depends a

lot". Carrying forward the same notion Participant 1 made the following assumption about the importance of family system in the Pakistani culture : Participant 1 states***"No matter how much liberal you are in Pakistan, our family structures or cultural values have certain limitations. For example in my family, I am very open-minded in my family, but as we are in Pakistan, we have family structure system here and we do not let compromise this family system.*** *You know in our homes we still have that one dinosaur who keeps us on right track like father, Grandfather or grandmother etc. Thus, this cultural value is so much inspired by the imported culture that we lost that own culture"*

Participant 01 "***I observe we still have our values, no matter where we live and what work we are doing, we still live in families. I don't approve body projections and other tactics are inevitable because there are hundred creative ways of doing work by keeping cultural values intact".***

Participant 06 relates this to a practical example by referring a success story of branding based upon family bonding and cultural appeal as ":*I shall end by giving the example of a milk brand named Olpers that had no recognition just four to five years before but now it is one of the most successful milk pack brands. It has beaten all the other brands and is touching the sky. This happened due to the branding with well-conceived planning showing culture, families and values on screen with strong networking, wonderful team work, laborious time investment and no doubt maintaining persona through quality product"*.

Participant 03 explained that quality content which confirms to all cultural and values driven believability attracts all segments of society alike regardless of their demographics. It's the conceptually deep and well-crafted communication that compels all the target audience in

Metros to villages. Participant 3 narrates "*I have been working since long period of time and I also have worked in rural areas because I have my acquaintances there. We used to go to the weddings and look at the family events externally and internally, or if I see at the workers like maids who work at my home, interacting with them I have observed a cultural change and a kind of exposure in them. A nice content looks fine across the board, for example when I was working on my own brand She, I had a vibrant team and the people from all the backgrounds. I gathered views from various sectors about the diverse designs. That is why our sale was highest at that time, so the diversity gave me an understanding that something good created with good thought process and good production quality with measuring all the element factors carefully, is liked by everyone regardless of economic and social status.*

Evolution of Pakistani media technologies and its impact on culture has been explained by Participant 2 who has witnessed the three generations in this era of media evolution.

Participant 01 has written television dramas for all these generations so he has deeply studied the various components of Pakistani culture for the last five decades. He has analyzed multidimensional aspects in the context of advertising and culture in the following way:" ***the extent to which today's viewer relates everything with visual images; it was not as extended before, as now you have to get every point quickly. You will see its effect in today's ads.*** *In our time, the thing we call screen play, it has changed its shape, you can say, in ads, it has been divided into different small shots. That is the point that it has added into the beauty of technology thus, has become more attractive, more glamorous and more colorful. But the thing which is to be seriously considered, that I personally feel the most serious point is,* ***what are the moral values in these ads, in publicity where do those moral values stand or kept standing.***

As I said earlier, there are different angles to judge moralities but it has one small area that finds common and no one is out of that common portion. To make this point clear, take the example of a doctor, all of them pursue MBBS but then specialize in different fortes but basically all of them have done MBBS. So you can say that the audience of the advertisements and publicity are those people who are at one common point. So that is why there should be one methodology to contact with those audiences. I myself do like those ads more that are made keeping in view some humanistic moral values. I feel, the most beautiful thing is when ads are made keeping attraction for the commodity and keep that enchanting through curiosity, but that should not clash with the present era's culture and should never ever conflict with the moralities. Many ads pass by my sight many times but the ads, I call ideal, are seen very rare, they are not much.

Language usage in advertising was cited by many participants to be a very important factor for acceptance and rejection in Pakistani culture and despite the fact that youth of Pakistan is exposed to global content but the cultural norms give a lot of weight-age to the use of civilized language in advertising as stated by Participant 2 *"there are some dialogues that we can use while sitting in leisure with friends but ads are not always for one specific circle, ads are viewed by all the people, people of every age group. So usage of intentional nondescripts and dual meaning words should be avoided. Technically, many ads which I have seen are full of glamor but they do not have much relevance with the aspect of "good" of human life technologically.*

Participant 04 recognized the significance of civilized language use by brand communication professionals in any culture by mentioning Islamic countries in general and

Pakistan's in particular. He considers advertising as a source of brand association for brand which is only possible through positive brand persona among the target consumers. Using off-culture and abusive words for fun are not likely to be acceptable in my culture and that's why this MNCs advertisement has been banned in recent years and they're the part of playlist of this research too. He said *"Number one is the language. Who are you targeting? What kind of SECs are you targeting? Know, using a key direct set. **"For example, the Sprite advertisement with the "Karahi" was amazing unless they were not using those bloopers while they were talking,** But until then, it was a great advertisement. **I think it was very relevant to people, local culture, everything". "Whenever advertisers try to rap the Barrier of local culture and tried to set experience of new standards and tried to communicate something which is slightly hard to digest, culturally speaking. It usually has a negative, appeal. It becomes more of a critique and people are a bit shy to look at it*.

Participant 03 comprehends the use of language and respect for local culture in the given narrative *"**The agency of Sprite should not have made this kind of TVC with this language usage knowing it a country with some kind of conventional lines**. Despite the fact that they might be reflecting the facts that how people are talking and the kind of language they are using. have seen on Netflix that the use of language and the content used is not appropriate for any age group even of us. As they use very dark themes and the language is not appropriate even for the Western world.* Participant 2 shared his vast experience as brand consultant for MNCs as follows" ***As I say, multinational companies focus least on culture and more on the targeted audiences. They focus, for say, 80% on branding and 20% on linguistic ideals and ethics. So here I shall say they are justified as culture does not matter to them".***

Participant 2*: "Sometimes audiences are tested this way by giving subliminal messages. Audiences are checked by doing such stuff by larger institutions. They check audience's reactions and level of tolerance in those targeted traffic and thus make certain ideologies. Like coke's ad has also been targeted and focused like other multinationals. Extremism in this two decade is seen as something very classy and high-status munches. So, that is why they use such slogans to make their ads hit and well- accepted at larger scale".*

Participant 02 bang the custodian of unique Pakistani culture gave the following practical implication for discouraging foreign brands to distort our beautiful cultural fabric *"In fact the punishment should be inflicted on the people who spent millions of rupees without taking any morality or social value into consideration then such unbridled use of unethical language and other objects can be stopped"*

Dancing in TV commercials has been a new approach and has been practiced by multinational and national brands of Pakistan and there was little knowledge available about this advertising strategy among academia in Pakistan. The current research included this factor of advertising likeability in the cultural perspective and participants have given diverse considerations. Most of them have evaluated it as irrelevant as a whole to the advertisement concept and target segment profile. Dance has been termed as an alien thing being not a part of Muslim culture, one of the participant mentioned absence of such strategy in the advertisement of countries whose religion approves the dance as an important component of their socio- cultural values. Participants were of the view that we even have seldom seen western advertising utilizing dance in their advertising.

To be specific, we here have the following responses *"Something I really appreciate and like about our neighboring country is their ads and the thematic large thought provoking messages they convey within few seconds.* **Dancing culture cannot light up branding and the sale; I shall call it misuse of freedom".**

Participant 06 unveiled some very unique dimensions in his response which included influence of Indian culture as supplemented by many other participants and it confirms to the rationale of this research as explained in the beginning of the thesis. Participant 6 narrated ":

Let's talk about Pakistan alone. Somehow it's a curve that Bollywood copies Hollywood and Lollywood copies Bollywood. *This is the bitter truth. There are creative agencies in both countries, but somehow,* **there's an influence of Indian lifestyle. Indian music, Indian dances, Indian steps, which somehow are reflected when we talk about acts like Tarang and Coca-Cola especially.** *Coca-Cola, creates an interesting mix between modern teenager's concerts.*

Participant 06 further relates to the influence of Indian movies in Pakistani culture especially planned and choreographed dancing themes in wedding at all SECs regardless of rich and poor. He considers the use of dance in the TV commercials may be inspired by this growing trend in the society. *: At a personal capacity, I think Dances are the most boring thing for me. In an advertisement, it adds up to some steps and* **you'll be surprised that the wedding culture in Pakistan has so drastically changed in the last 15 years that now there are group dances on almost every second wedding. People are exhibiting choreographic stuff that has essentially been borrowed from India and Bollywood.** *And those dances have somehow crept into our advertisement. These dances went back two decades ago but suddenly you see all these "Chai" ads and all these ads coming up. On the contrary,* **if you look at Western media and Western**

advertisements, you don't see that. Now, let's remember that dance is a religiously

appreciated in India. Not in Pakistan*"*.

Participant 04 second the viewpoint of participant 06 with reference to inclusion of

dance in TV commercial and its origin being the culture which we have drawn from indo-Pak

civilization. Dance has been an important segment of our weddings and is been there for since

the partition of subcontinent but the strategy to add choreographic presentations in advertising

dates back to last few years. Respondent 4 *"Right, see, the dance has always been a part of our*

culture. Since our childhood. I have seen dance in weddings and other events, so yes it is a

culture. That is what I like about it that they are culturally relevant and not vulgar at the same

time. If there is proper balance and there is no exaggeration, it can work well. Exaggeration

comes when there is a belief system that's working this way or working with exaggeration can

run the business with great profit and it will run by hit and sometimes it ends with confusion.

Participant 05 unveiled *yet another* dimension and analyzed the inclusion of dance

performances in TVCs and he added that *"If they can relate their dance with the concept and*

the content of the item being sold, then it does not matter. It should make sense and it should

appeal the people you are trying to engage in the selling. You need to link your product with the

people through the bridge of concept. Consumer should feel appeal to buy the product you are

trying to sell.

10.4   RELIGIOUS/ETHICAL VALUES AND ADVERTISING LIKEABILITY

Scholars like Fam, Waller and Erdogan (2004) stated that religious beliefs have a significant role in shaping social behaviors. For instance, relying on the level of religious adherence, a consumer's lifestyle, media preferences, food liking, and friendship will be influenced by their religious teachings.

In the light of stated literature, religious factor is one of the potential strategic decisions for advertisers in a Muslim country. As discussed in early parts of dissertation, religious factor needs to be investigated to understand the likeability of advertising in youth of Pakistan. Youth of Pakistan has been exposed to more liberal education and social media for the last two decades, so their likeability on the basis of religious factor is yet to be explored. The current study has considered religious factors to be among the key performance indicator to measure the advertising likeability in Pakistan. Religion is a slightly sensitive issue in Pakistan and its quiet challenging to share views but the researcher has developed the interview guidelines in compliance with the factors of sensitive areas. It was further shared with scholars for feedback which they conferred and approved.

It was further shared with the participants and they agreed to be an interviewee after going through the interview guide. The relationship between ethical factors and Advertising likability have been made part of this chapter as there is a thin line between these two factors so participants have given combine response.

The participant considered advertising and religion in Muslim countries like Pakistan is in a state of war and it has limited the ability to think out of the box. According to him, change is

continued and historically speaking those religions which have embraced the needs of the hours have developed more conducive environments for their youth to learn and express in contrast to rebellion and frustration on account of limitations. He further narrated that Islam too has diverse cultural landscapes depending on the geographical location, cultural heritage and government systems.

Participant 01 added to the topic in these words *"The biggest problem in the advertising companies in Pakistan, that I dare to speak, is a continuous war between our culture and religion. Because of this thing our creativity is limited. In sociology, culture means two types of culture; material and non- material, material means tangible things and non-material means thoughts, behaviors, norms, values and even religion and all such things. Sociology says in culture whether material or non-material everywhere. The fight between west and Islamic societies is a cultural fight or a sociological fight because western people say that you cannot stand at fourteen or fifteen years back where you were before".*

Participant 03 held a concise yet concrete argument in the inclusiveness of religion and she affirms that religion of Islam is very inclusive and forward looking for its believers. It's the interpretation and respect for limitations that actually brings true spirit of any religion for practitioners. Participant 3 stated *"You know, from a religious stand point, I have always observed that religion is something sensitive. As business persons, we try to reach maximum audience and as many people as we can, we want more inclusive rather than exclusive. The true sense of our religion is unity, due to my affiliation with Islamic chambers; I am working with them from financial aspect. If you look at the Islamic principles and the work being done on that globally, you will find that they are very much aligned. So I think when you are de-risking your*

communications, the best thing to do is to keep yourself stick to culture and stay away from sensitive aspect of religion. Spreading the discussion more There are quiet liberal states where Islamic values are more forward looking and in line with the modern times. Islamic culture in Pakistan has got so much diverse, Participant 1 shared that festivals and celebrations that are treat to watch and advertising seldom utilizes this rich aspect of cultural diversity of Islam.

Participant 01 gave a comparative analysis of diversity of Islamic cultures in different countries across the world and he contributed as *"The problem of sociological point of view is that the religion is part of a culture, religion is always, as I have seen working in four different Counties, I have seen four different Islams. Working in Middle East I have seen totally different Islam, they have different culture. When I went to Iran, I saw a different Islam there. What I observed that they have their own culture of Azartush. Being to Malaysia and Indonesia I saw totally different Islam there. Their Islam involves too many values of magic and the magical elements in everything.* **When I came to Pakistan my subcontinent culture, talking about me I love my culture, I love to go shrines, I love to enjoy or celebrate Shabb-e-Barat, because I am Muslim by my heart. There is no denial".**

Participant 01 drew attention on an important component of Pakistanis believability in the fact that religion defines our culture and we see everything through the lens of religious teachings and advertising is no exception. There is a little room in Pakistan for sensual or sexual advertisements as it is not acceptable in family system while watching television during a dinner or other daily interactions. Below the belt advertisement is also not liked to be shown on mainstream media where all segments of society are watching television especially in Pakistan where there is no classification of channels as per the age groups.

Participant 01 affirmed" *My forefathers lived here as Hindus. Still we have so many Hindu rituals in our culture which stand very dear to me and there is no conflict here.* ***All the Islamic countries believe that religion makes culture which is not possible.*** *According to the culture, usually, before the Christianity, whosoever came into being, all the culture replaced the former culture. Christianity was the first culture to cross the culture to different cultures. The problem is we believe that our religion makes our culture. According to Sociological point of view this fact has been proved. Our youth is one of the biggest numbers as we are the sixth most populated country in this world, and our youth comprises 51% of the population. The sensual appeal tactics are not only used by Pakistan, it is done all over the globe.* ***It is a million dollar tactic of doing body projection and using sensual tactics. This is one the most delicate matter to talk, we have mixed families in Pakistan and we live among conservative families here in Pakistan.*** *To be very frank, our Socio-cultural values, there are also families in Pakistan that are very open, and their openness is that, this is not vulgarity for them what we call vulgarity; it is again a subjective term.*

Another point of view which emerged out of the response was there's no relationship of advertising with religion instead every religion has set of values that shaped particular society norms. These norms are basis of that culture so they should be respected by avoiding prohibition and contradictions while developing an advertising content. It will be more appropriate to develop advertising content in such a manner that it is likeable by the religious and liberal both segments of any society in general and particularly in the case of Pakistan. There should be a sense of freedom with responsibility for content producer whereby they should not be restricted to follow rituals and at the same time they should not create a sense of

contrary with these socially established religious beliefs. A balanced approach is going to be the likeable approach in a country like Pakistan.

Participant 01 narrates *"I am sorry to say, advertisement has nothing to do with religion. Every religion has an aspect of moral values that is why you see the color of religion in moralities is seen that is at one place so they should be in pace with those religious value i.e. moral too but it should neither be restricted to follow the religious rituals nor they should create clash with them.* ***For example, if we see a Muslim society, the things that are prohibited or haram clearly, we should not publicize them many other things that are not prohibited or labeled as haram clearly, should be avoided but if we can show them without creating clash with religion then it is fine.***

Participant 01 contributed by raising concern and care for human values by Advertisers in their pursuit of profits. He pointed out the presence of certain visuals and dialogues in advertising which are not likeable and deserves to be banned as has happened in the case of two advertisements in the current research sample i.e TV commercials of MNCs like Coca Cola and Sprite. He further elaborated the patterns of TV watching ethics in Pakistani culture which does not conforms to such content while sitting in a family setting with family members of all age groups. We cannot watch certain subjects in family environments so brands shall classify the content while considering that what will be the setting of these ads while watching by the consumers. Deviation from this creates offense and negative brand persona. According to *Participant 2* ***"It is ever increasing competitive process but being Muslim, there are many things seen in ads' visuals and dialogues, that I personally feel, should be completely banned.*** *There some dialogues that we can use while sitting in leisure with friends but ads are not always*

for one specific circle, ads are viewed by all the people, people of every age group. So usage of

intentional nondescripts and dual meaning words should be avoided.   Technically, many ads

fare all of glamour but they do not have much relevance with the aspect of "good" of human life

technologically. so here I would must say that the institutions PEMRA, should keep a check as it

is the right of ad-makers so they can use their right but this right should not be allowed to

exploit the culture of others, they should not be allowed to play with the moral values of a

specific culture and not to distort the social fiber of that culture,

Participant 02 shown real surprises about certain TV commercials which are aired on

mainstream and social media being totally unexpected for him. He was of the view that

stakeholders in TV commercial production should have brainstorming sessions to evolve socially

likeable advertising especially below the belt advertising of products which cannot be promoted

directly in a Muslim society like condoms and female sanitary products. Advertising

professionals are skilled and experienced people so instead of giving excuses for such unethical

content, they should come up with more likeable and socially acceptable television

commercials.

Participant 01 responded in these words "*Now-a-days we see ads of such objects that*

*are sensitive in our culture but now we watch them on screen as visuals. **So the brands like Josh***

or other condoms brand and the teams should sit and decide the ways they can be advertised

keeping certain boundary lines otherwise the ad makers will make the ads to earn more and

***more not caring for any values which are not so good.** I feel that the responsibility primarily is*

on the shoulders of those who are bespoken of that ad, who can be a group or an individual of

multinational, and then the responsibility comes to them who are producers and directors. If

they make something objectionable, they have an excuse that we have to make ads on the demand of clients which is our first and foremost priority. This is what we call "lame excuse". If they believe in their social fiber and moralities, they should have skill of saying no for crossing the ethical boundary line. Obviously, to sell the product they spend huge amount of money which is their right but the problem is again that values and moralities. We should not make moral and social values so rigid that cannot create space for other. If we get successful in creating those spacing then we can flourish what we call commercialism but when ads are banned then millions of rupees are at a loss and it affects commercialism too. In fact the punishment should be inflicted on the people who spent millions of rupees without taking any morality or social value into consideration then such unbridled use of unethical language and other objects can be stopped.

Response from Participant 02n suggests that religious factor is among the serious consideration for Pakistani consumer when it comes to advertising likeability. He states that violation of religious and ethical values are among the top reasons of rejection of advertisement. Initially such ads may appeal to a very limited segment of society but in the long run it damages the brand persona and a sense of offense is reinforced. **He reiterated the need to believe in strength of ideas and quality of content instead of breaking the religious barriers.** He being involved in brand building of a paint brand whose corporate philosophy was religious centric. They had strict compliance for religious teachings in all their TVCs and they used no living thing in their brand communication. Within a very short span of time, the brand occupied respectable place among top five multinational brands and later became number one among national brands. Their content and media strategy helped them build strong persona

through religious compliant brand communication. This success made him believe in the power of positivity and compliance to any country's religious and ethical values.

As stated by Participant 02*: "The ads that are made without keeping pace with religious and cultural values they get flopped soon. They come to a higher position but then suddenly, vanish. For me, brands or the ideas directors should set certain boundaries to work. Role of brand is also undeniable.* **You can see we did this without any commercial cheats and models but the branding has been really appreciated and praised because it conveys strong ethical messages.** *Lines have to set by brands first and later by companies or agencies. Dancing culture cannot light up branding and the sale; I shall call it misuse of freedom. Ads should be made that are familiar in their ambiance of screening, associating with culture and festivals. Branding is built on ideas step by step. Being immoral, disobedient and unethical is seen as more modern than ugly. Fashion is adopted from universities, colleges, bigger malls and metropolis. On the other hand the people in less urban areas are seen more cultured and morale in behaviors.* **According to a rough estimate, 60% of Pakistanis watch ads and if some of them like the ads such as of Josh, they can be no more than 5% and those 5% will do this on the basis on not believing in conservatism. Neglecting norms may trouble brands as they get flopped and bear lots of financial and time loss".**

Talking about the ethical factors' relationship with likeability, Participant 02 was of the view that as per the available statistics only 5% of the total advertising viewership pays attention to below the belt ads and they too are marginal component of target segment. He further added that below the belt ads which are not complaint with ethical or religious values. Such ads cannot be aired in certain peak advertising times in an Islamic country like month of

Ramadan, Eid festivals and all ' other high times where companies likes to engage with their customers through TV commercial.

Participant 02: *Sometimes audiences are tested this way giving subliminal messages. Audiences are checked by doing such stuff by larger institutions. They check audience's reactions and level of tolerance in those targeted traffic and thus make certain ideologies. I would say a yes, as coke's ads have also been target and focus specific like other multinationals. Extremism in this decade is seen as something very classy and high-status munch. So that is why they use such slogans to make their ads hit and well-accepted at larger space.* Participant 4 had a different perspective on such TV commercials which are in contrast with religious and ethical factors of Pakistani society. He shared the example of western countries where content is classified by considering the segments of society as adult and under 18. Airing of condoms and female diapers ads on television and social media in Pakistan has very adverse effect on both sides, its double sided knife which damages the social fabric and persona of the brand. He further invited the attention of concerned regulatory authorities and the government to legislate in this regard to ensure that content shall be classified for age groups and such irresponsible attitude should be addressed. *They're not supposed to be shown. I mean, there is a program because I have a couple of kids here in my family. It arouses certain hormones when we look at the below the belt and it might not have an effect today. It will have an effect when you turn 13 or 14 or 16 or 17. It will come back. It will disturb the way you look at a woman and you might start looking at your female teacher the same way. You might start looking at your older cousin or your aunt the same way just because you're looking at certain below the belt adds. Children are all about curiosity. So when they look in an advertisement, "always" they will*

start popping and looking at what Mama has bought or what my older sister has bought. Let's imagine there are parents and they have thrown a durax pack. Or you've shown me Josh, the josh pack in the dustbin and then they're nine years old or 10 year old kid Conceives this is really unacceptable and advertisement agencies and the government and Discretely wish allowing more targeted and age segmented media.

Participant 02 being a social scientist devised the root cause of deviation from religious and ethical Code of conduct as a whole in the society as "*In fact the basic issue is education because many people are getting out of mainstream due to ignorance and negligence. When education will be common and accessible to everyone and the basic code of life will be added and taught in the basic curriculum of basic education from childhood. Students are taught mathematics, geography and history but they are not taught the basic codes of life*". Answering a question about coca cola advertisement which was among the sample of television commercials under analysis, Participant 3 made these comments with reference to ethical values and their interpretation by brand communicating people and by a common viewer.

Participant 3 *added "Honestly speaking, I don't think it as such a big deal. It is fine to me. The thing I noticed a lot that advertisers focus a lot of trivial elements that are insignificant to the actual consumer. Academics and critics will look into it but the folks for whom the ad is generated will not bother looking at it this minutely and they will not even listen to the dialogues between Sajal and Ahad and thus look at the visual only i.e. movement, people having fun and other things like that. Beyond that I feel no one has that capacity to look at the dialogues and other minute details.*

10.5   Brand/Advertising Agency Operations and Advertising likeability

Participants have opined multinational, national Brand and advertising agencies as the potential stakeholders in the process of advertising. Their behavior toward the industry set the stage of performance for all other components involved in the process. Participants are of the view that advertising agency focus on satisfying the wish list of CEOs, brand management teams by following their likeness and compromising the on-ground realities, need of the profession and other significant factors. They overlook professional values which kick starts the process of compromises by other stakeholders on concept, quality of content, cultural and other factors.

According to Participant 1 *"**the reason is that we only work in advertising agency to serve and we like to keep the client happy and in this process we compromise our creativity, we compromise our dignity, and we compromise our values as a professional.** I am not talking about the social or cultural value; in fact I am talking about professional values that we always take for granted. I failed to understand who are the people controlling our cultural values and controlled everything, who? In Urdu we have a very popular idiom" Shah se zeyada shah ka wafadaar" which means **agency people are more loyal to the client than the client himself**. So there are the owners of advertising agencies in Pakistan. They are more loyal to the brand than the company itself."*

Participant 2 comprehends the multinationals modus operandi for operating in other cultures and the priorities them and their partners follows in their brand communication. He made the following submissions *"Now-a-days, the ads we watch that are made in the whole world, we also have to keep pace with them as we cannot separate ourselves from them because 70% of ads made here, are actually from multinational companies. Multinational*

companies do not belong to any specific culture or civilization geographically, the local they

belong to, and they only keep that local in mind for making ads. There are some certain things

which we call standards that we call social responsibility at many points and sometimes, our

obligations that we need to keep in view every time. I feel that the responsibility primarily is on

the shoulders of those who are bespoken of that ad, who can be a group or an individual of

multinational, and then the responsibility comes to them who are makers of that ad.

Participant 3 states that '*In Pakistan, by and large, all the multinational or non-*

multinational brands are at growing stage. They have not reached that stage of that data driven

marketing and development or communication strategies and a lot of work has to be done on

this portion".

Participant 06 shared his understanding of advertising practices in these words *"There is*

no agency in the world and there is no client in the world who doesn't want to produce an ad

which is not likable. Everybody focuses on likability, but unfortunately, they do miss out on these

factors, which I believe are some of the most important factors that should be considered. While

the first storyboard or the mood board is being drafted. It's a complex procedure. But let's be

honest. Usually the creative and the briefs are done. And towards the end, just before

production. It's discussed whether religiously, ethically, culturally, does it fit in the likability or it

doesn't? Sometimes the whole advertisement is produced, directed, post-production is done,

and then they say, you know what, crop, crop, crop, because PEMRA didn't approve it, or one

thing or the other didn't approve it, on once the first screen is being tested in a set of

consumers. They get back to client and they say, OK, this is going to work and is not going to

work. So honestly speaking, I think if the agencies and the client both consider these three or

four key factors, because the fact is that you're listed and which your research is focused is

essentially on the psycho-graphics. Now these two things essentially add up to the likability.

Participant 02 shared his experience in competing with multinational brands considering their huge budgets and planned approach towards advertising. He was specifically associated with paint industry and it was during his time that MNCs brands like KANSAI and Nippon were launched in Pakistan. He has been competing with these brands in marketing and branding.

Participant 02 added *"It is quite difficult to **defeat a multinational company or industry in media** as they work in more spatial cosmos while we are put under constraints in spite of having very bright ideas from professionals but it is not easy when you have to work within limited sphere keeping thousands of things in mind. Ads have also been target and focus specific like other multinationals. So that is why they use such slogans to make their ads hit and well-accepted at larger space. I think, network of a brand, which direly needs to be strong, well done communication in advertising, strong and well- defined team work and keeping in mind your audience makes you win all the game.*

Participant 05 and Participant 04 shared their experience of working on both the sides (Brand and advertising agency) and they held both responsible for the lack of pursuing professional practices in the process of brand communication. These personal priorities of both the stakeholders lead to compromise on content quality and social values.

Participant 05 *contributed as "I have been on brand and ad, both sides. There are a few people who have worked in both formats. When I was in advertising, I opined that brand determines but then when I came to brand side, I was of the opinion that advertising is significant in this perception. Then after working for many years, I built a theory of my own, and*

that theory of mine is that both are responsible for this chaos. Advertising agency is responsible

because when they deal with their client, the client says maza nai aya (not much entertaining),

agency should have answers to make them understand their professional rationale for the

concept. The problem is that the agency does not answer them and stays unable to convince

them. If you go to your consultant, hairstylist or lawyer, you get the idea that how much

knowledge he has, after talking to them at first but this topic is very complicated in terms of

dealing with it as we sell subjectivity. If we talk about agency, agency has not invested much in

learning and in itself and due to this lack, they cannot defend themselves in spite of having great

concepts."

Participant 03 acknowledged the stakeholders role in shaping likeable or disliked

advertising on the basis of their decision making about multiple factors which may contribute in

designing an effective campaign. She has made the following assumptions ***"Clearly, it is the***

poor decision-making of the brand because decision-making comes from brand. *Honestly*

speaking, as I have worked in agencies, as clients and even in consultancy where I helped the

people in developing client brief etc. Unfortunately, ***the kind of brief they should develop, they***

do not put that effort and thought into it. So there, personal likes and dislikes play an

important role. Everything done must be evidence based and should be data driven and

research based not on personal likes and dislikes*. We all are human beings and we are on the*

cycle of growth, self- awareness or self-evolving. The reason ***I am putting this on brand's team***

is because they are the one who give consent and approvals and the big budget accounts

agencies give a lot other options to the brands too. *So, choosing among those options is on the*

shoulders of brand and the agency is just going to implement it. Being a brand person you are

the guardian of the brand and you have to take care of it as your child evaluating all the probable risks. To support and bring out something which would strengthen your brand is key.

Participant 02 further enforced the importance of brand persona and he cited professionalism to be the right approach to keep the brand image intact *participant 2 "Maintaining **persona** in branding should be the first thing a brand manager must have in his mind. Focus and objective of the ad should also be kept in mind. One also needs to question that whether branding can keep flexible and manageable supply chain? Or can sales persons create strong networking within comparatively?* **I feel brand activation and advertising comes after all of this. Many brands come and vanish afterwards due to not understanding these factors".**

Participant 02 expressed his concern for the lack of faith in creative people on the part of brand and advertising agency because they want quick result and those two of their wish rather instead of professional and competitive grounds. Frequent job switching on the part of advertising professionals has an impact on overall decline of industry.

 Participant 1 added **"When I started working in Pakistan for JWT and many other companies, this country was and is unique to me because within three years I changed five advertising agencies whereas I worked eighteen years abroad and I worked only for two companies. Here I worked for three years for five companies.** *If an agency gave me a portfolio of director of creative and strategies, which is also very unique because usually people are not that creative. When I say big brand then it means I have to do a lot of things, so because in Pakistan no one ever try to make brands. We think that we have made many brand but believe me they actually do not make brands.*

Participant 05 analyzed the two important and core aspects of advertising which is the root cause of deterioration of quality of brand communication. He has differentiated the preference for content and form. According to him, we focus more on form instead of content. We prefer locations, models and all dramatic pedagogies and graphical components but we hesitate to invest in research and content quality. We spend billions of money on TV commercial shoot at foreign locations but avoid giving freedom to agency to get concept written by top writers of the country. This actually has been heading to decline in both brand communication and advertising services. We compromise ethics, social and values and ultimately the ads are either disliked or banned as in the case of ads shown in your sample i.e Coca-Cola and Sprite .

Participant 05 categorically stated *"There are two things when it is about creating something; whether it is an ad, a play or a film, it has content and a form. Along with this discussion it will also become clear that what culture is. In the world, everything depends upon its content. So when content is very good, it also reflects in the form. Unfortunately, we wholly depend on form, not content. From content, I mean to say, for example, when a person speaks, whatever he speaks, it is content, without considering the way he speaks or what the stylization is. What dress a person is wearing, which watch he is wearing, which car he is driving, and what language he is speaking, this is all form. **Content is the thoughts, idea persons and perception of that.** For example, when Anwar Masood wrote Fifty, Fifty, the original series or the series by Shoaib Mansoor or the intellectual programs we used to watch on PTV, we used to watch those shows as kids. Those shows were watched and liked on a larger scale because they were stimulating intellectually. Over the time, this thing has gone down.*

*As you must have seen now, that the shows broadcasted in the evening these days, they are totally deficient and falling short of prescribed norms. We cannot detach from the advertisement. When an ad is made, as you have talked about investing millions of rupees, huge amount is invested in but **no one likes to spend a petty amount of ten thousand rupees on the concept-the central theme. I have seen those clients who ask "where would the scene being shot?" prior to asking about the concept.** They do not listen the concept. So if you look at the ads made these days, many of them, not all of them, depend upon form.*

Participant 05 had a strong resolve that client in Pakistan has been by-passing the advertising agency and they directly get in touch with TV commercial directors. This becomes a pure mediocrity as both the client and directors in Pakistan have spent more time in their practice from grass root level but they by-pass the intellect and professional competency of the advertising agencies. This is the beginning of unprofessional practices in the advertising industry so the product will be compromised on content quality, social values and ultimately won't receive consumer likeness.

Participant 01 assumes that *"**the advertising people, specially, the directors and the producers, we both know, they were cameramen once and later on they became directors and producers** and in this process of glamour, the client becomes so close to this producer and director that they bypass the creative department of the advertising agency. **Now the client is directly approaching to the directors and producers, so the advertising agencies are just playing the role of courier agencies.** This is because the owners of the advertising agencies compromise the value of the professionalism for the sake of keeping clients and retaining them.* Participants classified the advertising canvas of Pakistan with varying approaches depending

upon ideology and believability of these brand owners. Their understanding of the market is driven by their approach towards business and their cultural orientation and peer pressures. There are some educated and professional clients too who shows faith in their brand consultant and give room to come-up with what's good for their brand.

Participant 01 comprehended as*" I had a saith as my client. He told me that he would like to have popular model and dancer in his commercial. He tried his best to make me understand his point of view and asked me to let her wear as short as you can arrange. Mostly I used to have clients like that. I had another client who was belonging to a strict religious class owning a big paid company here, told me that I do not like to see any female's model in my commercial. **Now I had clients who had no issue this side or that side. They come with the creative ideas and I accept.** But you know in Pakistan we have different cultural values like Pukhtun culture is different from Punjabi culture, and Punjabi culture is different form Sindhi culture. All of them are different form Balochi culture. So the owners of the brand hail from different cultures and different cultures require different things.*

Discussing about the inspired approach of clients, participant 5 once gain highlighted that it's neither the jingle nor dance that matters, it's the relevance to product and audience which drives the communication. Clients and agencies have strong faith in jingles regardless of need for jingle in any communication. There is dearth of ideas in our brand communication and advertising deliverables and that's the reason of low likeability on the part of consumers.

Participant 05 opined as ***"People concentrate on jingles and all other stuff like that but focus should be concept and content. Basic principles should be strong; the problem is that our basics are not strong enough.*** *If they can relate their dance with the concept and the*

content of the item being sold, then it does not matter. It should make sense and it should

appeal the people you are trying to engage in the selling. You need to link your product with the

people through the bridge of concept. Consumer should feel appeal to buy the product you are

trying to sell".

Participant 06 added the following knowledge with regard to jingles and dance culture

"Those jingles and attractive tunes. So you know, the more we look into it, the more we see it

*somehow, you know, it's becoming more and more in. **And it's more run of the mill job.** I mean,*

between me and you, we both have advertising backgrounds. Let's be honest here. By I mean,

Ramadan is coming very soon. We will see a lot of cooking oil advertisements. I mean. Share

with me one cooking oil advertisement, which is without the typical same food, the same family,

same aftaar.

Identifying the onus of responsibility of poor content quality out of all the people

involved in brand communication was another very significant factor in the current study.

"Client wanted this" has been the very common and "lame excuse" which is quiet extensively

quoted as justification by the agency people and it was totally rejected by the participants. They

have diverse narrative and have put forward multiple solutions to counter the argument given

by the creative professionals against their incompetency or lack of creativity. Most of them

have held agency responsible for not rising to such a level where brand can trust their

professional competency and believe in their concepts and strategies. This solely has been

rated among the most vital thing to be incorporated and bring into focus for uplifting the

quality of content and sense of social responsibility among all the stakeholders in the brand

communication process especially the agency's creative leadership. On the other hand, brands

should also give room and confidence to the advertising agency being expert in their own field as eventually it will be good for the brands intern if the human capital get high quality.

Participant 05 has attributed as *"**Advertising depends on two dimensions i.e. a client and the agency. Both of them need to coordinate and work together to achieve effective results. It cannot happen that the agency has no ethical values and has no standards but you are a good client and the product is good, then it can come out as a great advertisement. No! Both have to work at the same pace of coordination**. We need to focus on research more to make ads for such difficult products with accurate facts and figures then many things can happen"*. I will not comment on if the girl in the ad spoke unethical language or abusive words. I will again come to the point of concept that what is the concept? The concept should have a life, that can make the audience laugh, enhancing the affinity of brand in the audience minds and hearts. Thus, audience will consider that brand as prestigious and engaging. Now what is the recipe of making such an ad? That is very simple; number one, the client and agency should have good ideas and perceptions and those will come when you will learn humanely.*

Participant 02 affirmed the notion of competency to serve the client in these lines" ***This is what we call "lame excuse". If they believe in their social fiber and moralities, they should have skill of saying no for crossing the one boundary line**. The basic tactic and skill is facilitating the client with something better and alternative of what they have said, if what they have asked for is below the standards of values and moralities. Now they should have the capacity of providing the alternative which should be in a manner as adding what client has demanded for in another better way avoiding the dangers of what we are talking.* Going a step forward, Participant 2 suggested the right approach to address the problem: ***"We should go on***

with our own thinking and perspective keeping our values but should borrow the ideas of

technology that may add into beautification of objects and make the effective narration of

the ideas in those advertisements, so the balanced situation that comes into my mind is

actually a well perceived mixture. The responsibility is also on the shoulders of those

institutions which are made especially for the purpose to keep check and balances on such

things that, perhaps, have not fulfilled their responsibility. So the responsibility comes on the

institutions and the persons who are clients and the makers but if organizations/makers do not

care for the emotions and demands of the clients, it is also not appreciated".

Another smart approach was incorporated by Participant 1 to do the least one can do

being professional. This option has been in place by agencies but how effective and smart

solution is offered sets the pace or consideration by client. Participant 1 narrated *"Usually what*

I see in Pakistan is wish program-for saiths (big, wealthy, landlords kind of) - whatever they

want you have to do that, how you do it will be according to how they want it. It is very difficult

situation here. **As a creative and strategist, what I do, I make two storyboards according to**

their requirement and I put a cherry at the top according to my requirement. *This is what I*

have done with many brands like Warid etc. If you are creative person, you have to think

creatively; it is not only writing creatively, it is also to think creatively that how you deal the

situation.

Participants have rejected the perception that multinational brand and advertising

agencies are better-off in serving the Pakistani audience. They have clarified the working

patterns of MNCs in Pakistan and most of them affirmed their reliance on local brand and

advertising agency people. They only bring global data and strategies but these are translated

into local taste by these local leaders in brand communication process. Because of no access to local consumers, culture and ethics, these minces are left with no choice than to trust the IQ and insight of local leadership and this is the only way of their survival. This is one of the prominent reasons for lack of coherence in corporate values and social values in brand advertising thus leading to low likeability and week brand persona.

Participant 05 suggested that *"No, this is a misperception that MNCs could bring the quality up. They have two major tasks; they do possess an amazing and a great deal of data that are aligned with the client. Instead of working outstand they are doing adaptation.* They copy the same work they do outside of Pakistan and bring the same idea and concept here. This is a problem with the Pakistani psyche that the one who are multinational, they can do something fabulous and set the standards doing something that we cannot do. There is nothing like that. **We do have affiliation too but the work is done by local leadership. Local leadership is deficient in Pakistan; you do not find any competent local leader. You need a competent leadership.**

Reliance of multinational on local leadership was further acknowledged by Participant 1 and he made the following submissions *"To me if you are not doing advertising, it is like you take cells out of an electronic watch to save the energy of the cell and you say that you stopped the time. Not spending on advertising is one of the biggest mistakes but you know the global brands are very actively working in Pakistan and making huge amount of money **in Pakistan like Coke, Pepsi, Nestle, McDonald's, and so many other. These are the biggest clients. In fact you see that these big brands bring people from abroad without any cultural knowledge of consumer's behavior. They are totally and solely dependent on their brand managers.** No*

company has studied consumer and their behavior in my country, I challenge, ask them, do you

work on the consumer behavior of Pakistani consumer. What is your ethnographic study on

Pakistani consumers? There is very little content or data you can get from there. Participants

have endorsed content producers as another significant factor of concern for all stakeholders.

They are the brains and local leadership to uplift content quality and uphold social values. They

work under extreme pressure with no sense of care and job security. Their intellectual and skill

up gradation is seldom considered and none of the MNCs and local advertising agencies has

invested to empower the human resource.

Participant 01 and 02 *supplemented the concern as "**When I was working I was working**

under so much pressure. I was thinking a lot and then coming up with ideas. As I had certain

guidelines and parameters within to work but yes our industry does not care for those

parameters". *Participant 1 "**You know, advertising is Pakistan is a pressure game.** Advertising*

companies' owners have become very powerful; they are involved in things politically. There are

so many who are involved with the power groups and politics, and are regular walkers of power

corridors".

Participant 3 had a clear resolve when it comes to the role of agency's content

producers for brand communication and in her view they only follow the approved brief of the

brand and they cannot deviate from the brief so they cannot solely be held responsible for the

compromises on values and ethics. Participant 3 narrates ***"See, in any process of any service,***

the quality of output is dependent on the quality of the input. The input comes from brand, so

again it goes back to the head of brand owners and their team. *The brief you give them in*

consultancy, references should be given to cover everything. Try to make your output and input

close to each other. You should give them tight sort of box within which the idea can be operated. It requires a lot of thinking on the values of the company and the values of the consumer you are looking to target as well are you region or country in which you are operating. All these things should be included in your brief so that the personal biases should keep aside in a specific space of operating and executing. Personally my experience in working with advertising and with the agency is that the way to work is look at the things wanted by client... the one particular client. **Their only focus is to get refined brief to work on so that the chances of approval get higher and the work can be wrapped up soon and they can move on to the new different billable hours and projects.** There was another important factor under study regarding influence of personal inclination towards, religion, culture or other factors by creative directors, copywriters and other people involved in content production in advertising agency. One of the participants acknowledged the presence of this factor but Participant 1 gave a strategy being strategist to counter such biases or inclination on the part of creative people in an advertising agency.

Participant 1 shared as *"The creative directors who are approved authority of the creative process work with a lot of copywriters in Pakistan. In JWT, after observing this thing that you are asking me, what I did,* **I hired four different copywriters with different backgrounds. I have a copywriter who is fully religiously grown up and he was an awesome Urdu copywriter and two of them were most modern thinker girls, then I hired a middle class boy. So whenever I have any clientage, I ask all of them to work in isolation and come up with the ideas.** *When they used to come up with the ideas, we used to go to the creative room; in JWT we used to have creative rooms, where we used to, then, have tea and mix up the ideas*

and always make a beautiful collage out of this. This was my strategy and I do not know how they people would work out of this but being a strategist, this was my strategy. After explaining the role of brands and advertising agency in the low content quality and lack of ongoing training and skill development programs for creative leadership, participants have also shared their observation about creative person's personal urge to acquire innovative skills and tools. According to participant 5, it's the attitude that matters; whether or not these creative directors and their teams are feeling need to upgrade their overall skills or they are not responsive in this regard. The process of quality enhancement can only be made possible by willingness in both the ends; agency leadership alone can't achieve it unless the people in different roles do not support the initiatives of human resource development.

Participant 05 stated "We *make mediocre ads because we are mediocre. This field is very technical which needs to be understood but at the same time, it is very basic and pertains to common sense. Our ads are not very high level but if you see other countries, not only our neighbor, like Turkey or any other region, their level of advertising is great. I am very sorry to say that we have very less number of true creative directors in all sense.* **The true creative directors do not put the problem into frame, instead they give out solutions. They give you advice for how you can make your brand up to a higher level. He would be well-versed in consumer behavior, social behavior, having strong basic knowledge of marketing. I am sorry to say that the majority is not equipped with the required knowledge.** *That is because such people have problems with their perspectives and mindsets. They get insecure finding themselves as non-competent. They need to polish themselves at first. They do not believe in learning instead they think themselves as teachers and mentors and do not need for learning.*

__The competence comes when one acknowledges that he has to learn, he keeps himself in the waves of constant learning.__ They think that if they are designated as creative directors then it means they do know and have enough knowledge regarding the field while learning does not stop ever. There is a need of passion for enthusiastic learning. The same notion of creative people up gradation to be competitive has been cited by participant 2 as follows ": Creativity plays a significant and critical role as creativity is innovation which is appreciated widely and liked globally. Delivery of the idea, proper setting of the theme, conception of the ad along with culture's drivers the best of the branding making all the investments fruitful.

10.6   ADDITIONAL INSIGHTS

10.6.1 Adverting is The Reflection of Society

Participant's shared very interesting insight about the impact of advertising on future and how cultural diversity and richness can be reflected through advertising most of the countries have promoted the image of their country and tourism of their country through their advertisements. Advertising especially Television commercials reflect the values and ethos of a nation and the same is needed for Pakistan. Some of the participants linked literacy rate with the story of TV commercial and use of certain appalls in any culture.

Participant 1 Elaborated this notion as" *If you show me a few TV commercials, I can tell you many things about that culture, first of all I can tell you about the consumer baseline. The two things which are scale of economy and literacy rate, the third thing are how you portray your society within the limits of advertising. A mixture of modern and classic, so when you see commercial, they are very classic and natural in setting. Coming towards our commercials, you see artificial setup, a candid kind of shooting. I would tell you one thing that when you have a collage of beautiful quasi and modern changing socio-cultural values, we do not need to be artificial. We are very blunt in it. What I see Sohail, in Pakistan, because of illiteracy, scale of economy, and our clientage is not very much open to try different things. They like to have a ready-made kind of a commercial.*

Participant 05 acknowledged the importance of cultural reflection in Television commercials as *"Another point here is that the nation psyche also changes with what kind of advertising you do or creativity you do. You ad tells you the dimension of your culture. It should*

make sense and it should appeal the people you are trying to engage in the selling. You need to

link your product with the people through the bridge of concept. We need to understand all of

this as a community and as a nation. Our state of affairs is the reflection of your commercials

and the same level of thinking. We need to work hard, we have resources and sources, we have

internet and many other facilities like that which we did not have in the prior times, so I think we

should do more research, learning and hard work.

The study had a very prime concern or understanding the cultural evolution of Pakistan

in the last three generation and likewise its impact on consumer behavior. participants have

shared the causes, process and indicators of cultural evolution and its reflection in the social

behavior. participants have also appreciated the positive behavioral changes and rated them as

good social practices to bring Pakistan at par with global consumer culture. One participant has

highlighted the empowerment of female consumer in the current social structure of Pakistan.

Participant 2 enlightened the very significant area as " *I think one rule of life is*

progression; life goes on and progresses forward. As we see in Communism where Karl Marx

says that one thing is thesis and one is anti-thesis, these things get into a new shape after

synthesis, so while this all is in process, there born difference. New things are synthesized to

raise new differences, so with progression of life, differences are also there. Now we have to

look into the mechanisms that how those things are changed and differentiated, why they are

changed, how much they are changed and do those changes affect the basic structure of our

society in a distorted way? If that is not affecting the basic structure of the society then the

underlying changes are part of life. There is always a great difference from one generation to

another generation but when we see the next generation we see that this difference is huge,

greater than the difference between preceding two generations. But I think we should not make rules out of exceptions. Exceptions belong to very small group of people, the way young age passes and then things change, similarly, such outrageous thinking of them also changes. See, things take time in getting merged. We need to understand as I am a writer and you are also a scholar, that the whole life we have spent with these books, their addiction, keeping them on chests and with pillows and keeping them at the book shelves in a perfect manner, that trend has become low. But this is our issue because our kids who are born with this background but the people of next generation will have different issues and who knows what would be their concerns and issues. And yes the things we own, we possess from our past, we should bring those things to our children and we should do everything to do that and we should wait for that instead of imposing things on them we should wait and be patient. If we give space to each other to walk together and cultures give space to each other then there can be one common space created and inshallah that will be created one day.

Participant 1 put forward the following rationale in the context of consumer culture of Pakistan; Participant 1 standpoint is narrated as *'The problem is that our advertising and our brands never ever studied the change. They have not studied the changing behaviour of the consumer. In my country in last almost seven years I have observed change in consumers' behaviors to a tremendous level. For example, now our consumers read labels and they read expiry dates. If you to the mega stores like Hyperstar or Carrfour in Pakistan, what you see, you see the people of elite class and from the lower class carrying the same trolley to buy the same product. This is the change, a huge change. This purchasing social cycle has gone local. What I observe more in mega stores, which is one of the positive signs, that female have got the force,*

which was not there before. When you have scenario in your mega stores like that you see that consumer behaviour has been changed and more choosy and encouraging them to buy more.

Participant 3 contributed towards her understanding of changes observed in Pakistani culture and youth consumer behavior. **"***I think obviously there is growth and evolution and I think there is nothing wrong with it but we are still able to manage the value system of us. Values are much more important than the clothes we are wearing. The teenagers go through many things. They test their limits and they experience newer things. They are already going through certain changes like hormonal changes and other things likewise. We need to reinforce the acts of ignoring the negative and role modeling the positive. You have to role model things and then let them adopt and replicate and that is what human psychology is i.e. immolating what we observe. You have to create the whole ecosystem in that way that is appropriate for them to behave in a certain pattern and way. They need to observe, hear and speak positive.*

Advertising and Politics

One very different insight was shared by Participant 05 regarding collaboration of advertising agencies owners with people in politics to acquire business and influence regulations thus leading to compromises on values and ethics. He stated as *"You know, advertising is Pakistan is a pressure game. Advertising companies' owners have become very powerful; they are involved in things politically. There are so many who are involved with the power groups and politics, and are regular walkers of power corridors.*

10.7   Data Driven Advertising

Participants emphasized on data driven brand communication management to get better results in Advertising. Understanding consumer demographic and psychographic insights will help formulate Competitive and compelling content. Participant 5 contributed as " *We need to focus on research more to make ads for such difficult products with accurate facts and figures then many things can happen. The true creative directors do not put the problem into frame, instead they give out solutions. They give you advice for how you can make your brand up to a higher level. He would be well-versed in consumer behavior, social behavior, having strong basic knowledge of marketing. I am sorry to say that the majority is not equipped with the required knowledge.*

10.8   Rise of Niche Market

Participant 3 added another valuable insight on account of her practical exposure and interaction with the digital world about emergence of niche marketing and the response *given* people to this form on marling on digital platform. *The second thing I would say is about the rise of niche market. All of the book readings I have done in terms of marketing all have talked about e- commerce and online working. You keep on getting emails on what content and products you should focus on. The reason why I am talking about niche is because the challenges of the present age. Niche marketing will help you target more profitable businesses and higher cost of operations.*

11. THEMATIC DATA CONTENT ANALYSIS

The notion of advertisement originated as citizens begin to trade. People marketed to make their goods accessible to wider numbers of citizens. Any merchants, like the Phoenicians, carved promotional signs on rocks in the trading roads. Later they were the first tool for public communications in several Western nations; the Invention of the Press became the foundation of contemporary advertisement. This has given way to mainstream media in the form of newspapers and magazines. It's easy to print and easier than hard copy texts. In the 19th century, Thomas J. Barratt from United Kingdom, London has been named "the father of modern advertising". Ads in Pakistan have tracked regional patterns and developments. The advertisement industry has evolved in Pakistan over time. Throughout the beginning, small companies utilized the accessible media, mainly newsletters, magazines, and digests. When the new companies begin to grow, the competition to win became serious. The emerging entrants pushed the business to become more skilled and innovative to succeed and achieve a competitive advantage. Advertising in Pakistan often had a range of styles and patterns that they pursued.

11.1 Culturally Sensitized

As advocated by Tylor (1881): " *Culture is an intricate whole, which include knowledge, art, belief, moral values, law, custom and any other abilities and norms learned by man as a participant of society.*" It can be inferred that culture has many components that are specific to its people. These components involve values, norms which are governing rules, beliefs,

symbols, language, folklore, food, and social prohibitions. The linkages between culture and advertisements have long been debated. Because of differences in values across cultures, it has been identified that ad content varies across cultures. The quality of the commercial should be used interchangeably with the ad demand. Advertisement in Pakistan uses its culture a lot to attract consumers with colors, feelings, and moral messages. People of Pakistan enjoy and like when they watch Pakistani culture being promoted through mainstream media, which can be noticed through the comments that viewers leave on Facebook pages of the commercials. Viewers seem to enjoy culture in commercials, as the researcher recorded the responses from the Facebook of the ad of Coca-Cola. As the subject's states that: *"Great job! Please keep promoting traditional songs and our culture in the future too"* Consumers enjoy and like the idea when advertising agencies chose such themes and ideas that promote Pakistani culture and traditions. It brings them closer to their values. It is not just restricted to the colorful theme, traditional songs, and food. It also discusses the beliefs, values, and norms that commercial displays. Researchers analyze the commercial of "Sincere" which is appreciated by the viewers and they want the Pakistani audience to be more aware of the product and its usage. As a lot of people are against the product that such topics shouldn't be discussed in public while, on the other hand, a lot of viewers believe it's good to be aware of all the information that they can get. As one of the subjects wrote on the Facebook page of "Sincere" commercial: *"When will the society accept that period is just so normal and there's nothing to hide but so many things to aware"*.

Similarly, another viewer stated that: *"Good advertisement because it's good for rural areas to educate them and don't just get involve what people would say learn the things that*

you can society, people will talk". Few participants think such commercials and topics shouldn't

be discussed openly in society and media. Researchers recorded many positive responses on

commercials but few comments are against the idea of discussing such topics publicly and they

believe this is against their culture and embarrasses them. As one of the participants stated:

"When this ad pop up on the TV I want to put my face in the pillow and scream. I'm so

madddddd….." Likewise, another watcher of the commercial stated that: *"Come on people what*

are you showing. Is this some kind of joke… such topics shouldn't be discussed on media.

Everybody has enough awareness about this it is not something new like corona… stops

publicizing".

The researcher explored another commercial to analyze the impact of culture on

viewers in which participants believe that such advertisements are not appropriate and don't

include any shame. One of the viewer comments on the LUX commercial (Khoobsurti se kia

sharmana Saba qamar new lux ad 2019), he stated that: *"Please let me know ' khubsurti say Kya*

sharmana" mean? What you want to say? You may say khubsurti hai to Kya sharmana it's

means but khubsurti say Kya sharmana no mean please clear it. Ab to waisay hi aap logon nay

sharam to space pay hi choor dia hai wo daur gya jub sharam o haya hoti thi advertising may".

The researcher studied one more advertisement to examined the cultural influence on the

viewers of the Fresh up commercial (Desi ko laga new touchup!), and a lot of negative

responses were noted as viewers didn't appreciate the costume of the actress and the

appearance of a woman for a rural area. As one of the viewers stated: *"What happened to our*

culture????? NO one wears this kind of clothes in our villages. We are modern but this is

vulgarity. In the village, no one wears clothes like this. Come on #FRESHUP use some sense.

Which you lack".

Another viewer commented on the commercial: *"Have you ever felt ashamed after making this Shameless video which destroys Pakistan's culture. this is not our culture".* Researchers noticed that people don't appreciate the things that didn't match or not appropriate for their culture. Pakistani people do cherish the cultural dresses and songs like mentioned above in the Coca-Cola advertisement. Pakistan is experiencing several changes owing to the discovery expressed in the new ads that impact younger people in our culture; although many people believe that advertising is just a hyperbole of the commodity or such commodities don't need commercials at all. Most people are becoming aware of its informational and hedonistic role of advertising, and that affects people and today they are following new trends and fashion for their image building.

11.2   Religiously Sensitized

According to J. Milton Yinger and Wallace: *""Religion is a collection of beliefs and behaviour through which a group of people struggle with the fundamental problem of human life." Religion is a "set of traditions, rationalized".* The majority of the People of Pakistan follows Islam. The term 'Islam' implies 'submission to the will of Allah.' The adherents of Islam are referred to as Muslims. Muslims are monotheistic and follow single, well-informed God, revered in Arabic as "Allah". The adherents of Islam try to lead a life of total devotion to Allah. They assume that nothing should occur without Allah's approval; however, human beings have free will. When it comes to religion Muslims are very sensitive about it. When it comes to

believe very few ads get approved by the viewers. Few commercials are not accepted by the

Pakistani`s due to offensiveness and vulgarity viewers felt towards the commercial. The

researcher analyzed the ad of "Josh" which encompasses a lot of negative responses from the

viewers. One of the viewer's wrote: *"Shame on pemra. Pemra's Rule 3e k mutaabiq fahash aur*

naazeba cheez ko nashar nahi kia jaega aur ye log islami riyasat men ye beghairti khulay aam

dikha rae? Ad men mojood Mathira aur is ghatiya admi pe lanat aur is ad ko bnanay wale doob

maro. Pemra should ban this ad immediately". Similarly, another viewer wrote: *"Aisey ads bana*

kr hum apne ap ko musalmaan khetey hain. Lanat hai un logon pr jo aisey wahiyaat ad banatey

hain aur phir TV waley inko chaltey bhi hain". Another comment by the viewer: *"Bohat hi*

sharam ki bat hy ham Muslims k liye yar had hy sharam anni cahye banany waly ko". A lot of

viewers think is the ad and the actor, actresses are vulgar they just made it more awkward and

filthy. The ad made people cringe in humiliation and gawk at the utter obnoxiousness of a

disgusting, vulgarity-charged, and inappropriate approach to a very significant topic. A lot of

viewers state that this kind of advertisement should never go live nor should be on media as

this is totally against our religion as this is a Muslim country.

11.3   Ethical sensitized

Pakistan is a country where ethics are a major part of every individual's life. Ethics is a

code of morals that a person, a community or a society believes to be authoritative in

discriminating between right and wrong. Pakistan, in compliance with its constitution, observes

the Islamic teachings as a driving course. Throughout Islam, the principle of Taqwa implies the

spiritual foundation that underlies human acts and implies the ethical meaning that allows

human beings mindful of their duty to God and the community. People in Pakistan also judge the advertisement based on ethics, as the researcher analyzed an ad of Coca-cola which viewers enjoyed a lot ethically. The most responses were positive, as one of the subjects stated that: *"Best commercial I have ever seen".* While some people are enjoying the ad of Coca-Cola which positive and ethically proven. But for some reason, this advertisement is not ethically positive for few individuals the researcher also recorded the responses from the Facebook page on which few viewers don't believe that the ad is moral at all. As one of the subjects stated that: *"Coke can never produce something realistic. Banda poochay coke hai ya cocaine k abhi chaiye"* Most of the subjects believe that the ad is suitable and ethically positive it shows the sharing and happiness in life. Individuals are appreciating Coca-Cola for making an amazing commercial. Similarly, the LUX commercial is liked by the many viewers as they believe that the ad contains confidence, shine, and self-love. Viewers accepts that it is true and good to be yourself, shouldn't be mortified of things that makes you beautiful, you can be as stunning as you want. *"Finally, good to see a new face in this lux commercial... this one is tooooo good just bcz of Saba Qamar....This shade of lipstick and earrings are love* ❤️❤️❤️*...I appreciate Lux for choosing her as a face of Lux*🥰🥰🥰❤️*"* The researcher also analyzes multiple of the advertisements to study the positive and negative comments from the Facebook page of the brands. The researcher examined the comments that viewers left on the advertisements. Here are the few comments from the viewers that they left on the ads, these commercials are not appraised by the viewers they felt offended and didn't receive these ads ethically right. One of the viewer's wrote for the Fresh up commercial: *"Is it creativity?? I don't know what you want to show through these type of adds that a half-naked girl is portraying Elichi . Give us a break*

yar, its ridiculous and shameful". Another viewer wrote for the for fresh up ad: *"bohat hi*

behoda add he .... you guys could think of something nice .... not a girl with short clothes and

men's with lusty eyes ...." Comment from the Tarang advertisement: *"Yeh chai ka ad tha ya*

mujre ka"   Comment from the Sprite: *"I think we all have to complain to Pemra about it.*

Shram ani chahiye in logon ko kia promote kr rahe hyn" Sprite ad was not appraised by the

viewers as this commercial contained abusive language. A lot of viewers think that this ad

should be banned by the PEMRA as this commercial doesn't contain a good presentation of the

society. Why women or anyone has to be abusive and viewers believe this commercial is

shameful and all involved in this project are shameless.

11.4   Emotionally sensitized

Emotions are central components of human experiences, which are understood as

outcomes of emotion regulation. Emotional experience may be similar across different cultures.

Peeping into the background, the concept of emotion regulation has been conceived by

researchers in different ways. It refers to all means, intrinsic or extrinsic, of appraising and

adjusting emotion reactions to establish and maintain good relationships. Emotions help to

identify whether the individual is happy, sad, hopeful, disgust, etc. researcher analyzed the

commercial also based on emotions. As one of the subjects showed its emotions against the ad

of Lux by appraising the actress and lux team for choosing the Saba Qamar for the ad. The

subject stated: *"Beautiful, elegant, charming, stunning and versatile Saba qamar....matchless*

beauty....she is one of the best actresses of the world....her dresses, expression, dialogue

delivery are fabulous.....Thanks, lux for approaching this beauty queen...."   Similarly, one more

subject stated that: *"She is a v talented lady...Defiantly Queen of expressions n Emotions. best*

choice for this ad- One of my fav😋" A lot of viewers liked to an ad on Facebook and comments positively on it. They believe the lux made a good choice by choosing the theme of self-worth and self-confidence. Viewers were also praising the choice for choosing Saba Qamar as a brand ambassador. While the people are liking this ad on the other hand some viewers show some negative response on the lux ad by giving some negative comments on the ad. As one of the subject's states that: *"I'm disappointed with her.. Market me kch naya Lao yar kya wohe India ka copy kiya advertisement PR perform kr rahi hein hmriii actress'"* As some people believe that the theme is copied by the India and Pakistani advertising agencies cannot make something new, they just copy India`s impression, ideas, and dints. Some of them don't appreciate the selection of the actress for this commercial and they believe the ad is bold.

12. CONCLUSIONS AND REFERENCES

12.1 General Conclusions

Objectives	Key Performance Indicator	Hypothesis	Results
To explore/unveil the Advertising likeability factors in Pakistan: namely cultural, religious and ethical factors as a way to understand the relationship between Pakistan's culture and advertising	The social institution Alienation Cultural sensitivity or cultural empathy Understanding of local culture Attitude towards western culture	Advertising Likeability factors especially the ones explored in this research namely cultural, religious and ethical are key in building up a positive image and liking for the brand in Pakistan	As set in **hypothesis,** socially compliant values based brand advertising has the ability to achieve the legitimacy to act in accordance with customer expectations. We are also opined that it would be advisable to accomplish communication symmetry by practicing recommended set of likeable factors to shape brand's narratives in line with the demands of culturally complex consumer base.

To define the role of stakeholders in the advertising industry of Pakistan, namely brands and advertising agencies. Also, to explore the preference of stakeholders for brand communication and whose decision making has the most significant influence on the brand's social personality	Respect for morality/beliefs Respect for religious perception The intensity of offense about "un-mentionable" and "socially sensitive products" Elements of performing arts (Music/Dance)	Brand leadership has a significant role in defining preferences for Advertising decisions and it is assumed that respect for social values can lead to a positive image	As stated in **hypothesis,** Identification of major stakeholders in brand communication and further consensus on strong influencing stakeholder in brand, agency and media, it has been concluded on the basis of industry experts insights that decision making of brand with regard to preferences has strongest impact on brand advertising likeability. Responses from in-depth interviews has established that brands, directors and advertising agencies compromise on professionalism and they tend to secure their business by pleasing and praising one another.

| To explore the likeability factors of Facebook users towards the brand's Facebook advertising and importance of cultural, religious and ethical factors among Facebook users | Adherence to society's socio-cultural environment. The obscenity and excessively used of sexiest words Abusive or sensual Language Advertising Appeals | Brands who utilize advertising to manage expectations of the consumers have a greater probability to acquire consumer's likeness for advertising messages | As evident from the **hypothesis,** Youth of Pakistan has shown significant concern for compromise on social values on the part of brands while developing their brand communication which validates that notion of Facebook advertising likeability factors have important consideration among Facebook users of Pakistan. It is believed that socially responsible brand communication which aligns with the social values has greater chances of positive response and lasting brand association. |

One of the principle conclusion reached is that in order to be likeable entity, brands need social support by paying respect to social values while developing brand communication. The study was able to establish the significance of identifying the theoretical principles that aligns the brand to be the cultural, religious and ethical traditions. The research further establishes the need for a multinational brand to develop understanding about local culture to acquire positive place among its consumers.

As stated in **first hypothesis,** Identification of major stakeholders in brand communication and further consensus on strong influencing stakeholder in brand, agency and media, it has been concluded on the basis of industry experts insights that decision making of brand with regard to preferences has strongest impact on brand advertising likeability. Responses from in-depth interviews has established that brands, directors and advertising agencies compromise on professionalism and they tend to secure their business by pleasing and praising one another.

As drawn from **second hypothesis** their ultimate goal surrounds their own liking for multiple brand communication factors instead of consumer driven and socially acceptable likeability factors. It is further concluded that brand and advertising agencies needs to invest in the capacity building of local leadership to improve the quality of brand communication and that intern will bring a much stronger bond between the brand and its consumers without any offensive or displeasure.

As set in **third hypothesis,** socially compliant values based brand advertising has the ability to achieve the legitimacy to act in accordance with customer expectations. We are also

opined that it would be advisable to accomplish communication symmetry by practicing recommended set of likeable factors to shape brand's narratives in line with the demands of culturally complex consumer base.

As evident from the **fourth hypothesis,** it's more consumer perception centric to analyze the Facebook pages of chosen brands for developing an understanding of consumer sensitivity to likeability factors incorporated in this research. Results of content analysis have supported the hypothesis and television commercials which failed to comply with cultural, ethical and religious factors have not been able to qualify for likeability.

As reflected in the **fifth hypothesis,** Youth of Pakistan has shown significant concern for compromise on social values on the part of brands while developing their brand communication which validates that notion of Facebook advertising likeability factors have important consideration among Facebook users of Pakistan. It is believed in the results that socially responsible brand communication which aligns with the social values has greater chances of positive response and lasting brand association.

12.2   Extended Conclusions: Reviewing the Theoretical Framework

As an extension of these three findings, the main points and further conclusions of this work can be summarized follows:

- The measure of brand's communication likeability is connected to its level of social responsibility. External image is the outcome of brand's preferences with regard to external public.

- Family institution has sustained its root in Pakistan and advertising likeability largely depends on content which respect the family values. Pakistani youth has upheld these cultural values to a great extent and they too prefer to watch advertisements which are encouraging family institution.

- Language occupies esteemed place in Pakistani culture and people draws meanings based upon their cultural, religious and social affiliations. Deviations from norms has failed to qualify for social acceptance and top brands' high budget brand advertisements have been banned. Language sensitivity is one of the important factors for advertisement likeability in Pakistan.

- Inclusion of choreographed dance performances in household brands is seemingly inspired from weddings of Pakistan where families these days practice these performances. There exist different views about it among Pakistani people whereas brand experts have raised a concern on this advertising strategy. They have referred countries who have dance in their culture but the seldom utilize such appeal in their advertising.

- Multinational brands in Pakistan have taken maximum liberty in challenging the socio- cultural environment. MNCs have no culture and they adopt the culture they operate but the proportion of adaptability is still an answered question. It has been concluded that MNCs make attempts to test the local cultures' flexibility by breaking the barriers and experiencing new tactics in brand communication.

- Stakeholders in advertising have significant individual role towards achieving the positive image for the brand. These stakeholders have reliance on one another for accomplishing collective results. Brand has been rated as most dominant in all the stakeholders.

- MNCs Brand communication teams' foreign leadership reliance on local brand management team is among the constraints to create socially acceptable brand communication. Due to lack of knowledge about local culture, norms and values, they have to go along with the shared understanding acquired in consultation with local leadership.

- Lack of professionalism in advertising industry has been cited as the reason of producing mediocre content. Brands and advertising agencies do not invest in capacity building of their brand and creative resources. They have more faith in their own insights and preferences.

- Decision making in brands about cultural and ethical factors is made on personal judgment instead of data driven approach towards advertising management.

- Advertising personnel woks under huge pressure from owners and brands with very quick hiring and firing cycle. This element is included as demotivation factor for the advertising professionals to acquire skills and build their capacity to produce better quality.

- Pakistani brand owners are found more interested in form of advertisement than the idea itself. Their preferences are models and locations of shoot instead of creative idea and execution. Brands team gets closer to directors and they bypass the advertising agency that has further lead to compromise on quality? Producers and television commercial directors have elevated themselves from cameraman to the current position. These factors are classified as potential reasons of decline in overall quality of advertising content in compares to neighboring countries.

- Experts have asked the attention of advertising industry towards social responsibility while developing advertising content and avoiding below the belt advertising executions which fails to inspire the consumer expectations?

- Face book users are equally sensitive about brand's content compliance with their cultural, ethical and religious believers and they come-up with negative feedback about the ads that o not adheres to their expectations.

To sum up the findings of the research, it is stated that advertising accounts for introducing a Brand's care for the society as a whole stating from offering good product and ending with overall pleasant experience. Only those brands are likeable in culturally sensitized countries that Care for the social values as an important factor of their overall brand experience

without creating any offensive impressions. Brands should make these factors of likeability an important Component of their brand experience and that's how they will be known as socially responsible corporate citizen.

12.3   Implications for Academia and Industry

- I would recommend studying advertising and branding as a field course to make the academia stronger.

- A profound research should be done at scholarship levels and the publication of books on the field should be made in over flow. Visual and audio rooms for advertising and branding creativity should be maintained in which brand-ad development can be made high in learning. We need to make all this available at university platforms.

- We need to contribute in this industry intellectually putting the business at another end. An individual cannot do anything. Change can be brought when work is done in coordination and cooperation.

- The recommendations for the industry are that they need to need to spend quality time not with deadlines. What is not done is thinking and reflecting at our personal end that is something which requires time and concentration. When thinking will rise without the pressure of delivery that will help in maintaining input and output and it will ensure the success. It ultimately will connect you and your idea with consumer.

- We need positive role modeling which has become evitable. We should not push things without confirmation which are responsible for negative cognitive messages delivery.

- We need to work things to make a positive outset because that is going to change the overall sentiment across the board. Effectiveness covers all the angles of ethics, culture, values, religion and society. If effectiveness is put in then the output will be not anything controversial unless you do not intend to be controversial.

- We should focus at such objective platforms and provide positive space to our youth along with content which is relevant to them and their lifestyles and show diversity of lifestyles, things can get better.

- I recommend school of advertising which is going to be yielded in the university.

- For advertising agencies, I recommend them to have some research department in their organization.

12.4   Research Limitations

In future research, we aim to expand the scope of central point of this thesis to more factors and age-groups. This would address the following areas:

- The scope of this research incorporated a mix of multinational and local bands. A more multinational view is needed to explore the phenomenon into more depth.

- Considering the exploratory nature of this research, more in-depth interviews would provide expanded view of likeability factors.

- On job brand and agency professionals were reluctant to become participants with possibility of disclosure of strategic information.

12.5 Agenda for Future Research

- I would recommend quantitative data analysis of the same advertising likeability factors to test the grounded theory.

- I would like to expand your he same study at ASIA level to perform comparative analysis of Pakistan with other Muslims countries,

- I would recommend studying advertising likeability with reference to the Facebook content categories like Print, DVC or animation ads.

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ANNEXURES

Advertising Decision-Making Approach in Asia

Table 01:

A Summary of the Identified Major Issues

Authors	Major issues identified	Research areas for further development
Hulbert and Brandt (1980)	Decentralized companies are How does the extent of more likely to have a local or regional presence than highly centralized ones.	How does the extent of centralization affect the standardization issue?
Bartlett and Ghoshal (1986)	Subsidiaries as sources of information and expertise to create competitive advantage.	How do the headquarters utilize the expertise of the subsidiaries in the local market?
Rau and Preble (1987)	The degree of standardization on advertising decisions is affected by the headquarters' control of its subsidiary's operation.	How do the headquarters control their subsidiaries?
Martenson (1987)	Cooperative effort between headquarters and subsidiary.	What are the end results of mutual cooperation?
Tse et al (1988) Kustin and Jones (1995)	The effect of cultural factor of the managers on his/her international marketing decisions and leadership styles in the subsidiaries.	How do cultural values affect manager's decision making?
Kirpalani e/ a/. (1988) Micheli and Bright (1995)	Relationship between the extent of headquarters control and MNC's country-of-origin.	What is the country-of-origin effect on headquarters' control?
Kirpalani et ai (1988) Sandier and Shani (1992)	Relationship between the extent of headquarters control and the standardization decision of the product type.	What is the product effect on centralization and standardization issue?
Holme/ al. (1995)	The MNC can be viewed as an interorganizational network with operating units as a network.	Can the headquarters-subsidiary relationship be explained by networking?
Jain (1989) Harvey (1993)	Predicator variables that directly influence the advertising process in foreign and market are: product nature, competition, organizational experience and control, infrastructure, government, and cultural and societal aspects.	What are the factors affecting the centralization and the standardization issue?
Wills and Ryans (1977) Kirpalani et al. (1988)	High head office control of strategic decisions (advertising making variables interact objective, main theme) and low head office control on tactical decisions (copy layout, media selection).	How does this entire decision-making variable interact to form a new framework?

Source: *Journal of Managerial Issues,* Vol. 10, No. 3 (Fall 1998), pp. 318-339

Table 02

The Conceptual Framework of Advertising Decision Making in an Asian Context

Glocal	**Global**
Decentralized process, Standardized approach e.g., Coca-Cola Toyota Motor	Centralized process, Standardized approach e.g., Sunkist Growers Loreal S.A.
Local	**Regcal**
Decentralized process Differentiated approach e.g., Sara Lee Fuji Photo Film	Centralized process, Regional approach Nestle S.A. Carlsberg beer

Source: *Journal of Managerial Issues,* Vol. 10, No. 3 (Fall 1998), pp. 318-339

Table 03

List of Participants

Respondent	Description and areas of expertise	Additional information Differential	Expertise
Participant 1	Urdu poet, drama writer and Copywriter, Participant 2 worked as a director at Pakistan Television Corporation from 1975 to 1979. Participant 2 has been engaged with advertising industry as creative consultant and owes one of highly acclaimed TV commercials concept and copy for MNCs. He has received many awards for his contribution to literature including Allama Muhammad Iqbal Award, The Pride of Performance and the Sitara-e-Imtiaz.	He's considered an authority on understanding of Pakistan's culture.	Screenwriting/copywriting Brand communication
Participant 2	General Manager, *The X Paints Pvt. Ltd* for his PhD dissertation. is a well-renowned person when we talk about brands, ethical advertisement and media industry. The way he has flourished *Brighto Paints*, he finds no other example. He stepped into the industry when this brand had no name but then took the name to the sky. Now *Brighto Paints* is considered as one of the top ranked brands. He changed the scenario of advertising culture in Pakistan using no commercial beguilers like models, unethical linguistic codes, and unblushing dress codes in the name of modernity. He conceptualized religious branding and built a wonderful team.	Religious and ethical brand communication management as specialty. He too has strong command over creative media planning. He has proven expertise of understanding national narratives through his extensive travel in all provinces of the country	Brand Building Cultural and Ethnic barding Relationship Marketing Brand insights
Participant 3	Participant 3 is a brand strategist and marketing management expert with more than 26 years of local and international experience. He works as a brand strategist and marketing management consultant and trainer for local and international corporations operating in several regions and countries. He has worked for Ogilvy, JWT, BBDO, Interbrand, Interflow, Asiatic, Synergy, McCann, etc	He has worked on global Brands as well as local ones. He is also a professor and author of several books on communication and brand building	Expert on persuasive Communication for branding.
Participant 4	Participant 4 has delivered this deliberately throughout her career spanning over 20 years. Starting her career in advertising to understand diverse business models and consumers, she moved to work in the textiles and retail sector. She spent 18 years building B2Bbrands globally as well as a local apparel brand within Pakistan – SHEEP®. After her successful exit from SHEEP®, she started a Marketing Strategy Consultancy, working across multiple sectors – From Green Energy, Livestock Tech Platform to multiple retail brands within Pakistan – helping her clients find their authentic voice and partners to deliver them.	She's expert in Brand and agency operations especially brand strategy, creative communication and ethnic branding.	Religious Branding Creative strategy Business plans Crisis communication
Participant 5	Currently group head Advertising, media and Brand communications company. He has more than 20 years in managerial positions with responsibility in marketing and branding in several sectors (travel & leisure, food and Beverage, insurance, public sector, banks, sports). He's founder and editor of top brand and advertising magazines and top-notch social media platform.	Expert of international branding with extensive experience in global as well as local brands	Brand Strategy Creative Strategy Content

| Participant 6 | Participant 6 is a serial entrepreneur with over 20 years in business. He started his career with Pehchan Publications propelling it forward into a fully integrated advertising agency. He is currently the CEO of Brandbeat Advertising and Communications with 7 global offices as of 2020. The firm has served over 700 brands, SMEs and Corporations over the last 12 years. He has also been working as a commercial advisor and advisor to the board of leading international business groups to help them launch, market and grow their brands. He has earlier worked as Director Marketing with MNCs in Dubai, UAE. | Participant 6 has cutting edge expertise wherein he has delivered on sales targets through innovative marketing strategies. From planning to execution, he has been able to build an agency which pivots around value addition, creativity and innovation. | Expert on business commercial strategy, marketing, business development and financial structures. |

Interview Guide

Working Title: *Facebook Advertising likeability factors in Pakistan: As a way to understand the relationship between Pakistan's Culture and Advertising*

Type of Interview: In-depth-Structured

Profile of Interviewee:
Interviews will be conducted with the people from brand, advertising agencies and experts who are involved in the process of advertising communication, creation and management.

Format: Face to Face/Zoom

Objectives of the Interview:

The research goals are:

1. To identify the Key Performance Indicators for understanding **advertising likeability**
2. To explore the characteristics of e**volving Pakistani culture** with the advent of social media
3. To explain how cultural, religious and social factors have relationship with **Advertising** likeability
4. To analyze the ongoing brand communication practices in Pakistan and their relationship with Likeability
5. To explain the role of **stakeholders** in brand communication and how these **decisions influence likability**

Proposed Time: As per mutual comfort of both parties

Venue: Informal

Informed Consent: Already sent by mail

Ethical Considerations: Briefing about the ethical aspects.

Table 04

Demographic and psychographic factors

1	How demographic factors influence likeability
2	What strategies are employed by brand to cater to diverse audience in Pakistan
3	How much understanding of consumer psychographics exists among content producers of brand
4	Do demographics and psychographic components of consumer have relationship with likeability?

Company values and social Values

1	Potential ethical issues for MNCs' advertising in Pakistan
2	Factors of Advertising likeability in client brief
3	Factors of Advertising likeability in communication objectives
4	Factors of Advertising likeability in consumer insight
5	Factors of Advertising likeability in client brief

Handling cultural component in TVC production

1	How multinational brands design their communication for the Asian countries
2	Culture as an important component of brand likeability.
3	Complexity of individual cultures in multiple areas of the country and their effect on communication
4	Current Pakistani culture? How to operationalize
5	Importance of culture for developing advertising messages that stands likeable

Ethics influence advertising likeability in Pakistan

1	Understanding relationship of Pakistan's National Culture and its impact on Advertising Likeability
2	Understanding of consumer emotional state
3	What are new generation ethics?
4	What ethical considerations while Dress, language, interaction, story etc.
5	Are we a never mind society now?

Personal ideas and ethical religious believers of the content prod*ucers*

1	What is the possibility of personal biases of content producers with reference to religious, ethical and social factors in Pakistani society
2	Does Islamic ideology of Pakistani people have consideration in developing the Face book messages
3	What strategies are incorporated at all stakeholders level to minimize personal inclination of communication management team

Measurability of advertising likeability

1	What strategies are incorporated to gauge likeability of ads by brand?
2	What factors can guide us to measure advertising likeability in the context of Pakistan

Table 05

Abstract Table of the Research Project

Title	Facebook Advertising likeability factors in Pakistan: As a way to understand the relationship between Pakistan's Culture and Advertising
Purpose	The current research seeks to understand the relationship between advertising and culture by studying the importance of advertising likeability
Originality	The uniqueness of the study resides in the originality of the research idea i.e. explore the construct "Facebook Advertising likeability" first time in Pakistan in the given context
Theoretical Framework	The theoretical framework comprises four major portions: Facebook and Advertising Likeability, its relationship with ethics, culture in the context of Pakistan, Secondly, Cultural Values and Advertising Likeability by exploring culture's relationship with likeability and in the third part, Religious Beliefs and Advertising Likeability will explore the relationship of likeability with religious beliefs and finally Ethics and Advertising Likeability to understand the importance of ethical practices. These major topics laid the theoretical foundation and framework to collect and analyses data for discussion.
Research Design	**Method**: Keeping in view the uniqueness of the study, we have chosen qualitative methodology. **Population:** The unit of research largely comprised of brand professionals, account directors, creative directors, copywriters, CEOs of advertising agencies, and digital advertising professionals. **Sampling**: The sampling technique which suited to the objectives of the study is the "Purposive sampling technique" for the in-depth interviews and "for content Analysis. **Data collection procedure:** The investigation was carried out through primary data collection using in-depth interviews and content analysis methods and the same data has been presented, followed by a conclusion.
Conclusion / Major Findings	The study concluded that to be a likable entity, brands need social support by paying respect to social values while developing brand communication. The study was able to establish the significance of identifying the theoretical principles that align the brand to be the cultural, religious, and ethical traditions
Recommendations	I would recommend studying advertising and branding as a field course to make the academia stronger. Visual and audio rooms for advertising and branding creativity should be maintained in which brand-ad development

can be made high in learning. We need to make all this available at university platforms.

Table 06

Coding Sheet

Unit of analysis	**Categories**	**Sub categories**			
Number of responses	Likes				
	Dislikes				
	Share				
Nature of comment	Ethically sensitized	Positive	Negative	Neutral	Total
	Religiously sensitized	Positive	Negative	Neutral	Total
	Culturally sensitized	Positive	Negative	Neutral	Total
	Western and Indian Culture Influence	Positive	Negative	Neutral	Total
	Emotional Responses	Positive	Negative	Neutral	Total
	Any other	Positive	Negative	Neutral	Total
	Total				
Advertisement Type	Hard				
	Soft				

Code Book

TV Commercials on Brand Facebook and you tube Pages to be analyzed by the coder/researcher:

1. **Coca Cola** https://www.facebook.com/CokePakistan/videos/296632197656256/
   https://www.youtube.com/watch?v=jxIrmSUJu0s
2. **LUX** (https://www.youtube.com/watch?v=UxXD6t0X3IA)
   https://www.facebook.com/watch/?v=466640310559525
3. **Fresh up** https://www.youtube.com/watch?v=wC-RcQZEBog
   https://www.facebook.com/HilalFreshup/videos/554755868013940/
4. **JAZZ X** https://www.youtube.com/watch?v=CPZmA8Jwl4Y
5. **Tarang** https://www.youtube.com/watch?v=u7CXE2eERKg
6. Sprite https://www.youtube.com/watch?v=pGHivvoVw7M
   https://www.facebook.com/spritepk/videos/1132085840287478/
7. Coca Cola https://www.youtube.com/watch?v=hN7TKrDo8U8
8. Palmolive https://youtu.be/I0H_PiYhuyE
9. Josh https://www.youtube.com/watch?v=tZldS7nVjI0
   https://www.facebook.com/joshcondoms/videos/1673415139367293/
   https://www.facebook.com/joshcondoms/videos/1931963716845766/
10. **Veet** https://www.youtube.com/watch?v=R0wxA6CqKqY
    https://www.youtube.com/watch?v=Isb4DcKyiyE
    https://www.facebook.com/watch/?v=2636683323051418
    https://www.facebook.com/watch/?v=1401391296692954
11. Always https://www.youtube.com/watch?v=QuLzHebK11A

Table 07:

Operational definitions of the categories

Categories	Operational definitions
Likes	Likes include the use of nonverbal signs or emojies to favor, appreciate or support the TVCs
Dislikes	Dislikes include the use of nonverbal signs or emojies to disserve, disapprove, reject or criticize the TVCs
Share	Share includes the forwarding, endorsing, promoting or accelerating TVCs
Ethically sensitized	Ethically sensitized comments include the responses of the users that contain the feedback relevant to the ethics, norms and values to the idea/story, execution of ideas and models of TVCs
Religiously sensitized	Religiously sensitized comments include the responses of the users that contain the feedback relevant to the Islamic beliefs to the idea/story, execution of ideas and models of TVCs
Culturally sensitized	Culturally sensitized comments include the responses of the users that contain the feedback relevant to the local traditions and rituals to the idea/story, execution of ideas and models of TVCs
Western and Indian Culture influence	Western and Indian Culture influence based comments include the responses of the users that contain the feedback relevant to the resemblance of TVCs to western or Indian culture to the idea/story, execution of ideas and models of TVCs

|	
Any other	Any other category includes the comments of the users that that are not ethically, religiously, culturally sensitized and not deals with the influence of other cultures on TVCs
Positive	Positive comments include all the responses of the users that is based on the support of TVCs
Negative	Negative comments include all the responses of the users that is based on the disagreement or criticism of TVCs
Neutral	Neutral comments include all the responses of the users that is based neither on the support or disagreement of TVCs, rather give a balanced point of view.
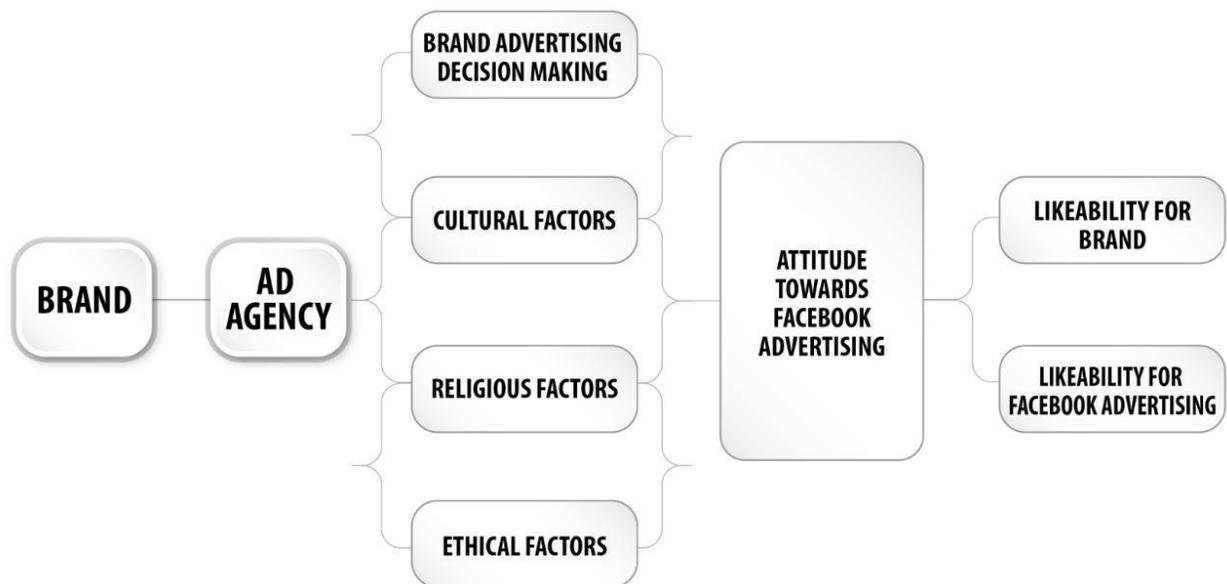
Figure 1: Framework for Face book advertising Likeability in Pakistan

ANNEXURE 1

Audio Transcription of Qualitative Interview Participant 01

A researcher interviewed Mr. **Participant 01** who is an Urdu poet, drama writer, and lyricist from Pakistan. In the career spanning of fifty years, 40 books are penned by Participant 01 receiving so many awards for his literary works. The interview was conducted for the sake of a Ph.D. dissertation on advertising culture in Pakistan focusing on the cultural reflection of Pakistan in its ads. The researcher asked a few questions to Participant 01 who answered all of them in such an intrinsic and interesting way giving out a lot of information. Let's have an instructive and very illuminating chat with Participant 2.

First of all, I am glad to have you here, sir. I want you to give a short overview of the culture in Pakistan from 1947 i.e. from separation to the present scenario, what it means to be a Pakistani culture? As you are our institution and we are the students of that institution, kindly define culture for us in our context.

R1 See, the word "culture' that is used in different connotations in the English language, we cannot connote it with a single word in Urdu but briefly, I would say, there is no alternative word of culture in the Urdu language. In common sense, the people who have lived a certain past, making striking history, have lived with some certain values, those values are not only connected to that specific past they have a large amount of connectivity to the present and the future. So, I feel culture partakes in all these three things. But when we say "values" there raises a question that what you call values and through which angle do you see those values? Do you see the values through the angle of a specific perception? Or do you see those values through the angle of a specific gender? Or according to your own needs and necessities? Or you see those values according to your surroundings? These things go in this way, I think. But there are some certain things which we call standards that we call social responsibility at many points and sometimes, the obligations that we need to keep in view every time. As far as this obligation or responsibility is concerned, the cultural shape is given to it just for the sake of selling the product. Along with this, the product itself, the target audiences, and the general audiences are also important and how they are connected and how they relate to each other. So keeping in view all these things, if we try to define culture, then as I have said earlier, it is such a kind of triangle that has its past at one corner, future at the other and a point/corner of present somewhere in between with which we look at both (past and future) and relate the present with them. If we agree at this definition then we can go ahead.

Who will not agree with you sir, there is no other point. Now I want you to shed light on the era that you have analyzed from the 70s to present scenario, all the evolution occurred, how do you look at that under your observation and analyses? What is your opinion on that?

R1: As the world has changed during the last fifty years, such a big change, such a huge speed, and volume are never seen in the whole history of mankind. That is why if we, now, try to look at these things keeping the same angle of our old traditions, then we will suffer a big shock and one can easily get dimensionless in that shock and one cannot see anything and the heart and mind gets into the feel and thought that if this can happen so abruptly, suddenly and sharply, then anything can happen which means nothing can retain in its same constant value but shall remain unstable and changing. Change is vital in evolution. I shall talk about our time and era, whatever I saw in the last fifty years. All the contact with people as the audience was maintained through radio or newspaper as a medium. During the last fifty years, we got a new medium which is electronic media. Its ever-increasing features with the help of IT have widened the range of its depth. Its width and length have been increased. The extent to which today's viewer relates everything with visual images; it was not as extended before, as now you have to get every point quickly. You will see its effect in today's ads. In time, the thing we call screenplay, it has changed its shape, you can say, in ads, it has been divided into different small shots. That is the point that it has added to the beauty of technology thus, has become more attractive, more glamorous, and more colorful. But the thing which is to be seriously considered, that I feel the most serious point is, what are the moral values in these ads, in publicity where do those moral values stand or kept standing. As I said earlier, there are different angles to judge moralities but it has one small area that finds common and no one is out of that common portion. To make this point clear, take the example of a doctor, all of them pursue MBBS but then specialize in different fortes but basically, all of them have done MBBS. So you can say that the audience of the advertisements and publicity are those people who are at one common point. So that is why there should be one methodology to contact with those audiences. I do like those ads more that are made keeping in view some humanistic moral values. Talking about glamor, I would say glamor is something that keeps on going and flying and never stops. It is an ever-increasing competitive process but being Muslim, there are many things seen in ads' visuals and dialogues, that I feel, should be completely banned. There some dialogues that we can use while sitting in leisure with friends but ads are not always for one specific circle, ads are viewed by all the people, people of every age group. So usage of intentional nondescripts and dual meaning words should be avoided. I feel, the most beautiful thing is when ads are made keeping attraction for the commodity and keep that enchanting through curiosity, but that should not clash with the present era's culture and should never conflict with the moralities. Many ads pass by my sight many times but the ads, I call ideal, are seen very rare, they are not much. Technically, many ads full of glamor are passed by my sight too but they do not have much relevance with the aspect of "good" of human life technologically. Nowadays, the ads we watch that are made in the whole world, we also have to keep pace with them as we cannot separate ourselves from them because 70% of ads made here are actually from multinational companies. Multinational companies do not belong to any specific culture or civilization geographically, the local they belong to, they only keep that local in mind for making ads and no other local, so here I would say that the institutions like here in Pakistan we have PEMRA, those

institutions should keep a check as it is the right of ad-makers so they can use their right but this right should not be allowed to exploit the culture of others, they should not be allowed to play with the moral values of a specific culture and not to distort the social fiber of that culture, so I would say, there are different kinds of ads; there is the one who distorts the culture, I will not mention their names but there are one like Tapal or Vital or a few more which I like a lot because ads like them go on taking social message with them and resonate with the cultural and moral values illuminating any delicate aspect of our life. Most of the ads are filled with the glamor, noisy musicology and colors but they do cross that one boundary line somewhere, so I say, we should take technology from foreign resources as it is stronger and more beautifying but it should not be a package deal as taking technology along with their perspective too. We should go on with our thinking and perspective keeping our values but should borrow the ideas of technology that may add to our beautification of objects and make better the narration of the ideas in those advertisements, so the balanced situation that comes into my mind is its mixture-a well-perceived mixture.

The ads I just showed you, what would you say about them, they are Islamic? Western? Or Indian? Which culture is being portrayed here as they are made for people by spending millions of rupees? You also have seen in the decade of 80s that in the ads of cars or cigarettes, run by multinationals, there is a difference, a huge difference between the ads run by multinationals in the 80s and in the current period of times. How do you see that change? And what do you think which people are important while these ads are being made? To whom responsibility is implicated for all that? What would you say?

R1: I feel that the responsibility primarily is on the shoulders of those who are bespoken of that ad, who can be a group or an individual of multinational, and then the responsibility comes to them who are makers of that ad. If they make something objectionable, they have an excuse that we have to make ads on the demand of clients which is our first and foremost priority. This is what we call "lame excuse". If they believe in their social fiber and moralities, they should have the skill of saying no for crossing the one boundary line. The basic tactic and skill are facilitating the client with something better and alternative of what they have said if what they have asked for is below the standards of values and moralities. Now they should have the capacity of providing the alternative which should be in a manner as adding what the client has demanded in another better way avoiding the dangers of what we are talking. The ads that you have shown me, most of them are, you can say, are likely to be inspired from Indian culture or Western culture as per dress code or music or cultural reflection but the language used; you can say it pertains to our culture, so the ad as a whole pertains to our culture in 1 or 2 %. The responsibility is also on the shoulders of those institutions which are made especially for the purpose to keep checks and balances on such things that, perhaps, have not fulfilled their responsibility. So the responsibility comes on the institutions and the persons who are clients and the makers but if organizations/makers do not care for the emotions and demands of the clients, it is also not appreciated. Nowadays we see ads of such objects about we even could not talk but now we watch them on screen as visuals. So the

brands like Josh or other condoms brand and the teams should sit and decide the ways they can be advertised keeping certain boundary lines otherwise the ad-makers will make the ads to earn more and more not caring for any values which are not so good.

What is the relation between advertising and religion? Who do you see religious values in these ads in an Islamic country?

R1: I am sorry to say, advertisement has nothing to do with religion. Every religion has an aspect of moral values that is why you see the color of religion in moralities is seen that is at one place so they should be in pace with those religious value i.e. moral too but it should neither be restricted to follow the religious rituals nor they should create a clash with them. For example, if we see a Muslim society, the things that are prohibited or haram clearly, we should not publicize them many other things that are not prohibited or labeled as haram clearly, should be avoided but if we can show them without creating a clash with religion then it is fine.

The culture of our young generation of the present age is different as far as the values are concerned and ethics are concerned. We are the people who are mediators may be, we have lived through both ages. Do you feel any difference in change in the family unit and its cultures throughout?

R1: I think one rule of life is progression; life goes on and progresses forward. As we see in Communism where Karl Marx says that one thing is the thesis and one is anti-thesis, these things get into a new shape after synthesis, so while this all is in process, there born difference. New things are synthesized to raise new differences, so with the progression of life, differences are also there. Now we have to look into the mechanisms that how those things are changed and differentiated, why they are changed, how much they are changed and do those changes affect the basic structure of our society in a distorted way? If that is not affecting the basic structure of the society then the underlying changes are part of life. There is always a great difference from one generation to another generation but when we see the next generation we see that this difference is huge, greater than the difference between the preceding two generations. But I think we should not make rules out of exceptions. Exceptions belong to a very small group of people, the way young age passes and then things change, similarly, such outrageous thinking of them also changes. So much thinking should be heard and should be agreed with. Otherwise, a conflict creates and opposition and negation of each other make things difficult which is not good.

The TV commercials you watch these days, if our youngsters watch them today, for them the standards shall remain the same that you and I feel? You are a social scientist so I ask you what your observation is looking at a few things being carried from generation to generation.

R1: See, things take time in getting merged. We need to understand as I am a writer and you are also a scholar, that the whole life we have spent with these books, their addiction, keeping them on chests and with pillows and keeping them at the bookshelves in a perfect manner, that trend has become low. But this is our issue because our kids who are born with this background

but the people of next-generation will have different issues and who knows what would be their concerns and issues. And yes the things we own, we possess from our past, we should bring those things to our children and we should do everything to do that and we should wait for that instead of imposing things on them we should wait and be patient. If we give space to each other to walk together and cultures give space to each other then there can be one common space created and inshallah that will be created one day.

Sir, the purpose of advertising is to sell things, sell the commodity, for that they spend millions of rupees just to flourish the advertising company and to sell the product to larger audiences. But some ads I showed you, like Coke and Sprite were banned due to unethical use of language in the ads and thus the companies bear a huge loss of million rupees. Comment.

R1: Obviously, to sell the product they spend a huge amount of money which is their right but the problem is again that values and moralities. We should not make moral and social values so rigid that cannot create space of the other. If we get successful in creating those spacing then we can flourish what we call commercialism but when ads are banned then millions of rupees are at a loss and it affects commercialism too. The punishment should be inflicted on the people who spent millions of rupees without taking any morality or social value into consideration then such unbridled use of unethical language and other objects can be stopped.

Do you think that awareness should be made for ethics in advertising? So that the unethical objectives can be stopped.

R1: In fact, the basic issue is education because many people are getting out of the mainstream due to ignorance and negligence. When education will be common and accessible to everyone and the basic code of life will be added and taught in the basic curriculum of basic education from childhood. Students are taught mathematics, geography, and history but they are not taught the basic codes of life.

Sir, you write for the same society, what are the elements that are considered while making an ad to make it successful and famous both? What is the recipe to make an ad fruitful at its purposes?

R1: There is no exact recipe for it but we should decide for the dimensions of the umbrella under which we all work. If we go out of that umbrella, an umbrella of values, the striking rays of the sun will directly strike our faces so we should stop there and work under the shade with any methodologies suiting your set up.

Sir, being professional what academia you want to give to this industry? What you will suggest to industry, marketing industry, and academics?

R1: I would say the same that we should draw a circle of those values and work within. Within that circle, what a person does it may vary and should be acceptable till that red drawn line is not hit or crossed? Within that circle or line, whatever change takes place, +that should take place as change is progression, it should be acceptable, that is all I feel and can say.

Thanks.

Audio Transcription of Qualitative Interview Participant 2

This interview has been conducted for the sole purpose of adjoining the literature of the Ph.D. dissertation. This time, we have engaged Mr. Participant 1 to enlighten us with his thoughts on advertising and culture in Pakistan. Participant 1 is a brand strategist and market management expert with more than 26 years of local and international experience. He works as a strategist and marketing management consultant and trainer for local and international corporations operating in several regions and countries. He has worked for Ogilvy, JWT, DDO, Interlink, Sky Television, Airtel, and Warid. As a creative director and he has launched some of the most acclaimed TV commercials and campaigns especially the launch of the telecom brand Warid in Pakistan being the one who initiated and developed the launching campaign strategy which came out as wonderful launching. He is always a huge inspiration for many.

Sir, you have been in the section of advertising, you have seen how the local culture is being handled by the people who are in these ads. So first of all I would like you to add the importance of social values in all for the content producers. How much it is considered in client breed, communication objectives, and consumer insights? Does it give any weightage to all these documents?

First of all, no matter what we have learned from the West, this is still a new topic in our society. To be very frank, we are not fully equipped. In a cognitive way, this is always troublesome answering such a question. The reason is very simple; when you see advertising in Pakistan is not settled. Advertising in Pakistan means that they are giving us mixed messages and feelings. I call it a "confused" way of advertising in Pakistan. To me, the biggest problem in Pakistani advertising is that what we are doing as advertising in Pakistan, we are doing troubleshooting in Pakistan. We are not making brands. There is a difference between advertising and brand. Here in my country, we do not understand this. It is thought that advertising is a complete branding. This is the biggest fallacy they are living in and no advertising agency is telling them because this is their business in the air and how can they tell them. Even they have big brand managers in their organizations even then they do not know about the fact that how to build a brand. They think that the short cut is advertising, as much money you spend to promote your product, you are on your way to make your brand successful. This is very disturbing in social contexts and why this is very disturbing? It is because, as we all know, everything is imported to us, to our country, our religion is imported,

as it comes from Arabia, we speak a different language, our culture is different, and our religion forces us to speak different languages which people fail to understand. What we wear? We wear Western, okay? Our traditions and socio-cultural elements do not match with our Pakistani advertising. Reasons behind this vary. First of all, in this country, more than 51.7% population is of the people who are under the age of 26. This is a huge number and what this huge number requires? As the growth pattern in our society is very slow as compared to Western culture, what happens thus? The advertising, which is produced and practiced, is themed with that teenage mindset. All of the commercials which have been shown to me are all like that; they do not fit into our society in any way. The ideas are imported; even the setup and executions are imported. To be very frank, when I see my society into this perspective, I do not find any similarity between the TV commercials that you have sent me and the ones made formerly in older times in general.

Sir, I see you as a quite broad-minded personality as you have been brought up abroad and have been working abroad since long, how you see these TV commercials for a country like ours who is a religiously and culturally or ethically bound nation, a value-driven sort of society, so do you think that these TV commercials belong to us or culturally acceptable for our people?

Look, culture always keeps on changing. You can say that what our society had ten years ago, it is totally different now. This is the beauty of a culture. Material or non-material, in sociology, culture is always changing and that is not a problem. The problem is that the culture being portrayed now is more artificial than natural, in every sense. Like look at the dress code or the act being performed during the execution of TV commercials, they are totally alien to our culture and society. But I don't blame the ads. You and I both belong to the advertising department in Pakistan, like elsewhere, as I work in many regions and countries, here client thing is more creative than creativity. The reason is that we only work in an advertising agency to serve and we like to keep the client and in this process, we compromise our creativity, we compromise our dignity, and we compromise our values as a professional. I am not talking about social or cultural value; in fact, I am talking about professional values that we always take for granted. The illiteracy rate is very high in very closer countries, our cognitive or mental growth and progress is very slow and when as a nation, I see them, the people are more to prove themselves, they are taking short cuts---in their values, in their socio-cultural aspects. The advertising people, especially, the directors and the producers, we both know, they were cameramen once and later on they became directors and producers and in this process of glamour, the client becomes so close to this producer and director that thus, they bypass the creative department of the advertising agency. Now the client is directly approaching the directors and producers, so the advertising agencies are just playing the role of courier agencies. This is because the owners of the advertising agencies compromise the value of professionalism for the sake of keeping clients and their retaining. Secondly, when the literacy rate falls so low, what you do? You produce popular medium, the imported and inspired one because our population is now more involved in the Indian media industry since the streaming of Netflix or other such streaming in Pakistan, have changed the perspectives of the viewership. Those who are not much literate but they do watch Netflix, watch

dramas and movies in multiple languages like English, Turkish and even Indian or many others in Pakistan. So we are so much inspired by the dramatic kind of advertising of them and we are taking what can be called a creative edge. So we are, kind of, distorting the values. If you show me a few TV commercials, I can tell you many things about that culture, first of all, I can tell you about the consumer baseline. For example, in India, Shahrukh Khan or Amitabhachan, or other such celebrities cannot work for less than two crore rupees for a one-minute advertisement. Similarly, no big director will work for less than 1 crore rupees for direction only. Then look at the setup and the airing time. What does it tell you? It tells you that the consumer baseline is so big that they can afford this. When I watch the humor ads coming from across the border, say, for example, India, I enjoy them because being a very busy faculty member, I always keep an eye on such commercials to bring them understudies and this is my hobby too and to inspire, I have 8000 commercials history from 1930 to present time. What I observe, when commercials are coming from India, you know, they are very advance in creative terms as compared to what we are producing in Pakistan. In the content, I observe, they have a high literacy rate, their economy is big. So if you are a cognitively wise person, you can understand humor, it is not easy to present humor in television commercials. I have worked at it; it is very difficult, the other thing, apart from these two things which are the scale of economy and literacy rate, the third thing is how you portray your society within the limits of advertising. Indians are seen as a mixture of modern and classic, so when you see their commercial, they are very classic and natural in setting. Coming towards our commercials, you see the artificial setup, a candid kind of shooting. For example; if you remember in 2005 or 2006 I launched Warid.

Let me ask you a question here that what inspired you to write for the ad and then you went to India and then you came here?

Inspiration was my culture and my favorite poet Ameer Khusro. The jingle I wrote was not the actual words of Ameer Khusro but I transformed those words into different meanings. Look, in that commercial, you see culture; a modern culture which is a changing culture; the girls, get together, etc. A lot of people told me this thing that it was timeless and this the key to a successful project that you keep on watching the commercial but you do not get bored of it, as I have given up making TV commercials because of client's heavy involvement in ideas and executions. Many of the people still talk about the commercial I made; they ask me what the inspiration the same question you asked. I would tell you one thing that when you have a collage of beautiful quasi and modern changing socio-cultural values, we do not need to be artificial. We are very blunt in it. What I see Sohail, in Pakistan, because of illiteracy, the scale of economy and our clientage is not very much open to trying different things. They like to have a ready-made kind of a commercial.

My next question, again reflects back to my first question, that who is responsible for the decline of cultural components on client-side and agency side, you have clarified that now I want to ask in those terms that when you were content to head as a creative director or a creative head when you used to work on those campaigns, did you use to give consideration to cultural component or did you care for overall Pakistani cultural fabric, thinking that how it is going to

impact the people and how they are going to perceive it, will it be acceptable or seen as an alien? In short, I want to know the things in the back of your mind while writing a TV commercial strategy, the script, the video, and everything?

My way of working is totally different; I was groomed up a copywriter. Then I switched to the strategies; strategies and copyright it was a beautiful mix of my life experiences. I always cared for cultural values, not only for my cultural values; wherever I worked I cared for their cultural values. Like in England, I worked in total English advertising for example for pharmaceuticals and my clients were buyers at Sky Television. So I had the responsibility of sky television sports events. I had total English sports there for example tennis, rugby, and cricket, etc. and I had to present English culture within those commercials similarly for football and other things I produced over there. Then I moved to Singapore for the Airtel brand, to Thailand and Bangkok as well. The people there are very creative and productive. I had complete there at my best and believe me because I had never worked with their TV commercial side, I was a strategist and planner there but the advertising I did there in Bangkok was the best advertising of my life. Then I worked in the Middle East, where the culture is totally different. Because there are many problems like if you have to show cloudy weather you have to ask for permission to show the cloudy weather in the commercials, that is to say, the restrictions were very heavy over there. But when I came back to Pakistan, believe me, it was the rebirth of my advertisement because this is my culture and my lineage, but what I failed to understand that time that who were the people who controlled our cultural values and controlled everything, who? In Urdu, we have a very popular idiom Shah se zeyada shah ka wafadaar which means you are more loyal to the king than the kind himself. So there are the owners of advertising agencies in Pakistan. They are more loyal to the brand than the company itself. When I started working in Pakistan for JWT and many other companies, this country was and is unique to me because within three years I changed five advertising agencies I worked eighteen years abroad I worked only for two companies. Here I worked for three years for five companies. I hope you know what I am talking about. If you give me a portfolio of our director of creativity and strategies, which is also very unique because usually, people are not that creative as I am strategic portfolio too then I try my best to make a brand, not advertising. When I say big brand then it means I have to do a lot of things, so because in Pakistan no one ever tries to make brands. We think that we have made many brands but believe me they actually do not make brands. You just have a logo and that is it. What is the difference between brand and advertising? Look, I give you an example, we went to a restaurant with our family which is very new restaurant, and you went there, what you saw? Awesome and well cluttered parking to park your car, like the attendants came to pick your key with beautiful, humble and obedient style. You entered the restaurant and then in the reception, you were well received as a guest and guided to your table. There you saw the awesome crockery, beautiful presentation, and delicious food. You experienced beautiful ambiance, beautiful serving staff and if you wanted to wash your hands, you went to the washroom; a very clean and tidy washroom, which is very dearth in our country as less hygienic people, you went there and you saw beautiful washroom. Now, You turned back and you saw a dirty towel hanging there, what would happen? With one foul the whole beautiful aroma failed to

inspire you in spite of all perfection present there. That is what all brands makers mistakenly doing this; they are only building a castle, sandcastle through the advertising. The culture of building a brand, now I see a light as a teacher, though many of my crusades in many companies. This culture of advertising and brand building is slowly changing but still, we are very much far away from this involving culture and values in this. Because you know the local brands are doing very little advertising which is a big mistake they are making. To me, if you are not doing advertising, it is like you take cells out of an electronic watch to save the energy of the cell and you say that you stopped the time. Not spending on advertising is one of the biggest mistakes but you know the global brands are very actively working in Pakistan and making a huge amount of money in Pakistan like Coke, Pepsi, Nestle, McDonald's, and so many others. These are the biggest clients. In fact, you see that these big brands bring people from abroad without any cultural knowledge of consumer's behavior. They are totally and solely dependent on their brand managers. No company has studied consumer and their behavior in my country, I challenge, ask them, do you work on the consumer behavior of Pakistani consumer. What is your ethnographic study on Pakistani consumers? There is very little content or data you can get from there. It is not like they do not have concern for that. I say some of the cultural values are still there. Some of them compromised but look, we are proving that we are more yank than Yankees. It is called an identity crisis. No matter how much liberal you are in Pakistan, our family structures or cultural values have certain limitations. For example in my family, I am very open-minded in my family, but as we are in Pakistan, we have a family structure system here and we do not let compromise this family system. You know in our homes we still have that one dinosaur who keeps us on line like father, grandfather or grandmother, etc. Thus, this cultural value is so much inspired by the imported culture that we lost that own culture of our own society. Sohail, culture is always changing. In sociological studies, culture means many things. The biggest problem in the advertising companies in Pakistan, that I dare to speak, is a continuous war between our culture and religion. Because of this thing our creativity is limited. In sociology, culture means to two types of culture; material and non- material, material means tangible things, and non-material means thoughts, behaviors, norms, values, and even religion and all such things. Sociology says in culture whether material or non-material everywhere there is one constant and that is change. The fight between the West and Islamic societies is a cultural fight or a sociological fight because western people say that you cannot stand at fourteen or fifteen years back where you were before. You have to change, but we say No. I am not talking good and bad of religion or anything like that, but we do not accept that everything has to change. Look at Christianity, which is not the same today as it was before. Similarly, Buddhism, Hinduism, and many of them have evolved in cultural values. The problem is a sociological point of view is that religion is part of a culture, religion is always, as I have seen working in four different counties, I have seen four different Islam. Working in the Middle East I have seen totally different Islam, they have different cultures. When I went to Iran for work, because I used to work in a company that had to send some Muslims there, in my company I was the only Muslim with that caliber and position, they sent me to Iran. When I went to Iran, I saw a different Islam there. What I observed that they have their own culture of Azartush, similarly there

is still a day celebrated named Nouroz then from there went to Malaysia and Indonesia and I saw totally different Islam there. For them, Islam involves too many values of magic and the magical elements in everything. When I came to Pakistan my subcontinent culture, talking about me I love my culture, I love to go shrines, I love to enjoy or celebrate Shab-e-Barat because I am Muslim by my heart. There is no denial. My forefathers lived here as Hindus. Still, we have so many Hindu rituals in our culture adopted which is very dear to me and there is no conflict here. All Islamic countries believe that religion makes culture which is not possible. According to the culture, usually, before Christianity, whosoever came into being, all the culture diminished the former culture. Christianity was the first culture to cross the culture to different cultures. The problem is we believe that our religion makes our culture. According to the Sociological point of view, this fact has been proved. Like in Islam, music is not allowed while according to my research, and according to the Islamic scholar Ahmadi, if you hear him carefully, he denies such things. Then we cannot make all the paintings and portrays. Now here is the difference. The secret I am telling you are that nowadays I am writing a book which has the title "The Creative Confusions in Pakistan". Now in this, I have mentioned all creative confusions I have observed. That is why I am telling you all of this because I have done a lot of research on this too for many years and all I observed it in my professional capability. Now I do not see the immediate solutions in this regard. This is what I say that we are in a fix.

Do you think that the set of values that have been changed of our youth has been changed since last 30-40 years back, what are the changes you see as a social scientist and analyst?

Yeah, they are different and they must be different. We are different from our forefathers. They are different because they were born under the microscopic views of the computer; they are a cyber-age generation. It has been going on for centuries in Pakistan too. Pakistan is also part of the world and you cannot stop change here too. But the problem is not changing. The problem is that our advertising and our brands never ever studied the change. They have not studied the changing behavior of the consumer. In my country, in the last almost seven years I have observed change in consumers' behaviors to a tremendous level. For example, now our consumers read labels and they read expiry dates. If you to the mega stores like Hyperstar or Carrefour in Pakistan, what you see, you see the people of the elite class and from the lower class carrying the same trolley to buy the same product. This is the change, a huge change. This purchasing social cycle has gone local. Now the consumer has a choice, they think by themselves but they were not used to like that earlier. They pick their own vegetable, this is still changing. What I observe more in megastores, which is one of the positive signs, that females have got the force, which was not there before. When you have a scenario in your mega stores like that you see that consumer behavior has been changed and more choosy and encouraging them to buy more. Before that when we used to visit the stores, even product return was not accepted. When you buy a product it is yours. But now policies of returning and other services are there and companies have changed themselves.

Sir, you have watched the ads I sent you, what do you think are the liking ability factors for a country like Pakistan in commercials, what kind of advertising they like, tell in the light of your extensive experience abroad and in Pakistan?

What I told you before, I am saying that again that we get inspired from across the border with a bombardment of advertisement and the entertainment factors. Our youth is one of the biggest numbers as we are the sixth most populated country in this world, and our youth comprises 51% of the population. The sensual appeal tactics are not only used by Pakistan, it is done all over the globe. It is a million-dollar tactic of doing body projection and using sensual tactics. This is one the most delicate matter to talk, we have mixed families in Pakistani and we live among conservative families here in Pakistan. To be very frank, our socio-cultural values, there are also families in Pakistan that are very open, and their openness is that this is not vulgarity for them what we call vulgarity; it is again a subjective term. Actually, we need a lot of refining and socio-cultural research regarding advertisements. I feel there are very few people who are working on research regarding. But most of the research is quantitative having a questionnaire and this and that, I will never approve such research but I really appreciate you as you are doing qualitative research which is very much welcomed because these kinds of things are what we require. So now coming back to your questions I would say, we need a lot of research to understand this dilemma, which is yet to solve, we have to change, and as I told you earlier in the very beginning of this interview that we are very slow people in our cognitive understanding and development. We require growth. I observe we still have our values, no matter where we live and what work we are doing, we still live in families. I don't understand body projections and other tactics likewise because of their other hundred creative ways of doing work.

You know, advertising is Pakistan is a pressure game. Advertising companies' owners have become very powerful; they are involved in things politically. There are so many who are involved with the power groups and politics and are regular walkers of power corridors.

Being creative head in Pakistan, did you see the ethical and cultural concerns in the client briefs? How did they use to handle demographics and psychographics?

This is a very beautiful question I must say. I had a Punjabi saith from Faisalabad a client. He told me that he would like to have a model and dancer Nargis in his commercial. He tried his best to make me understand his point of view and asked me to let her wear as short as you can arrange. Mostly I used to have clients like that. I had another client who was I would say pakka jamati (belonging to a strict religious class) who had a big paid company here, told me that I do not like to see any females model in my commercial. Now I had clients who had no issue this side or that side. They come with creative ideas and I accept. But you know in Pakistan we have different cultural values like Pukhtun culture is different from Punjabi culture, and a Punjabi culture is a different form of Sindhi culture. All of them are a different form of Balochi culture. So the owners of the brand hail from different cultures and different cultures require different things. Usually what I see in Pakistan is wish program-for saiths(big, wealthy, landlords kind of)-

whatever they want you to have to do that, how you do it will be according to how they want it. It is a very difficult situation here. As a creative and strategist, what I do, I make two storyboards according to their requirement and I put a cherry at the top according to my requirement. This is what I have done with many brands like Warid etc. If you are a creative person, you have to think creatively; it is not only writing creatively, it is also to think creatively that how you deal with the situation.

Sir, do the personal liking and biasing or inclination of the content producer affects the content production and commercial?

Yes, of course. The creative directors who are approved authority of the creative process---you know that we work with a lot of copywriters in Pakistan. In JWT, after observing this thing that you are asking me, what I did, I hired four different copywriters with different backgrounds. I have a copywriter who is fully religiously grown up and he was an awesome Urdu copywriter and two of them were most modern thinker girls, then I hired a middle-class boy who was made objective creative director later on. So whenever I have any clientage, I ask all of them to work in isolation and come up with the ideas. When they used to come up with the ideas, we used to go to the creative room; in JWT we used to have creative rooms, where we used to, then, have tea and mix up the ideas and always make a beautiful collage out of this. This was my strategy and I do not know how they people would work out of this but being a strategist, this was my strategy.

Wonderful, now moving to the end of this wonderful session of conversation, I want your recommendations to the industry and academia both in the light of all our earlier conversation.

It is my passion to see advertising and branding as advanced and knowledgeable fields as in developed countries. I would recommend studying it as a field course to make the academia stronger. Profound research should be done at scholarship levels and the publication of books on the filed should be made in overflow. Visual and audio rooms for advertising and branding creativity should be maintained in which brand-ad development can be made high in learning. We need to make all this available at university platforms. I recommend the school of advertising which is going to be yielded in the university I am teaching, in the shape of short courses.

For advertising agencies, I recommend them to have some research department in their organization. I have written extensively to the All Pakistan Advertising Association and also to the editor of Arora magazine named Maryam and asked her to help me in this act of awakening but she said that this is the song nobody would like to listen to.

Thank you very much sir for giving this great contribution of knowledge and adding into our scholarship.

Audio Transcription of Qualitative Interview Participant 3

A researcher interviewed **Participant 3**, General Manager, *The X Paints Pvt. Ltd* for his Ph.D. dissertation. This interview was conducted solely for the dissertation and reserves all the claims. R3:is a well-renowned person when we talk about brands, ethical advertisements, and the media industry. The way he has flourished *X Paints*, he finds no other example. He stepped into the industry when this brand had no name but then took the name to the sky limits. With his struggles and industrious and energetic attempts, he took this company to another level of reputation beating all other top brands. Now *X Paints* is considered one of the top-ranked brands. He changed the scenario of advertising culture in Pakistan using no commercial beguilers like models, unethical linguistic codes, and unblushing dress codes in the name of modernity. He conceptualized religious branding and built a wonderful team.

Let's have an illuminating conversation with R3:.

First of all, I shall thank you sir for giving me your precious time to illuminate us with your enlightening thoughts. So, with no delay, my first question to you is that how much role a brand plays in keeping ethical, religious, and cultural values in advertisements keeping in context the advertisement videos I shared with you.

R3 : Yes Sohail, I would thank you for having me for a conversation upon such a significant topic. People have always been very nice appreciating and recognizing my struggles and respecting my laborious and unweary struggles. I think the network of a brand, which direly needs to be strong, well-done communication in advertising, strong and well- defined teamwork, and keeping in mind your audience makes you win all the game.

It is quite difficult to defeat a multinational company or industry in media as they work in more spatial cosmos while we are put under constraints despite having very bright ideas from professionals like you but it is not easy when you have to work within limited sphere keeping thousands of things in mind.

Once I had a detailed discussion on brand advertisements, I was of the view that *Shan Foods* is developing reverse enhancements as compared to *National.* This way one day *Shan* will be lost. I encountered a NO, they said, one day you will see the branding level of Shan, now you can see all the major thematic branding is done by *Shan* featuring all the important events like Eid, Independence Day and other festivities portraying the domestic chores, females' familial tasks and their strong roles in society.

I would also suggest that one should keep customers in mind while deciding ideas about advertisements. One should come up with the ideas that can interlink customer and brand. Networking at grass root level in a country like Pakistan plays vital role in branding plus the distributional supply chain and quality of the products. So you have to go with so many other parameters. One also needs to question whether branding can keep a flexible and manageable supply chain? Or can sales persons create strong networking within comparatively?. I feel brand activation and advertising comes after all of this. Many brands come and vanish afterward due to not understanding these factors.

What do you think which plays a more vital role; agency? Brand Director? Or a brand itself?

R3: When I was working I was working under so much pressure. I was thinking a lot and then coming up with ideas. As I had certain guidelines and parameters within to work but yes our industry does not care for those parameters. The ads that are made without keeping pace with religious and cultural values they get flopped soon. They come to a higher position but then suddenly, vanish. For me, brands or the ideas directors should set certain boundaries to work. The role of the brand is also undeniable.

Creative Directors or agencies are in a better position to decide ideas and borderlines as they deal with many brands and advertisements at one time, how much freedom these agencies have to work?

R3: You can see we did this without any commercial cheats and models but the branding has been appreciated and praised because it conveys strong ethical messages. Lines have to set by brands first and later by companies or agencies.

Tarang brought dancing culture in ads, later, coke did the same, what do you think, how far such branding can be fruitful?

R3: Something I appreciate and like about our neighboring country is their ads and the thematic large thought-provoking messages they convey within a few seconds. Dancing culture cannot light up branding and the sale; I shall call it a misuse of freedom. Ads should be made that are familiar in their ambiance of screening, associating with culture and festivals. Branding is built on ideas step by step.

How do you see the cultural reflection in the younger generation as we find a great generation gap between our old people who are forty or more by age and the younger ones?

R3: I have been traveling for long and we, the people who are living bi-areas of cultures, we connect culture I think. Our social behavior is more balanced; we keep conservatism and modernism in thoughts both to reconcile with many scenarios in this decade. Being immoral, disobedient, and unethical is seen as more modern than ugly. Fashion is adopted from universities, colleges, bigger malls, and metropolis. On the other hand, people in less urban areas are seen as more cultured and morale in behaviors.

To avoid any despicable consequences, we need to be more communicative with our children and adapt newer ways and advancements to accommodate and conciliate with them.

What you think is the basis of liking an ad and what factors affect those kinds of likeness according to your observation?

R3: I have observed that if an ad adapts with the circumstances, it qualifies larger traffic of likeness. Besides, product and its quality also matter a lot linking audiences and brands through a cultural presentation like portraying women where the product is home related like used in cooking or likewise.

You must have watched ads like *Josh* and *Always*, I have shared with you earlier, do you think that our society accepts such kind of open branding?

R3: See, according to a rough estimate, 60% of Pakistanis watch ads, and if some of them like the ads such as *Josh*, they can be no more than 5% and that 5% will do this based on not believing in conservatism. Neglecting norms may trouble brands as they get flopped and bear lots of financial and time loss.

What should be in the mid of a brand manager when it comes to branding, for you?

R3: Maintaining persona in branding society should be the first thing a brand manager has in his mind. The focus and objective of the ad should also be kept in mind. *Lux* branding hits on these grounds as *Lux* is very much confident at its brand persona as their focus and objective which is showing beauty, fairness of skin, and its significance.

Do you think *Lux* wants to bring another kind of culture here in our society by showing models in bathrobes going for a shower and showing sizzling environments to make it more appealing?

R3: As I told you earlier that *Lux* is very much clear with its objectives and focus. Their focus is on the beauty of the skin. They know that everyone wants to be beautiful with fairer skin, so they make it enchanting and I think they are justified. It may be culture devoid but multinational companies focus less on culture and more on objectives.

In a *Coca-Cola* ad, you see that a couple goes to a wedding uninvited and have great fun there and then enjoy the food befooling the host. What you think about how culture is portrayed in such ads by the creative directors?

R3: (laughs out loudly) As it reminds me of a Bollywood hit *Three Idiots* but yes it does happen in our culture, as I have seen so many of my class fellows during my universities days doing such stuff, so it can be called a cultural portrayal but it happens rarely.

Sprite used an unethical or kind of abusive language in a recent ad by the company, what do you think what the company had in its mind and what kind of culture they are pursuing?

R3: As I say, multinational companies focus least on culture and more on the targeted audiences. They focus, for say, 80% on branding and 20% on linguistic ideals and ethics. So here I shall say they are justified as culture does not matter to them.

What do you see in ads when they are invested with huge amounts of money, energy, and time and get flopped due to unethical portrays and ideas?

R3: Sometimes audiences are tested this way giving subliminal messages. Audiences are checked by doing such stuff by larger institutions. They check the audience's reactions and level of tolerance in that targeted traffic and thus make certain ideologies.

Like they say in an ad by *Coca-Cola* out loud as *Hum inteha pasand hain* (We are the extremists), is the company justified in spreading such messages?

R3: I would say a yes, as *coke's* ads have also been a target and focus specifically like other multinationals. Extremism in this decade is seen as something very classy and high-status munch. So that is why they use such slogans to make their ads hit and well-accepted at larger spaces.

The last but not least, I would like to ask you for recommendations for academia and brand and advertising industries in cultural, religious values' contexts, and what can be the consequences?

R3: An ad for the sake of good branding should be in a way that can convey good message enhancing and strengthening societal and cultural values as such ads are remembered in people's late 18 to 80s and 90s and are very well received and absorbed. Creativity plays a significant and critical role as creativity is an innovation that is appreciated widely and liked globally. Delivery of the idea, proper setting of the theme, the conception of the ad along with culture's drivers, and schools do the best of the branding making all the investments fruitful. I shall end by giving the example of a milk brand named *Olpers* that had no recognition just before four to five years before but now it is one of the most successful milk pack brands. It has beaten all the other brands and is touching the seventh sky. This all happened due to the branding with well-conceived planning showing culture, families, and values on-screen with strong networking, wonderful teamwork, laborious time investment, and no doubt maintaining persona through a quality product.

I shall pay high regards for the precious time and the very enchanting, interesting and informative interview. You will be engaged again on another topic soon. I am grateful for your treasured time and valuable thoughts.

Audio Transcription of Qualitative Interview Participant 4

1. I am happy that you are attached with an organization that pertains to an Islamic World or organization. I am sure that you have got the overview of my prospective by going through the playlist provided. I want to ask you, staying at a neutral position, first of all, that how would you define culture? You have worked while watching the cultural evolution through a number of years, I want you to guide me here that what culture was, what evolution came, which contents you observed in it and the culture of our youth at this period of time and the merits of their liking and disliking, I would like you to throw light at it.

I started working in -98 with advertising and since then consumer awareness has been enhanced at a greater level because of connectivity. Earlier, we used to have no connectivity and our content was limited because we used to watch local content only. The use of technology at that time was very much restricted and limited but now things have been changed. Recently I saw a man on cycle with a smart phone. Having a smart phone means to have access to local and international both. Our exposure has got increased where we notice finer things of life. I think, in terms of culture, we have come to a long way, our likes and dislikes, what we consider good and what we consider bad. Due to all this and rapid growth of awareness level, things are getting refined with time in terms of content.

I watched the videos sent by you, there are some videos that glaringly possess high quality

and refined content but some of them glaringly possess the vulnerability of westernization of our culture. It seems to be a forced appropriation of culture instead of natural. I made a list of the videos that I personally liked a lot I which I felt that the content was strong in which consumer insights were included very intelligently.

It includes *Tarang, Sprite, Lux, CocaCola, Always, Palmolive,* and *Veet.* Having watched these ads you see the production quality, content quality and the thought included in it, shows that the ad-making has been more refined. On the other hand when you see ads like *Freshenup, Jazz,* and *Josh*, you feel that the community perceptions in the world of communication are westernized to get better feedback, maybe. I felt these ads with weaker thought and ideology.

2. As you mentioned *Tarang*, how would you elaborate and relate the culture of dance in our TV commercials?

Right, see, the dance has always been a part of our culture. Since our childhood I have seen dance in weddings and other events, so yes it is a culture. That is what I like about it that they are culturally relevant and not vulgar at the same time. If there is proper balance and there is no exaggeration, it can work well. Exaggeration comes when there is a belief system that working this way or working with exaggeration can run the business with great profit and it will run by hit and sometimes it ends with confusion.

3. Ma'am, if you look at the SECs of Pakistan that is Socio-economic Class where you will find educated, high class and open-minded people that becomes almost 12-13% of the population here, on the hand psycho-graphically, you will find 70 to 80% people living in rural, sub-urban areas or even if in the metros, they come under C or D category. So potentially the content used in making TV commercials expenses at millions of rupees. There are a few people who are open-minded but there are people who are conventional and very touchy about the culture and its exposure. Are these ads likeable by them?

You see I have been working since long period of time and I also have worked in rural areas because I have my acquaintances there. We used to go to the weddings and look at the family events externally and internally, or if I see at the workers like maids who work at my home, interacting with them I have observed a cultural change and a kind of exposure in them.

A nice content looks fine across the board, for example when I was working on my own brand *She*, I had a vibrant team and the people from all the backgrounds. I gathered views from various sectors about the diverse designs. That is why our sale was highest at that time, so the diversity gave me an understanding that something good created with good thought process and good production quality with measuring all the element factors carefully, is liked by everyone regardless of economic and social status.

4. There are two TV commercials that have been banned, in one the girl uses abusive language after eating Barbeque in the ad of *Sprite* and in the ad of *Coke* crowd confesses itself to be extremist. So I want you to give your valuable comments on the language used in these ads.

I feel the bodies in Pakistan who are to monitor, they need to revive their guidelines of advertising. The agency of *Sprite* should not have made this kind of TVC with this language usage knowing it a country with some kind of conventional lines. Despite the fact that they might be reflecting the fact that how people are talking and the kind of language they are using. I have seen on *Netflix* that the use of language and the content used is not appropriate for any age group even of us. As they use very dark themes and the language is not appropriate even for the Western world. The language and every other thing is not appropriate for any age group and for any region. That might be the reason they do not commercialize it on TV.

All of the content of the *Netflix* is full of substance abuse, sex and excessive drinking and smoking. I hope that definitely, there would be a time when reforms will be brought. Elders and kids all are using it and media is a great platform which shapes their habits, wants, desires and life style. My own kids are there and it has become a challenge to do their brought up with confusion to what to let them watch and what not to.

5. You have been doing your own business and working in advertisement, when one being a multinational brand and doing their advertisement, they should keep one thing in their mind that why there is a need to go in that red zone of content where PEMRA is compelled to ban them in spite of spending millions of rupees on the ads. What do you think is the motive behind this to make such decisions? What should be the insight of a brand and are these factors, that we are discussing already, being kept in mind while making ads by Creative Directors, Marketing Managers and others while making client brief and other stuff like that?

Clearly, it is the poor decision-making of the brand because decision-making comes from brand. Honestly speaking, as I have worked in agencies, as clients and even in consultancy where I helped the people in developing client brief etc. Unfortunately, the kind of brief they should develop, they do not put that effort and thought into it. So there, personal likes and dislikes play an important role.

Everything done must be evidence based and should be data driven and research based not on personal likes and dislikes. We all are human beings and we are on the cycle of growth, self-awareness or self-evolving. In Pakistan, by and large, all the multinational or non-multinational brands are at growing stage. They have not reached that stage of that data driven marketing and development or communication strategies and a lot of work has to be done on this portion.

The reason I am putting this on brand's team is because they are the one who give consent and approvals and the big budget accounts agencies give a lot other options to the brands too. So, choosing among those options is on the shoulders of brand and the agency is just going to

implement it. Being a brand person you are the guardian of the brand and you have to take care of it as your child evaluating all the probable risks. To support and bring out something which would strengthen your brand is key.

6. As I consider religion also, as a factor determining our liking and disliking, the religious society will show very less acceptability for the content like this. What would you say in this regard?

You know, from a religious stand point, I have always observed that religion is something that can be controversial. As business persons, we try to reach maximum audience and as many people as we can, we want more inclusive rather than exclusive. Religion in Pakistan is more divisive and there different factions always opposing each other. The true sense of our religion is unity, due to my affiliation with Islamic chambers; I am working with them from financial aspect. If you look at the Islamic principles and the work being done on that globally, you will find that they are very much aligned. Unfortunately, even the way people express Islamic views, they are not their own or genuine. It is because this is such a vast area of discussion and there are so many sects in the world. So I think when you are de-risking your communications, the best thing to do is to keep yourself stick to culture and stay away from religion in the matters like that.

7. Do you think that the content or idea produced reflects the ideology and personality of the content producer? Do you see their beliefs and inclinations found in their work?

See, in any process of any service, the quality of output is dependent on the quality of the input. The input comes from brand, so again it goes back to the head of brand owners and their team. The brief you give them in consultancy, references should be given to cover everything. Try to make your output and input close to each other. You should give them tight sort of box within which the idea can be operated. It requires a lot of thinking on the values of the company and the values of the consumer you are looking to target as well are you region or country in which you are operating.

All these things should be included in your brief so that the personal biases should kept bridles in a specific space of operating and executing. Personally my experience in working in advertising and with the agency is that the way to work is look at the things wanted by client... the one particular client. Their only focus is to get refined brief to work on so that the chances of approval get higher and the work can be wrapped up soon and they can move on to the new different billable hours and projects.

8. All right, the biggest challenge is that what is the culture of our youth? What is their liking and disliking? Are they liking and adopting Indian culture, Western culture or Islamic culture? It is getting tricky day by day to operationalize it because the youth is exposed to multi type of content. They have got liberal too and it has become a challenge that what kind of content should be accessible to them and by them. We have 68% of youth potential, as you move in a vibrant class, kindly guide me that the values we had in our generation, what the present scenario got from our values and what the values of this age?

See, if we focus on things regarding youth like values and culture, you will see extremes. When I look at the Facebook and things like that or the conversations going on there plus if we focus at such objective platforms and provide positive space to our youth along with content which is relevant to them and their lifestyles and show diversity of lifestyles, things can get better.

The second thing I would say is about the rise of niche market. All of the book readings I have done in terms of marketing all have talked about e-commerce and online working. You keep on getting emails on what content and products you should focus on. The reason why I am talking about niche is because the challenges of the present age. Niche marketing will help you target more profitable businesses and higher cost of operations.

9. When we used to go to UK or other foreign countries we used to feel it entirely different culture from ours. Now if we visit a big shopping mall here in Pakistan I see it not much different from them as our culture has been changed in our dress codes and the way we move and everything like that. How do you look at this change in our lifestyle? What is the culture of this generation?

I think obviously there is growth and evolution and I think there is nothing wrong with it but we are still able to manage the value system of us. Values are much more important than the clothes we are wearing. The teenagers go through many things. They test their limits and they experience newer things. They are already going through certain changes like hormonal changes and other things likewise.

We need to reinforce the acts of ignoring the negative and role modeling the positive. You have to role model things and then let them adopt and replicate and that is what human psychology is i.e. immolating what we observe. You have to create the whole ecosystem in that way that is appropriate for them to behave in a certain pattern and way. They need to observe, hear and speak positive.

10. In a commercial it was seen that the actor Ahad with his co-actor Sajal go to a wedding uninvited and come back after partying. I don't expect from my generation to do stuff like that. How you see the act like that is acceptable and has a pleasing effect?

Honestly speaking, I don't think it as such a big deal. It is fine to me. The thing I noticed a lot that advertisers focus a lot of trivial elements that are insignificant to the actual consumer. Academics and critics will look into it but the folks for whom the ad is generated will not bother looking at it this minutely and they will not even listen to the dialogues between Sajal and Ahad and thus look at the visual only i.e. movement, people having fun and other things like that. Beyond that I feel no one has that capacity to look at the dialogues and other minute details.

11. You know, this shapes a social behavior like in this case; it encourages going to weddings this way. This was something which was highlighted by the students that these celebrities are the people who are role model for many and it shapes social behaviors and trend settlement. Kindly answer keeping this feedback by the students in consideration.

There can be two things i.e. what is the motive behind highlighting this? What is the purpose? Do they want to stand like students and just want to stand high highlighting this or was it something that they really did research on it and it was data driven? A good practice for advertisers is to build a research based mechanism related to that specific ad that how it was viewed and what things went positive and what things went negative so that they can get learning and findings for the next campaign. Pretesting and post-testing should be carried out.

12. I am going out to do a content analysis of them. I would send you a copy of my dissertation to read. I am going to carry out the analysis of the available comments of the people on these ads on Facebook and YouTube. One method is interviewing and the other is content analysis of thirteen ads. Your valuable opinions and that analysis would comprehend. My last question is the recommendation by you for this industry being a tycoon of the advertising agency. As the ad by Always broadcasted, do you think such ads should be showed in terms of their social acceptance and do these do any good?

I think they should be run definitely like I said things are opening up. For a longer period of time the female voices for cultural and religious both reasons. They are opening up. I think there is absolutely nothing wrong with such ads as it is about the 50% of the population but in terms of content I could not understand this ad. I would like to shut this ad up and keep on doing in my busy routine and surely will not bother to watch it.

I actually was questioning the effectiveness of such content. I am sure they come up with more creative and better ways to sell the product to the target market. This can be presented in a much better and effective way. I look at everything in terms of its effectiveness and communication.

Effectiveness covers all the angles of ethics, culture, values, religion and society. If effectiveness is put in then the output will be not anything controversial unless you do not intend to be controversial. It is sometimes used a trick and tactic to get attention designing it controversial and objectionable. We are opening up in Pakistan because we are getting educated. Our exposure

has been changed and we have different ways of looking at things with different angles. That is why there are so many questions and issues arising.

The recommendations for the industry are that they need to need to spend quality time not with deadlines. What is not done is thinking and reflecting at our personal end that is something which requires time and concentration. When thinking will rise without the pressure of delivery that will help in maintaining input and output and it will ensure the success. It ultimately will connect you and your idea with consumer. Third thing is positive role modeling which had become evitable. We should not push things without confirmation which are responsible for negative cognitive messages delivery. We need to work things to make a positive outset because that is going to change the overall sentiment across the board.

Audio Transcription of Qualitative Interview Participant 5

Sir, I want to know that in Pakistan what factors are kept in view for the TV commercials and advertising to be liked or disliked, as I am analyzing TV commercials and these TV commercials have been seen as very expensive to be made in which millions of rupees are invested in ad-making and then millions of rupees are invested in their running on media. We are one of the most diverse nations demographically and the whole of Pakistan is well-fabricated with each other socially or culturally. Being a legend on advertising, I would like you to define what is culture?

See, whatever the culture is, it keeps on evolving. The thing that you asked that what are the merits of liking or disliking an ad?, It is about culture. Every culture has been evolving whether it is of Arabic culture or any other, so the culture we have, has been evolved. The thing you are asking about likeability is a very straightforward question and it has great depth inside and confusion as well. As you must have seen that the people who used to do plays in the 70s or 80s, that was our childhood, we have seen that. These two things when it is about creating something; whether it is an ad, a play or a film, it has content and a form. Along with this discussion, it will also become clear that what culture is. In the world, everything depends upon its content. So when content is very good, it also reflects in the form. Unfortunately, we wholly depend on form, not content. From content, I mean to say, for example, when a person speaks, whatever he speaks, it is content, without considering the way he speaks or what the stylization is. What dress a person is wearing, which watch he is wearing, which car he is driving, and what language he is speaking, this is all form. Content is the thoughts, idea persons, and perception of that. For example, when Anwar Masood wrote Fifty, Fifty, the original series or the series by Shoaib Mansoor or the intellectual programs we used to watch on PTV, we used to watch those shows as kids. Those shows were watched and liked on a larger scale because they are stimulating intellectually. Over time, this thing has gone down. As you must have seen now, that the shows broadcasted in the evening these days, they are deficient and falling short of prescribed norms. Of course, we cannot detach from the advertisement. When an ad is made, as you have talked about investing millions of rupees, a huge amount is invested in but no one likes to spend a petty amount of ten thousand rupees on the concept-the the central theme. I have seen those clients who ask "where would the scene being shot?" before asking about the concept. They do not listen to the concept. So if you look at the ads made these days, many of them, not all of them, depends upon form. Shooting goes amazing but in terms of concept, it is highly deficient. There are many reasons, and one of them is, now people do not want to come to the advertising industry, there was a time when people wanted to do ads. I hope you are getting what I am trying to say.

In most of the interviews I have conducted, they say that among the stakeholder, brand, and advertising agency, the brand is the authoritative and determining factor; that is one who does take critical decisions related to commercials and ads. What is your opinion?

Look, my opinion might be different. I have been on brand and ad, both sides. There are a few people who have worked in both fortes. When I was in advertising, I opined that brand determines but then when I came to the brand side, I believed that advertising is significant in this perception. Then after working for many years, I built a theory of my own, and that theory of mine is that both are responsible for this chaos; advertising agency is responsible because when they deal with their client, the client says maza nai aya (not much entertaining), agency should have answers to give. The problem is that the agency does not answer them and stays unable to convince them. If you go to your consultant, hairstylist, or lawyer, you get the idea that how much knowledge he has, after talking to them at first but this topic is very complicated in terms of dealing with it as we sell subjectivity. If we talk about agency, the agency has not invested much in learning and in itself and due to this lack, they cannot defend themselves despite having great concepts. Our ads are not very high level but if you other countries, not only India, like Turkey or any other region, their level of advertising is great. Another point here is that the national psyche also changes with what kind of advertising you do or the creativity you do. Your ad tells you the dimension of your culture. Huge amounts of money are invested in the ad-making which fails and bore huge losses. In Pakistan, the standard has come down instead of going up with time.

Sir, a few days before, we say that companies like Tarang or Coke used to dance in ads and commercialization. What do you think how far this appeal remained successful?

I will comment on the same I did before. What are the content and concept, it is something most important. People concentrate on jingles and all other stuff like that but the focus should be concept and content. Basic principles should be strong; the problem is that our basics are not strong enough. If they can relate their dance with the concept and the content of the item being sold, then it does not matter. It should make sense and it should appeal to the people you are trying to engage in the selling. You need to link your product with the people through the bridge of concept. Consumers should feel appeal to buy the product you are trying to sell. I have changed the angle of your question.

Sir, a few ads I shared with you are considered to be below the belt like Josh or some other. What is the role of ethics in ad making and how ads of such brands can be communicated that are socially unacceptable or unethical?

Of course, they can be communicated in a much better way. The brand you just mentioned is used worldwide. It is needed and is used also in Pakistan but why to present these products in an unscrupulous manner. There are various other ways and manners to do that. Advertising depends on two dimensions i.e. a client and the agency. Both of them need to coordinate and work together to achieve effective results. It cannot happen that the agency has no ethical values and

has no standards but you are a good client and the product is good, then it can come out as a great advertisement. No! Both have to work at the same pace of coordination. We need to focus on research more to make ads for such difficult products with accurate facts and figures then many things can happen.

That is what I am doing and wish to do at best. I have been working advertising industries as well, the creative directors I worked with, I watched them as fulfilling the gaps in their complexes and they used to conceive the ads as depending on locales of the shoot. Did they keep a different approach? Why such people do not keep consumers in their minds as all the struggle has been done to engage the target audiences?

That is because such people have problems with their perspectives and mindsets. They get insecure finding themselves as non-competent. They need to polish themselves at first. They do not believe in learning instead they think of themselves as teachers and mentors and do not need for learning. The competence comes when one acknowledges that he has to learn, he keeps himself in the waves of constant learning. They think that if they are designated as creative directors then it means they do know and have enough knowledge regarding the filed while learning does not stop ever. There is a need for passion for enthusiastic learning. I am very sorry to say that we have a very less number of true creative directors in all sense. The true creative directors do not put the problem into the frame, instead, they give out solutions. They give you advice on how you can make your brand up to a higher level. He would be well-versed in consumer behavior, social behavior, having a strong basic knowledge of marketing. I am sorry to say that the majority is not equipped with the required knowledge.

Sir, recently, many multinational companies have been launched in Pakistan; there is a big global network on the back of them to push those industries. Do you think that they could bring the quality of work produced here in Pakistan up?

No, this is a misperception that they could bring the quality up. They have two major tasks; they do possess an amazing and a great deal of data that are aligned with the client. Instead of working outstand they are doing the adaptation. They copy the same work they do outside of Pakistan and bring the same idea and concept here. This is a problem with the Pakistani psyche that the one who are multinational, they can do something fabulous and set the standards doing something that we cannot do. There is nothing like that. We do have affiliation too but the work is done by local leadership. Local leadership is deficient in Pakistan; you do not find any competent local leader. You need competent leadership.

If you have the recent ad by Sprite, the language being used is very unethical and abusive, being an advertising tycoon, how do you see such content in our ads?

I will not comment on if the girl in the ad spoke an unethical language or abusive words. I will again come to the point of concept that what is the concept? The concept should have a life,

that can make the audience laugh, enhancing the affinity of the brand in the audience's minds and hearts. Thus, the audience will consider that brand as prestigious and engaging. Now, what is the recipe for making such an ad? That is very simple; number one, the client, and agency should have good ideas and perceptions and those will come when you will learn humanely. We make mediocre ads because we are mediocre, even if anyone of them comes up at good terms, things can be comprehended. This field is very technical which needs to be understood but at the same time, it is very basic and pertains to common sense. This is like cricket, all can watch it, many of them can play it but not everyone is acquainted with the technicalities and the inside stuff. Similar is advertising, making ads that are comprehensible. India started making ads in -92, and now where do they stand! We are unable to make such ads because we do not emphasize content.

Sir, what do you think is the solution? How we can make this industry better?

There are many factors. The most important thing is that all the associations relevant to these fields, need to get one thing into their mind and this improvement is only possible through coordination. Everyone is working within the spheres of their self-made small compartments. No two people can agree at one point here in this country. The leaders should come up to improve. Hum Entertainment has revived the industry and did a fabulous job by creating a spectrum of singers, musicians, and writers, etc. they did proper training of human resources but in the end, they are taking the benefit of all. Hum did a great job and this way, it is their value which has been enhanced. We need to contribute to this industry intellectually putting the business at another end. An individual cannot do anything. Change can be brought when work is done in coordination and cooperation. We need to understand all of this as a community and as a nation. Our state of affairs is the reflection of your commercials and the same level of thinking. We need to work hard, we have resources and sources, we have internet and many other facilities like that which we did not have in the prior times, so I think we should do more research, learning and hard work.

Thank you, sir, it was such an impressive talk with you and it gave inspiring productivity. Thank you.

Audio Transcription of Qualitative Interview Participant 6

Very long time and it has been a somewhere and you know mid-2000s when we entered the industry and even try to that when you start over Printing press. So by far we have worked with all different kind of local and international corporation large corporate sector and we have extensive experience when it comes to small medium Enterprises. We have stopped almost every single sector, Be at Healthcare, be at you know, Fashion retail real estate financial sector, Banks, Airlines, transportation and both government p p p Projects, and a lot others, especially Hospitality as well. So with this diverse background including fmcg, when it comes to packaging, launching new products and obviously as a fully integrate agency. We have been working on all the way from consumer.

Participant

Research, you know, I'm all kind of qualitative quantitative research. setting up a research, translating it into the creative communication, which is required working on the Key visuals and obviously looking into multiple things. By far we have stopped over and above 750 Brands and companies by far; obviously the large number means that we have aggressively you know targeted all kinds of businesses, both small medium startups and few large corporations as well. So be it media planning be it you know, VR digital one of the very few companies who embrace digital marketing in the earliest.

SR

Thank you. I had shared my interview guide and playlist with you. I hope you would have gone through that. Have you seen the playlist?

Participant

I have briefly gone through it.

SR

And would you like me to play it again?

Participant

Yes sure, let's take a review again. Why not?

SR

Just give me a moment. I share screen with you, you know.

R

I hope "ap ne .sab ads daikh li, koi problem tau nahi hui"? Quality of video or anything?'.

Participant

No no, everything was crystal clear. voice was good as well.

R

Now, since we are living in Islamic country in Pakistan, and you also live in UAE, that is also Islamic state.

SR

What do you think are the likability factors in countries? Like Pakistan and what is the difference between likability factors in Pakistan and UAE. Second, that will be second thing. First of all, you will tell me you have seen these ads and you also live here you, brought up here. what

do you think are the factors of likability among Us or any TV commercial. what kind of TV commercial is acceptable, entertain us and we feel good about it, by seeing those ads and we like to see them again and again and they are liked by us. What are the factors?

Participant

So let's I think one of the one of the key factors is the local culture the values and the Morales of particularly the target market. And then it obviously directly dependent to the media that you're using. I mean, for example, I might put up an advertisement on a certain Channel which is watched by adults or by certain media, which is directly positioned over there. So for example in Pakistan we have this English news channel. which is let say English news. Over there if you, try to position, you know something which is likely off the culture it would still be acceptable. But if you're putting something on a main stream media channel, which is watched by all kinds of public and then your brand or you're your advertisement is not even relevant to the target market. It might have a negative impact as well.

Participant

They want to sort of have a positioning of a brand, but they want to feel like a superhero. You know, in certain cases and that's what they want to be that's their wish-list. Now, in some of the advertisements, yes, that wish-list does work. But the playlist that I've seen, you know, for example, the first advertisement of a chewing gum, that we looked at, honestly speaking, if you allow me to be a critique of, you know, the likability factor for me at least was zero.

Participant

Maybe I'm not a regular consumer because we have an advertising background. But frankly speaking, it felt more like a perfume or a soap ad which had these changing colors. You know what, or a talcum powder ad, because it will be just a bit too much of a revealing a model and, you know all the rest of it. On the contrary, if I look at the advertisement of Tarang, that is something which have might have a great likability factor in.

Participant

At least the Pakistani market might be completely irrelevant when it comes to the UAE market. When we looked at some advertisements of, let's say Josh. Now, honestly speaking, with all those products popping out of the luggage bag was just ridiculous. You know, it's like you're just trying to overdo the whole thing, you know? And furthermore, maybe in India it would be acceptable because this is the more different country. But in a country like Dubai, even, you know, people will have a huge question of what kind of business is this?

Participant

And people might not approve it. We're talking about the local channels of Dubai or the Middle East. We're not talking about international channels, as I say. So internationally, whatever

acts come up or sold. Right. I mean, we look advertisements on National Geographic and therefore an accident locally. So, you know, it's more about relevance with the culture, what we can relate to on a daily lifestyle. For example, the Sprite advertisement with the "Karahi" was amazing unless they were not using those bloopers while they were talking, you know.

Participant

But until then, it was a great advertisement. I think it was very relevant to people, local culture, everything. Then there was an advertisement, which you showed where in this woman she's playing basketball. I think when a woman touches a woman's body; it's just a big question mark. I mean, whether it's a straight out or not. And furthermore, the dress she's wearing is also completely irrelevant, which is to be worn on a play field.

Participant

So if you actually put this advertisement in the UAE market, people will laugh at it really bad, you know, and it's a huge mistake, especially when it comes to dressing. Furthermore, I also remember watching this adult jazz x, honestly speaking; it just made zero sense because the product description wasn't even there. I didn't understand what jazz X, you know, what's the product about? So I think the key factors for building a recall or relevance of any creative.

Participant

Number one is the language is. Who are you targeting? What kind of a sec are you targeting? Know, using a key direct set. And then this woman model coming up and doing something, you know, not everybody who uses jazz as a model or can relate to it. People who use jazz, for example, are normal people. And you need to relate the brand with normal people. Lux advertisement we're also watching it these days because it's airing.

Participant

Honestly speaking, I sometimes have to skip the channel if I'm sitting with children because with the local culture, it just doesn't gel Zen, you know. So, yes, you know, a culture belief system, especially the kind of population which is out there. It depends a lot. Those days when, you know, a woman was used as a sex appeal to position the brand. And let's say if we look at the Marlboro ad for Philip Morris, where a man was used on a horse to pay, you know that appeal or sports have been used here and there. (SR: chips, chips ad, super crisp ad). Super crisp ad for example.

SR

Wonderful. One for, one more for the road. You know I remember that. (Respondent: One for, one more for the road Beautiful.)

Participant

Even today, we still I still can recall the den-tonic ad, for example, Novelis, you know, cartoon based. It was funny. Bang, nothing under the belt. Everybody loved it. Everybody enjoyed it. And now let's look at the.. (SR: Capstan).

SR

Do you recall the demand comes from the world over?

Participant

Yeah. That. Absolutely, so that was a great mistake. Right, target market. But always going below the belt doesn't really appeal, you know, if you're targeting something for a woman. Frankly speaking, you don't happen to really show women, you know, unless they use it as women. But all the decision makers, women or so, we have to look at the buying process as well. But if you just limit our discussion to the likability, I think that.

Participant

Whenever advertisers try to rap the Barrier of local culture and tried to set new standards and tried to communicate something which is slightly hard to digest, culturally speaking. It usually has a negative, you know, appeal. A, a, it becomes more of a more of a critique and people are a bit shy to look at it. Over time, we get immune. You know, we are going through a pandemic. Should we understand immunity? You know, (SR: Yeah). So logically get immune as well.

Participant

Okay. Well, you know, we are we're looking at women and dresses and the certain language, which is being used. A certain tone of language is being used and people get immune. And once they get immune to something different, it becomes the new normal. You know, so well, I think there are certain brands which try to set the new normal, but those who try to set the new normal do not necessarily mean that they'll always be liked or they will be a recall that will be built.

Participant

I believe one of the key for advertisement is to generate a full five things. One is brand positioning, generating a brand recall. The third thing usually is lead generation. The full thing is obviously competing and, you know, trying to push and offer, which is out there or a promotion. All the ads that we have seen in your playlist, there is not a promotional ad. They're all brand positioning. They relate to brand positioning that about brand branding.

Participant

They're not really about promotion or anything of that sort. So the way these guys are trying to position the brand, I think it's still raises some questions. And, you know, Heidi's campaign came across in Lahore and was badly criticized just because it was way below the belt and it was simply not accepted across masses. Yes, you did build a brand recall, but somehow, you know, it didn't work.

SR

OK. Being you are you have been doing all the roles; you have been the CEO of the company.

SR

You also have been heading the creative. What? what Track likability factors, you have seen your peers and the people in advertising you have seen. Do the brand, the agency, their creative team. Do they have consideration for the likeability factors while developing all these materials?

SR

Do they consider likability factors? What will be likable? You know.

SR

I have chosen TV commercial because it involves huge investment, billions of money is involved in producing that ad, then airing that ad. And a lot of brands, time and energy are involved in this entire thing.

SR

So how much consideration is given to the culture, religion ethics while developing the client brief?

Participant

OK, let's be honest about it. Practically speaking, from a very, very practical approach, Sohail Bhai, I'll be dead honest with you. Hardly brands have the budget to do a research. Larger corporations who do conduct the consumer research as to what might be likable. It's a game given zero relevance because in majority of the companies is the brand manager, the CMO and ultimately the CEO who likes something. And he said, you know, go with it.

Participant

Now, the agencies are usually, you know, just struggling and trying to sell the idea. And they're also working on their profitability and what is their power of execution, you know? So, for example, I can introduce a new model at half the price as an agency and just sell the same model three times the price to make my profitability. So I will definitely push a certain model. And then execution is also an end. I mean, if it's a simple photo shoot with minimum 3D work and stuff.

Participant

So, you know, it's a complex procedure. But let's be honest. Usually the creative and the briefs are done. And towards the end, just before production. It's discussed whether religiously, ethically, culturally, does it fit in the likability or it doesn't? Sometimes the whole advertisement is produced, directed, post-production is done, and then they say, you know what, crop, crop, crop, because Pemra didn't approve it, hahaha. or one thing or the other didn't approve it, on once the first screen is being tested in a set of consumers.

Participant

They get back to them and they say, OK, this is going to work and is not going to work. So honestly speaking, I think if the agencies and the client both consider these three or four key factors, because the fact is that you're listed and which your research is focused is essentially on the psycho-graphics. Right? demographic and psycho-graphic. So it's part of the demographic and a portion of the psycho-graphic. (SR: Yeah). Now these two things essentially add up to the likability.

Participant

There is no agency in the world and there is no client in the world who doesn't want to produce an ad which is not likable. You know? Everybody focuses on likability, but unfortunately, they do miss out on these factors, which I believe are some of the most important factors that should be considered. While the first storyboard or the mood board is being drafted. (SR: OK).

SR

You have seen these ads. Is it the English culture? Are they portraying English culture?

SR

Are they portraying Indian culture or what culture these Ads are portraying in your understanding?

Participant

You know, majority of the ads which I have seen. All of them are obviously different from each other. But. The problem is fine. OK, let's talk about Pakistan alone. somehow it's it's a curve

that Bollywood copies Hollywood and Lolly wood copies Bollywood. This is the bitter truth. Yes, there are creative agencies in both countries, but somehow, you know, there's an influence of Indian lifestyle. Indian music, Indian dances, Indian steps, which somehow are reflected when we talk about acts like Tarang and Coca-Cola especially. Coca-Cola creates an interesting mix between modern teenager's concerts.

Participant

You know all the rest of it. And, you know, tries to mix it with Western culture. So, you know, unfortunately "Urdu mai agar kahain tu Yahan ke hain na wahan ke" It's somewhere in between. You know, I mean, if we talk about Arab culture, it is clear, classic, simple. You see men and women in their local attire. They're proud, afraid to make ads. You pick up any Saudi ad. Any Dubai ad, which is locally done.

Participant

It's always a nice mix. You know, Dubai, slightly more open. So, I mean, if I see somebody in a mini skirt in Dubai, you know, it doesn't really matter because it's just normal. That's the culture of hosting 120 nationalities. But if I see somebody in Pakistan, it becomes a shock factor, you know, because it just doesn't fit in here. But in India, for example, it's completely different. It doesn't really matter who's wearing what.

Participant

It's more secular, so to speak. So, again, it all was down to the same thing that those local factors must be considered, especially when you're talking about Islamic countries. But again, I'll be a little bit more frank about it. This also depends on your leadership on top. So during the time of, you know, General Pervez Musharraf, the advertisements became a little bit more open. PEMRA was a bit eased out. Whereas during Zia's time,

Participant

 The same time, I was very strict. Imran Khan's time, you know, we are failed to understand what at this time, but there is something to get to know. So it also depends on the leadership as to who's out there and what's their mindset. And also, it also depends on the evolution of a nation, as you know, wearing jeans and T-shirts in Pakistan. A woman wearing these things ten years ago, fifteen years ago, was still a little bit of a question mark.

Participant

Today, the culture has adopted it.

SR

So, you know, you do this.

SR

This alone doesn't help. In your view. Wearing this attire has also changed the house unit, the family unit, the family watching habits.

SR

This is something which is the need of the hour. You go out; you want to be up with the society. Do you think the young generation has different values, as for as, you have seen.

Participant

I think it depends on it completely depends on the brought up the education system of Pakistan somehow has been imparting education, which is very bookish, but they have not really developed characters. And we can see it when it comes to the new working force, which usually have zero integrity.

Participant

I mean, during this pandemic, I have to actually replace, you know, more than eleven team members out of a team of 120, which is almost 10 %. And just because they were unethical and at zero integrity working from home. You know, I mean, it obviously, pandemic came as a surprise and we had to put the SOPs. It took us almost a week to put the right a SOPs for the work from home procedure. So by the time we were done with SOPs, and when we evaluated those ten, fifteen people, we found integrity issues.

Participant

So, frankly speaking, you know, this family units and these things will work people, they are the values are changing. We do have some core values, but it's the same household where the father has a long beard and he goes to the mosque five times a day and his son comes back home, 3:00 am drunk. Or on drugs. So it's the same household that your poor father is struggling with the son, and somehow that poor son is also struggling with the father, you know?

Participant

So if I talk about it from a really balanced approach. I think there, what, What the society is heading towards, is a tangent of two extremes. And there was an advertisement that "har kaam mai enteha pasand hain. ham har kaam enteha se karte hain".

SR

I would I would like you to speak about the language of Do two ads; Sprite and the Coke ad "enteha pasand". How would you see the language thing in it? Does it go?

Participant

I think it's it was a clever advertisement, and this must have been aired during the times of when we were labeled as "enteha pasand". So, yes, very relevant advertisement. And it brought a positive aspect out of highly negative word, just like surf ad that "dagh tau ache hote hain".

Participant

Now, these advertisements, they challenge and they bring the positive out of the negative, which I always admire. But unfortunately, the culture that they showed was somehow relevant to also somewhat irrelevant also, but nicely depicted overall. Beautiful copy, beautiful content. But where the content gets miss, messed up is when because content creates the visual. It's rare that you have the visual first and then the content. (SR: Yeah). Yes. In digital times, yes. One thing where we also started and I would like to highlight before it slips off my mind.

Participant

You mentioned in the very beginning, "Sohail Bhai" that people have to put millions of millions of budget on making a TV commercial. And it definitely requires a lot of things. I think that with the current digital age, these commercials where millions are spent on only production are actually going to reduce by a lot, many by at least 60 percent or 70 percent. Because now the same commercial as you know, for the last few years, the TV media is not doing very well.

Participant

So all these ads are going to be aired essentially on YouTube, Instagram, Facebook and other places. And what they're the frequency of advertisement has to be more faster. You know. And they have to be aired because essentially you're looking at YouTube, which is a three second skip ad, to a five second ad, so it's essentially that little promo and you have it's becoming more and more challenging at the same time. And then you have to integrate the whole thing on multiple digital platforms.

Participant

So advertisements are more are doing even better either on the fake news channels, as Donald Trump puts it, or essentially on cinemas before, because people are more focused over there. so I think that over the time these budgets are going to reduce. And as I said, people have become immune somehow.

Participant

You remember when the dish antenna was introduced in Pakistan? (SR: Yeah, Yeah, Yeah), People would walk, they would see a dish ending in a home and they would tell what kind of people they are.

Participant

(SR: barre modern hain ye. hahahaha). Well said.

SR

We used to mention that, oh, they have got dish antenna. They know they are too modern. You know, even when the cable into Pakistan came. Same thing happened. We used to say. "hamaare ghar cable nahi hai".. We don't have cable. And one day we said, yes, we also have cable. So this is how it does it evolved over time.

Participant

So this is the evolution of psycho-graphics, which we're talking about, the evolution of how things, change and the mindsets change and things become normal. What we see in Turkey today is very different. And, you know, two different nations living next to each other. It is what it is. Lebanon is another example, for example. So, you know, it does have an impact.

SR

OK. You have seen some of the TV commercials ads dance in them.

SR

How would you see that, are acceptable or how would you see that in Pakistani culture?

Participant

OK, at a personal capacity, I think Dances is the most boring thing for me, hahahaha. If you ask me, as Participant 4. Essabar. (SR:OK) Even if I'm watching a movie, I always fast forward a desk as much as I love music and I play music, but I hate to watch it. I think it's a time waste. A for some other people. You know, dance adds up to the energy.

Participant

In an advertisement, it adds up to some steps and you'll be surprised that the wedding culture in Pakistan has so drastically changed in the last 15 years that now there are group dances on almost every second wedding. And people are choreographic stuff that has essentially been borrowed by India and Bollywood. And those dances have somehow crept into our advertisement.

These dances went back two decades ago. But suddenly you see all these "Chai" ads and all these ads coming up. Here you have something and the next thing you do is start to see, you know.

Participant

On the contrary, if you look at Western media and Western advertisements, you don't see that. (SR: Ready). Now, let's remember that dance is a religious, backed up in India. Not in Pakistan. (SR: Yeah). So the more people try to, you know, include dancing that this man, in my point of view, the more it becomes irrelevant. (SR: OK), over there. It is relevant, (SR: right)

Participant

In Pakistan, from every other perspective, I think it's the wastage of the, the airtime, that you putting in, that same does the same, you know, jingles have worked and jingles and songs that worked. But me and you, I'm sure you have watched your playlist more than I have. This probably a second time watching it. But your playlist. Please recall one single song that you remember.

SR

They have used cultural songs, you know, 'Tu jo mere hamesha kol rahain' Actually, they have to use the culture because the culture in both ads, If you see in court, ad.. Coca-Cola tu uss in that they also have used local cultural ads. If you see Jazz X ad, they have used Nusrat Fateh Ali Khan again, they are push push and they are given that (........factor by the cultural songs yes there culture HN culture is there.

SR

Try to do that. I could only recall those tea cultural songs which are used in the TV commercials in the playlist Respondent: because those songs already had a record.

Participant

Yeah. So is that soniya coca cola pila do? You know

SR

Yeah. Popular songs are used to engage people. Which actually is drawing our...

Participant

Same is the case done by Rein in Rice recently by 'Lab pe ati hai dua'. Yeah. perfect. Popular song. So there comes a question that where is the creativity of a strong jingle which was out there

when state life launched? 'Aey Khuda mere abbu salamat rahe' that one? yeah.(SR). so correct. So where are those jingles. "so positive" (SR). so positive' (SR), which was nice, and where the advertisement would become something which was one talk of the town.

SR

It was it was a dua. wonderful example. Live lovely example. You have given Amazing Grace.

Participant

So if we look at all of this and I remember an advertisement of Morwin Gold. Where they showed the Lahore fort, beautiful song. Beautiful music still rings in my ears, you know. Yeah. Where has that creativity gone?

Participant

Yeah. Those jingles those attractive tunes. So you know, the more we look into it, the more we see it somehow, you know, it's becoming more and more in. And it's more run of the mill job. I mean, between me and you, we both have advertising backgrounds. Let's be honest here. By I mean, Ramadan is coming very soon. We will see a lot of cooking oil advertisements. I mean. Share with me one cooking oil advertisement, which is without the typical same food, the same family, same aftaar. 'Yeah' (SR)

Participant

I mean, you, Big Ben. And they all look the same. Yeah. If I put the mobile phone advertisements, it's the same dance. The same club. Celebrity in the area. Somebody running and seeing 3D stuff, which comes in a mobile ad. I mean, I have to differentiate between mobile applications. And similarly, if we look out of, you know, many other ads when it comes to juices, FMCG., again, except for splashing fruits.

Participant

There's nothing beyond that. Dance music. Yes.   SR: Now, I would like you to suggest that all you think below the belt ads can be made with a better execution in Pakistan culture.

SR

Or do you think this should be communicated to mass media?

SR

Or what do you suggest on both the areas, first how to execute them creatively. What strategies? Secondly, what media should be appropriate. According to your expertise below the belt ads that you have seen to.

Participant

Sir even in the most, most modern free speech country, which is United States. You have a rating for movies. B.G. 13 rated R 18 plus X, XX, XXX, whatever it is. And same goes with the local channels and they have parental guidelines on the local cable networks that children can watch certain channels and adults can watch certain channels. Right. Same as the thing with YouTube, Google, Yahoo!

Participant

Have also put up a safe search or a family search. And same as the thing with you when Netflix has done. This has not been done in Pakistan. So the first thing is a step by the local government where they say that there should be a certain standard of certain advertisements that are allowed to be shown on its TV or its timing, its programs and etc., They're not supposed to be shown. I mean, there is a program because I have a couple of kids here in my family.

Participant

They watch a program.' Moto Patlo'. And they watch such other stuff. There is absolutely no control. They learned all the wrong stuff from TV ads. They are questioning these children. These things, they settle in the subconscious. You know, and it definitely because somehow we are animals. We haven't all have an animal instinct. And it arouses I was certain hormones when we look at the below the belt and it might not have an effect today.

Participant

It will have an effect when you turn 13 or 14 or 16 or 17. It will come back. It will disturb the way you look at a woman and you might start looking at your female teacher the same way. Pretty much you know where you are. All right. You might start looking at your older cousin or your aunt the same way just because you're looking at certain below the belt adds. And you would probably start popping and looking out because children are curious.

Participant

You know, children are all about curiosity. So when they look in an advertisement, always they will start popping and looking at what Mama has bought or what my older sister has bought. 'imagine' (SR), you know, and they keep that judgmental process going on. I mean, let's imagine

there are parents and they have thrown a durax pack. Or you've shown me Josh, the josh pack in the dustbin and then they're nine years old or 10 year old kid comes.

Participant

You would never know what package it is. Even if his eye fell on the dustbin, he would never know, he might think maybe it's a tablet, maybe something. But since he has looked at the advertisement, he exactly knows what's happening. Yeah, so that shame. that respect those elements. Somehow that (....) is uplifted. That "sharam" is gone. And even those children may not respond you or react you back. But in the western countries where these cultures have opened up.

Participant

We see children more rebellious. Yes. Because the information fed into their minds at a very early age is different. I mean children in the West use the F word in front of their parents. And somehow in Pakistan, in the educated families, no, it's still a taboo. But then let's look at the poor families. You know, they use "Maa Behen ki gaali", on a regular basis even in front of the parents. Yeah. In the local culture, in the "Mochi ki dukan" or in the tyre shop or in the workshop or even in a restaurant, you know.

Participant

So these things definitely, I think what advertisement agencies and the government and discretely wish to do, what is number one, make it more and more complicated as the as the mass media is now reducing the more targeted media. And years ago, we didn't have keywords. We didn't have the tools, our advertising on Facebook, on YouTube that we have today. Yeah, we could not use those API. We didn't have those targets. Segmentation process in TV.

Participant

I mean, "TV mai ap k paas kia tha. Eyeballs kitne? a rating kitni hai? Kitni hai woh ..woh CTR waghaira uska kia araha hai? theek hai? uske elawa tumhare pas koi measure tha hi nahi", when it comes to TV. "Print ke upar" it was all about readership.Yeah. Circulation apki kia hai? Every other printer would also lie about the circulation. You know, although print magazines were somehow targeted. You know, fashion magazines go to certain people, construction magazine would. Though still somehow are there. So

Participant

You could do some kind of targeting. Yeah. , still, there was a lot of spillover effect. You know. But now, one, this this is digital age, you realize targeting excuse me, targeting is more appropriate. These tak should be targeted properly. I think it's that's it's more of a more than a corporate. It's more of a social responsibility of agencies who Target, the Right Ads to the right

audience. VERY RIGHT. and the social responsibility of the corporations and the brand managers and to the CMOs ...

Participant

That they are being targeted to the right and the budgets are not being spelled over. And I'm not sending out the wrong message to the wrong audience. PERFECT. Furthermore, I think that even now, you know, the below the belt kind of taboo. You know, stuff. It's again, as I said initially, now in conversation. Usually it's not the likability factor when it comes to whether the consumers like it. But what the "Seth sahib is going to" like it. YEAH.

Participant

or CEO, the chairman or the CMO, is going to like it. So you have been in this industry? I've been in this industry. You know the parameters on which models are chosen. You know.

SR

You know what, what inspired me to do this a.m. thesis on this topic, was this thing that I was seeing, this kind of stuff coming on the television and all these.

SR

So research becomes, researches make you watch dog. To see the practice, how what practice is going on. So this was always my wish to contribute something in this regard. So this dissertation has given me the opportunity to do so.

SR

So towards the end of this interview, I wish to see your vision for likable advertising in Pakistan. What is your vision for an advertising which will be likable in Pakistan?

Participant

The era is about content. Advertisement is always about content, communication and visuals. These are the three core elements, and all of these boil down to the basic concept of, you know, a beautiful rose is likable to all. YEAH. It's a universal truth. GOOD. Right?

Participant

You are wearing a bluish cotton shirt or you're wearing a printed silk shirt. That likability is not a universal truth. YEAH, TRUE. Right sir. So if it's I think it has been enough that people have been talking about women rights. I think as much as marketers have misused woman. As a

universally likable truth. And women have also played their part to be used, okay. I think my vision would be that likability is not always was down to a sexy man or a sexy woman.

Participant

Likability is about positive messaging, a message which creates an impact on the community, on the mindset which pushes you not only to buy the product. But also to do something good. YEAH. A message which entices certain emotions and entices certain values which have been long lost. About another universal truth, which is humanity at large? There is a lot of messaging that advertisers can do away from religion. But just at the platform of human. WONDERFUL.

Thank you very much. Thank you very much. It was such a. Enlightening session with you. And I'm very lucky to have you and your precious time. You have spared out of your so preoccupied routine. Very valuable knowledge you have contributed. And I must assure you that this is the knowledge which will be documented. This will be the knowledge which will be shared. This is the knowledge which will become the part of full body of knowledge. So this is the most valuable contribution you have made to the body of knowledge.

Participant

I am honored and privileged, and I am so humble that you consider me worthy to be part of your decent more when it comes to the vision. Your vision about likability factors and not all likability factors, the seven or eight factors which you have chosen, which is the relevance to the local culture, religion, mores, values. This has been so long lost that did not even part of the creative brief anymore at a practical level. And people tried to pull it and considered it the pain at all.

Participant

Now that we produced everything, we need to also look into these factors. But I think these are the factors which increases the other way. Creates the relevance and will actually safeguard brands from negative PR. So I wish that your research is published and is read thoroughly by the top marketers who lead this industry.

SR

This is why I'm doing it and hopefully I'll be sharing with everyone.

Table 5

Content Analysis coded sheets

	Product: Coca cola **Social Media: Facebook (Coca-Cola Shaadi Aur Hum Tum)**
Ethically sensitized	POSITIVE ● <u>Commenter</u> What a commercial.I like it. ● <u>Commenter</u> Best commercial I have ever seen. ● <u>Commenter</u> Excellent ● <u>Commenter</u> Loved it. Good job #Coca-Cola
	NEGATIVE ● <u>Commenter</u> Coke can never produce something realistic. Banda poochay coke hai ya cocaine k abhi chaiye ● <u>Commenter</u> Pakistani culture is changing a lot 😔😔 ● <u>Commenter</u> heck. ..how means ..kese krlete ho yr aese ad
	NEUTRAL 0
Religiously sensitized	POSITIVE 0
	NEGATIVE ● <u>Commenter</u> Islam mai yeh sab kab se ad hogya
	NEUTRAL
Culturally sensitized	POSITIVE ● <u>Commenter</u> great job! Please keep promoting traditional songs and our culture in the future too ● <u>Commenter</u> Coca cola is love... every meal, event, aftari, shadi... everything is incomplete without it

	NEGATIVE
	• Commenter beghairat behahya shame less ads of coca cola agent of illumiinati • Commenter Pakistani culture is changing a lot 😔😔
	NEUTRAL 0
Western and Indian Culture influence	POSITIVE 0
	NEGATIVE • Commenter mujhe samhh nai nai yeh Indian ad tha Pakistani.
	NEUTRA0
Emotional Responses	POSITIVE • Commenter Never fails to disappoint! Absolutely amazing work!very happy 😊 Coca-Cola • Commenter It's the best comorcial I have ever seen if I will drink Coca-Cola so sajal ali will come yeahhhhh • Commenter I just loved this commercial
	NEGATIVE • Commenter Fazool Tareen. Gussa charha dia coc piyo aur nacho besharmoon ki trhan
	NEUTRAL • Commenter yeh kyaa tha.

Product: LUX

Social Media: Youtube. Lux-Khoobsurti se kia sharmana Saba qamar new lux ad 2019

Ethically sensitized	Positive 0
	NEGATIVE • Commenter Lux has a dangerous agenda. Omore ice cream too. Sending a wrong msg in a subtle way. • Commenter Agar khud ko expose karna ##KHUBSURTI## ha tw is ka Matlab ha k dunya ki haya wali aurtain sb se badsurat Han........phelao phelao behayai phelao • Khoobsurti se kya sharmana ??? Ye kahiye logon ka Kam hai baten banana par beghairti se kya sharmana 😑 • Commenter Islam has strictly forbidden (haram),the beauty of a naked woman in front of ghair mahrams .This AD is not appropriate

	according to our civilized Islamic norms.pemra should take notice of that kind of ads.
	NEUTRAL 0
Religiously sensitized	POSITIVE 0
	NEGATIVE ● Commenter mulk main aese commercials banain ge tu azaab tu ai ga khaas toor per is main participate kerny waloon pr inshallah agr nahi sudhray tu e.g coronavirus ● Commenter Khubsurati sy na sharmao lqn besharmi sy tou Sharma jao ...kuch khuda ka khoof kro ● Musilman ho kar hud cochna chahia qayamat ka din pata Chala ga ka hubsurati se Kya sharmana ● Commenter Islam has strictly forbidden (haram),the beauty of a naked woman in front of ghair mahrams .This AD is not appropriate according to our civilized Islamic norms.pemra should take notice of that kind of ads. ● Commenter Lux apke is add se mene to lux soap ka boycott kardiya he ye muslim country he yahan khobsorti chupaye jati he dikhaye nhi jati hame pata he aplogo ko to aese adds karwane ke paise bhi diye jate honge take Muslims country me behaye pehlaye jaye
	NEUTRAL 0
Culturally sensitized	POSITIVE 0
	NEGATIVE ● Commenter Technologies Please let me know ' khubsurti say Kya sharmana" mean? What you want to say? You may say khubsurti hai to Kya sharmana it's mean but khubsurti say Kya sharmana no mean please clear it. Ab to waisay hi aap logon nay sharam to space pay hi choor dia hai wo daur gya jub sharam o haya hoti thi advertising may.
	NEUTRAL 0

Western and Indian Culture influence	POSITIVE • <u>Commenter</u> She way prettier than deepika padokone. • <u>Commenter</u> Saba qamar is looking better than dipika padukon
	NEGATIVE 0
	NEUTRAl 0
Emotional Responses	POSITIVE • Mr. Oggy soooooooooooooo pretty saba • sher ashar Lovely • Mad Y Saba is perfect for lux mashallah • <u>Commenter</u> Saba new lux face❤️❤️❤️
	NEGATIVE 0
	NEUTRAL 0

Product: LUX

Social Media: FACEBOOK

Ethically sensitized	**POSITIVE** • <u>Commenter</u> Amazing add saba kamar its diffrent from others add 💓 • <u>Commenter</u> finally good to see a new face in this lux commercial..this one is toooooo good just bcz of Saba Qamar... • <u>Commenter</u> Finally good to see a new face in this lux commercial... this one is tooooo good just bcz of Saba Qamar....This shade of lipstick and earrings are love ❤️❤️❤️...I really appreciate Lux for choosing her as a face of Lux😍😍😍❤️ • <u>Commenter</u> Fav actress + fav brand..outstanding 😺 • <u>Commenter</u> Finally a different approach by LUX NEGATIVE • <u>Commenter</u> Churel 😈 le li ad mai… Lux hosh kro.

	NEUTRAL	
Religiously sensitized	POSITIVE 0	
	NEGATIVE 0	
	NEUTRAL 0	
Culturally sensitized	POSITIVE 0	
	NEGATIVE 0	
	NEUTRAL 0	
Western and Indian Culture influence	POSITIVE • <u>Commenter</u> Way better than depika love her ❤	
	NEGATIVE • <u>Commenter</u> She is telented actress ..one of my fav❤ but I'm disappointed with her.. Market me kch naya Lao yar kya wohe India ka copy kiya advertisement PR perform kr rahi hein hmriii actress's.. • <u>Commenter</u> Deepika is deepika	
	NEUTRAL • <u>Commenter</u> is looking nice in this video...but Deepika padukone looks more gorgeous❤this song wow	
Emotional Responses	POSITIVE • <u>Commenter</u> Finally a well deserving actress in the lux add 😍 • <u>Commenter</u> a Beautiful,elegant,charming,stunning and versatile Saba qamar....matchless beauty....she is one of the best actresses of the world....her dresses, expression,dialogue delivery are fabulous.....Thanks lux for approaching this beauty queen.... • <u>Commenter</u> She is a v telented lady...Definatly Queen of expressions n Emotions.. best choice for this ad- One of my fav😘	
	NEGATIVE • <u>Commenter</u> She is telented actress ..one of my fav❤ but I'm disappointed with her.. Market me kch naya Lao yar kya wohe India ka copy kiya advertisement PR perform kr rahi hein hmriii actress's.. • <u>Commenter</u> Zehar lagta hia mujhe.	
	NEUTRAL • <u>Commenter</u> Why people are so happy with her? • <u>Commenter</u> yeh aurat kon hai bhai…?	

Product: Fresh up

Social Media: youtube (Fresh Up TVC)

Ethically sensitized	**POSITIVE** **0**		
	NEGATIVE ● <u>Commenter</u> She shows vulgar ● <u>Commenter</u> Aad was good but not old saba ● <u>Commenter</u> disgusting.....curse on you!!!!!! ● <u>Commenter</u> Lanat Ho thum par ● <u>Commenter</u> What the hell she doing ... tht's freshup add? ● <u>Commenter</u> First these women show off their bodies, if then something goes wrong, they asked for justice. Load of crap!		
	NEUTRAL ● <u>Commenter</u> Saba is getting HOOOOOOOOOOOOOT		
Religiously sensitized	POSITIVE 0		
	NEGATIVE <u>Commenter</u> 😜 Ye muslimano ka hall ha ... toba		
	NEUTRAL 0		
Culturally sensitized	POSITIVE 0		
	NEGATIVE <u>Commenter</u> What the hell is this, are we living in a muslim country, this ad should be banned. for god sake do not follow the footsteps of shaitan, do not follow america and india, currently she shows cleavages and a little b...s and after wards our media will showing full open like indian and american media, curse on freshup makers, bloody crap.		

	NEUTRAL 0
Western and Indian Culture influence	POSITIVE 0
	NEGATIVE Commenter What the hell is this, are we living in a muslim country, this ad should be banned. for god sake do not follow the footsteps of shaitan, do not follow america and india, currently she shows cleavages and a little b...s and after wards our media will showing full open like indian and american media, curse on freshup makers, bloody crap.
	NEUTRAL 0
Emotional Responses	POSITIVE 0
	NEGATIVE 0
	NEUTRAL 0

Product: Fresh up

Social Media: Facebook (**Desi ko laga new touchup!**)

Ethically sensitized	POSITIVE
	● Commenter Awesome ad. Creativity and direction at its best ● Commenter Awesome commercial man...!! And I think taste will b awesome of this ..!! ● Commenter nice tvc ● Commenter Ek bubble gum bechne k liye kapre utar diye? Hats off to the cheapness of ad director
	NEGATIVE ● Commenter Hilal Freshup with forbidden ad. ● Commenter fazool add ● Commenter Yeh wahyaat ad tv pr nah chala dena ● Commenter Begharti in new style

	● Commenter Nihayat ghatia kism Ki add hai ● Commenter Hilal ka badhilal add ● Commenter bohat hi behowda add hay lant ho bi hilal walo par ● Commenter I do not see any connection of seduction for a bubble gum ad, pathetic ● Commenter Ek bubble gum bechne k liye kapre utar diye? Hats off to the cheapness of ad director ● Commenter Is it creativity?? I don't know what you want to show through these type of adds that a half naked girl is portraying Elichi . Give us a break yar, its ridiculous and shameful. ● Commenter bohat hi behoda add he .... you guys could think of something nice .... not a girl with short clothes and men's with lusty eyes ....
	NEUTRAL 0
Religiously sensitized	POSITIVE 0
	NEGATIVE ● Commenter Astagfirrullah ● Commenter Hilal k hram ads حلال کو اب حرام ذریعہ سے مشہوری کرنی پڑ رہی ہے Commenter ● Commenter Boht hi ghatia add hai. Astagfirullah. How come the censor board passed this add..
	NEUTRAL 0
Culturally sensitized	POSITIVE 0
	NEGATIVE ● Commenter Product is ok. But the advertisement of new elichi flavore????such a rubbish idea wat u ppl want to play to ppl..please its a islamic country...the dress and the act of that girl...???? ● Commenter Better go by your culture & traditions ! too much bollywood style & beyond decent line....execute such ideas in a way that ppl feel comfortable watching with families especially kids.... ● Commenter have you ever feel ashamed after making this Shameless video which destroy Pakistan's culture. this is not our culture ● Commenter Not our tradition full valgur ad

	● Commenter Damn it! What happened to our culture????? NO one wears this kind off clothes in our villages. We are modern but this is vulgarity. In village one wears clothes like this. Come on #FRESHUP use some sense. Which you obviously lack.	
	NEUTRAL 0	
Western and Indian Culture influence	POSITIVE 0	
	NEGATIVE ● Commenter Better go by your culture & traditions ! too much bollywood style & beyond decent line....execute such ideas in a way that ppl feel comfortable watching with families especially kids.... ● Commenter its like a indian comercial not like pakitani ● Commenter jo insan ghalt kam ko dekh ke theek kahe. Wo b us ghalt ghalt kam men shamil ho. Ok mana ke hum india se bhot peche hen shukar he peche hen warna thori chot mil jae humain. Hum ne har hud cross kar leni he.	
	NEUTRA0	
Emotional Responses	POSITIVE ● Commenter zabardast add ● Commenter So sweet ● Commenter Funny ● Commenter Lovely, i often says we have no sense for humor ad; yes, we have	
	NEGATIVE Saad Atif BEGAIRTI hai GUSSA charha dia ek bubble ke pechey kapre kam krdiye. Koi hal nai ad bananey walon ka.	
	NEUTRAL ● Commenter it would be better if that song be played fully	

Product: Palmolive

Social Media: youtube

Ethically sensitized	• POSITIVE Commenter Splendid • Commenter I use Palmolive. Is soap ka koi side effects nahi hai.
	NEGATIVE 0
	NEUTRAL 0
Religiously sensitized	POSITIVE 0
	NEGATIVE 0
	NEUTRAL 0
Culturally sensitized	POSITIVE • Commenter Pakistani advertisments are so coooooool
	NEGATIVE 0
	NEUTRAL 0
Western and Indian Culture influence	POSITIVE 0
	NEGATIVE 0
	NEUTRAL 0
Emotional Responses	POSITIVE • Commenter I love hania g • Commenter Background music love it. Commenter Love Hania. God bless her.
	NEGATIVE • Commenter Idiot hania amir... How can I feel it? Billay jesa moon hay iska...
	NEUTRAL • Commenter Just 10 comments vs. Over 1 million views. Strange.

	● <u>Commenter</u> Hania How can I feel it ?

Product: TARANG

Social Media: YOUTUBE

Ethically sensitized	● POSITIVE <u>Commenter</u> Best add
	NEGATIVE ● <u>Commenter</u> Chae kaun itna nach nach k peeta zero sense ● <u>Commenter</u> Yeh chai ka ad tha ya mujre ka ● <u>Commenter</u> Chaye pi rhe ho ya sharab?
	NEUTRAL <u>Commenter</u> Yar hamein kyon chai Pete hoe itna mazah nahi ata?????
Religiously sensitized	POSITIVE 0
	NEGATIVE 0
	NEUTRAL 0
Culturally sensitized	POSITIVE 0
	NEGATIVE ● <u>Commenter</u> Chaye pi rhe ho ya sharab?
	NEUTRAL 0
Western and Indian Culture influence	POSITIVE 0
	NEGATIVE 0
	NEUTRAL 0
Emotional Responses	POSITIVE

	- Commenter Love it - Commenter ullah sajal saba hareem beautiful actress😍😍😘😘💖💖💖💖💖👍👍👍👍👍👌👌👌👌 - Commenter Nyccccccc Sajal - Commenter Saba is extra briliant l love her so much - Commenter Love this AD. Good combination - Commenter woo
	NEGATIVE - Commenter Ekdm bkwass - Commenter itne acha add bnate ho utne ache movie song b bna lo
	NEUTRAL Commenter Chai peeke aisa bhi hota hai kya

Product: SINCERE

Social Media: YOUTUBE

Ethically sensitized	- POSITIVE Commenter Hania kitni decent leg rahi hai - Commenter Films Educating people and helping women during their difficult days is wrong? Its important to educate about this.
	NEGATIVE - Commenter Lakho Ripon ki khaatir Pakistani actress Ghaleez kaam k Lea kese Raazi Hojaati Hain .... Sahi kaha hai kisi ney jaha Haya nahi waha kuch bhi nahi ... Kuch bhi kertey Raho koi faraQ nahi pardta.... - Commenter We are Muslims not kafir. So stop inspire with non Muslims. Ye apni behayai apne pass rakho. It's not a myth, es ko haya bolte hai. Ye personal cheez hai, fahaashi phailana band Karo. Ham ne kafiron ko nahi Allah ko khush krna hai. Commenter Its a secret for a reason lakin nahi in logooo ka cheekh cheekh ka batana lazmi hai Bitch!!!!! aisha khalid Had h wesay .... Itny open hogye hm log..aurat ki izzat tbhi nae rhi ab or na hi qadar - mina khokhar Kia behayai hai.. - noyb noyb No need to make such ads. Pls.
	NEUTRAL 0

Religiously sensitized	POSITIVE 0
	NEGATIVE <u>Commenter</u> We are Muslims not kafir. So stop inspire with non Muslims. Ye apni behayai apne pass rakho. It's not a myth, es ko haya bolte hai. Ye personal cheez hai, fahaashi phailana band Karo. Ham ne kafiron ko nahi Allah ko khush krna hai.
	NEUTRAL
Culturally sensitized	POSITIVE 0
	NEGATIVE 0
	NEUTRAL 0
Western and Indian Culture influence	POSITIVE 0
	NEGATIVE <u>Commenter</u> India Sy pechy na reh jna😂 lanti
	NEUTRAL 0
Emotional Responses	POSITIVE <u>Commenter</u> Luv hania
	NEGATIVE 0
	NEUTRAL 0

Product: SINCERE

Social Media: FACEBOOK

Ethically sensitized	POSITIVE
	● <u>Commenter</u> finaly an add with sincerity to educate people.. or jo log yahan dars deiny agaye hain wo b andar he andar se khush hoon gay ..lol

	• Commenter Agreed ! Also should provide education. • Commenter Finally something Good and clear message👆🏼 • Commenter this is such a cool way of educating the masses • Commenter Yahan Jo khawateen kahrhi Hain k begharti hai so please yeh awareness k Lia btaya jarha hai agr apko nhe dekhna to mt dekhin.
	NEGATIVE • Commenter ajeeb qom hy...ik is add pr uchal rhi hy...jo pakistani darams mn behodgi chal rhi hy wo to mazy sy dekhti hn... • Commenter You must not say it clearly or be shame less on our hidden matters because there is no channal or no private fb for females only to educate them but men and childern do watch these things and ask questions from us then what should we say being a muslim women we still not feel good to discuss infront of family with younger brothers and cousins .so that is good you people wanto sell your product and try to aware us of different things but you can still hide words and mention girls problem myths or any other word. • Ghania Aslam Awareness ken am pr begairti hai.
	NEUTRAL 0
Religiously sensitized	POSITIVE 0
	NEGATIVE • Commenter Kitny shram ki bat hy hmry deen ne jin baton ko sharm o haya ki wja se hr ksi se krny se mna kia gya hy ab wohi baten bry fakhr se ki ja rhi hn. How shamefull. • Commenter This is not acceptable in our religion. • Commenter Astagfirullah
	NEUTRAL 0
Culturally sensitized	POSITIVE • Commenter when will the society accept that period is just so normal and there's nothing to hide but so many things to aware. • Commenter Good advertisement because its good for rural areas to educate them and don't just get involve what people would say learn the things that you can society, people will talk. • Commenter Good. We need more awareness about women issues, as well. Glad to see that the arse-backwards, illiterate arseholes are in the

	comments' section. Theka-dar deen-imaan kay. Corona really isn't doing its job if such waste of spaces and oxygen are still breathing
	NEGATIVE 0
	NEUTRAL 0
Western and Indian Culture influence	POSITIVE 0
	NEGATIVE 0
	NEUTRAL 0
Emotional Responses	POSITIVE • Commenter This was actually really nice. Educate women! 💕 • Commenter Hmmm..niceee • Commenter I didn't find it vulgar or indecent unless its not repeatedly showing on TV and making ourselves embarrassed • Commenter I love this ad • Commenter Love it ! • Commenter This kind of ads make me happy that finally people are changing there views.
	NEGATIVE • Commenter This makes me embarrass • Commenter when this ad pop up on the Tv the I want to put my face in the pillow and scream. I'm so madddddd….. • Commenter Kill mee plzzzzzzzz……
	NEUTRAL 0

Product: Sprite

Social Media: Youtube

Ethically sensitized	POSITIVE 0
	NEGATIVE

	- Shadi Kar Le lanat hai tum logon pr. BEGAIRTO tum laug ab burayi ko naye tariqay se promote kr rhay ho. Aaj k time mein 100% kirdaar tum media walon ka hai awaam ko kharab krne mein lanat. Mar jao tum saray ghatiya logo - Huma Naaz Boycott Sprite -_- - hamza malik Lanat ha tum logo par Pakistan is liye ni bana tha. Hum kehte ha ka hamare mulk ni badalta Jaha par Islam ka khilaf chezzen ho gay to kya mulk badle ga allah hamara mulk badle ga? Ni - Hamza Khalid Shram ani chahiye in logon ko kia promote kr rahe hyn Adnan Inam Hira Mandi wala mahol banya howa hai or ise commercial kehty hain - Muhammad Waseem ڈائریکٹ ہے اشتہار بھرا سے غیرتی بے لوگوں بےشرم ماں اور بہن کی گالی دی جا رہی ہے کیا پاکستان میں کوئی سنسرشپ ہے اس میڈیا کی ریگولیرٹی اتھارٹی مر گئی ہے حکومت فوری ایکشن لے کر اس طرح کی فضول اشتہارات پر پابندی لگائے - Everything You Get I think we all have to complain to Pemra about them Dr. N S Dogar shame on all involved in this project - Taha Afzal I am going to report it - Muhammad azam fazool ad....... sasti shuhrat hasil krnyka purana totka. :p - Commentator Remove this ad it's ridiculous.
	NEUTRAL qadir sharif come on friends everybody start to report this ad as much as u can
Religiously sensitized	POSITIVE 0
	NEGATIVE - Shabnam Ghaffar آمین)دے ہدایت انکو اللہ،ہے پسند نا کو اللہ حیائی بے شک بے - Fahad Khanz VLOGS Bol sakthi akhir najam sethi ki bethi hai behaya ALLAH inko hidayat dy or ager inki naseeb mai hidayat nhi tho ALLAH inko zaleel o khwaar or barbaad karey Ameen - khurram jabbar Laanat hai is Aurat paar aur is ke Baap paar. ALLAH ki Laanat hoo is paar. - Talal Javaid Allah Qur'an mein farmatay hain k zaalimo ko kabhi hidaayat nahin milti. Beshak media k log zaalim hain aur iss ghatiya aur waahiyat commercial ko promote kiya. Allah neesat-o-nabood karre aese media ko - Commenter Lanat ho yeh khabees log islam ko badnaam kar rhy hai... MUGAR INSHA ALLAH ISLAM KA NAAM BULAND HAI AUR MAZEED BULAND HO GA.... - Commenter astagfirullah
	NEUTRAL

	• <u>Commenter</u> Yeh humra mazhab? • <u>Commenter</u> mai hai bottle pi ke gallaiyan nikalo? • <u>Commenter</u> i Yeh sab ads mai kya ho raha hai……humaro tarbiyat kahn gai?
Culturally sensitized	POSITIVE 0
	NEGATIVE • <u>Commenter</u> Boycot Sprite for ruining our culture in TVCs. Like if agree. • <u>Commenter</u> Barey India ke ad ke sath compete krtey hain, lekin unke ad bhi asiey waheyaat aur ghatiya nai hotey. Apne culture ka satyanaas nai krtey aise sari dunya ke samney. Fittey Moun bhai jis ne bhi yeh ad ka idea dia tha. albusins Avoid Sprite Bcz its a Cultural virus
	NEUTRAL 0
Western and Indian Culture influence	POSITIVE 0
	NEGATIVE • <u>Commenter</u> Barey India ke ad ke sath compete krtey hain, lekin unke ad bhi asiey waheyaat aur ghatiya nai hotey. Apne culture ka satyanaas nai krtey aise sari dunya ke samney. Fittey Moun bhai jis ne bhi yeh ad ka idea dia tha.
	NEUTRAL 0
Emotional Responses	POSITIVE • The Twomer's imo Lol this actually made ne laugh 😂 Aashir Adeel aside from being in controversy, This add is really funny😂😂. i really laugh out loud when that burger chick said keh meri toh *^":&:&&; phat gayi hai 😂😂 • <u>Commenter</u> nice music😍😍 • <u>Commenter</u> This is actually kinda funny..
	NEGATIVE • haqeeqat tv k fans haqeeqat tv Jis ka bap najam sethi ho us ki beti mira sethi ase hi ho gi..😠😠😠😠😠😠😠😠 • <u>Commenter</u> Cursed Ad. Like Father (Najam Sethi) Like Daughter! • <u>Commenter</u> Can you explain the words what you said in beep it's seem you say o behnchod meri tu gand phat gai ??? is that what you said ...if yes then shame on you 😡

	● triggered bish Damn.😂Purezza WaterS hame ON ....You.... ● <u>Commenter</u> Sad to watch this
	NEUTRAL 0

Product: Sprite

Social Media: Facebook

Ethically sensitized	POSITIVE <u>Commenter</u> thats good that sprite changed their ad..
	NEGATIVE 0
	NEUTRAL 0
Religiously sensitized	POSITIVE 0
	NEGATIVE 0
	NEUTRAL 0
Culturally sensitized	POSITIVE 0
	NEGATIVE 0
	NEUTRAL 0
Western and Indian Culture influence	POSITIVE 0
	NEGATIVE 0
	NEUTRA0 0
Emotional Responses	POSITIVE 0

	NEGATIVE 0
	NEUTRAL 0

Product: JAZZ

Social Media: YOUTUBE

Ethically sensitized	POSITIVE 0
	NEGATIVE - Bac C SHES GOT THE DUCK PLASTIC LIPS.... :::::m. afzal 09:::::Ye pak media kitna girry ge haram khour
	NEUTRAL 0
Religiously sensitized	POSITIVE 0
	NEGATIVE - Commenter Allah ki lanat Jazz walon par r pakistani media prr - Commenter Allah ki lanat barsti rahe ap par
	NEUTRAL 0
Culturally sensitized	POSITIVE 0
	NEGATIVE 0
	NEUTRAL 0
Western and Indian Culture influence	POSITIVE 0
	NEGATIVE Commenter yeh toh kuch nahi hai kabhi india ake dekho, shurvat aisi hoti pakistan ko bachlo yahi najwan sal tabha ho gayi unhe har waqt haws ghomti hai bacha lo ise phle ki der ho jaye

	NEUTRA0
Emotional Responses	POSITIVE ● <u>Commenter</u> Khan liking it for nusrat fateh ali khan saab 😍😍😍
	NEGATIVE 0
	NEUTRAL 0

Product: JOSH

Social Media: YOUTUBE

Ethically sensitized	● POSITIVE <u>Commenter</u> Matera suits for these types of adds ● <u>Commenter</u> What is wrong in it? The knowledge sharing abiut condom is necessary. Hubby hi likha hai na. Doofus awaam.
	NEGATIVE ● <u>Commenter</u> Qandeel was better than her ● <u>Commenter</u> Stop buying this brand! <u>You are ugly But still a human</u>Mathira u end this u end everything lanaat omg itni vulgarity in Muslim country it's <u>Commenter</u> These things don't need advertisement ● <u>I Love Islam</u> Shame on pemra. Pemra's Rule 3e k mutaabiq fahash aur naazeba cheez ko nashar nahi kia jaega aur ye log islami riyasat men ye beghairti khulay aam dikha rae? Ad men mojood Mathira aur is ghatiya admi pe lanat aur is ad ko bnanay wale doob maro. Pemra should ban this ad immediately.
	NEUTRAL 0
Religiously sensitized	POSITIVE 0
	NEGATIVE ● <u>Commenter</u> Allah hidayat dain apko bibi ● <u>Commenter</u> Astaghfirullah Yeh muslamano ka mulk hay . Waqi musalman bigar jay to yahodion ko b pechey chore deta hay ● <u>Commenter</u> Lanat ho in per lakh lanat jo jis ne bi ye advertising ki or ijazat di itna brought minded muslim contry islami jahmuriya k nam per apna iman bechne walon lanat ho..

	NEUTRAL 0
Culturally sensitized	POSITIVE 0
	NEGATIVE • Commenter Lanat in badkaron kanjario ki najaiz aulado pe. Sataya naas krdiya hai sharmo haya ka. Koi tareeqa nai reh gya mahool ko kharan krne ka. • Commenter yah ad bnanay wala he koe harami hai
	NEUTRAL 0
Western and Indian Culture influence	POSITIVE • Commenter. america zindabad.xoxo.
	• NEGATIVE Commenter I am from India Mai is add ko dekh kar shok ho gaya 😲 Itna wahiyat adds .. Hadd hai is tarah ke ads banane walo ki ..koi ladki kitna zayda compromise karti hai for money
	NEUTRAL • Commenter What the heck????? Who will ever want to advertise that in Pakistan???
Emotional Responses	POSITIVE • Commenter the 69 part was so good😂 • Commenter Kamal yar • Commenter So sweet so cute...........Mathira as usual so sexy so hot like a hot candle..........i going to buy................ • Commenter i thing MATHIRA is awsome. • Commenter last part 69😂😂 • Commenter part was so damn funny
	NEGATIVE • Commenter Afsos hai is besharmi per or is tarha k add Pakistan m ban or tv per chal rhy hn feeling shame full😳😔

	● <u>Commenter</u> very bad
	NEUTRAL ● <u>Commenter</u> Bhai eise kon condom ka add karta hai.😂😂😂😂

Product: JOSH

Social Media: FACEBOOK 1

Ethically sensitized	POSITIVE 0
	NEGATIVE ● <u>Commenter</u> You mean to say that you will see your woman in every other woman. How's that ethical? ● <u>Commenter</u> ab yehi AD krna baki rah gaya tha… so inappropriate.
	NEUTRAL ● <u>Commenter</u> bagarte ha ya
Religiously sensitized	POSITIVE 0
	NEGATIVE 0
	NEUTRAL 0
Culturally sensitized	POSITIVE 0
	NEGATIVE 0
	NEUTRAL ● <u>Fareed Khan</u> Islamic republic of Pakistan?
Western and Indian Culture influence	POSITIVE 0
	NEGATIVE 0
	NEUTRAL 0

Emotional Responses	POSITIVE ● Commenter Cute looks mathira ● Commenter Nice ● Commenter this be the best one so far 🤣
	NEGATIVE 0
	NEUTRAL 0

Product: JOSH

Social Media: FACEBOOK 2

Ethically sensitized	POSITIVE ● Commenter WoW Beautiful and Amazing Ad #JoshCondoms Joshila Ad Hai BOSS
	NEGATIVE ● Umair Sheikh Bohat hi sharam ki bat hy ham muslims k liye yar had hy sharam anni cahye banany waly ko ● Babar Khan yeh dekh pakistani ads koi haal nai hai. ● Commenter This ad should not be played on family TV channels ● Commenter Koi sharam bhi ani chahiye in logon ko aese ads banate hue😡😡😡😡 ● Commenter Lanat ase advertisement per ● Sarah Aqeel Sharam naam ki koi cheez hi nai reh gai hai. Had hogai waisey ● Commenter Stupid lanat h asy logo pa
	NEUTRAL 0
Religiously sensitized	POSITIVE 0
	NEGATIVE ● Commenter Bohat hi sharam ki bat hy ham muslims k liye yar had hy sharam anni cahye banany waly ko ● Commenter Sultani Astgfaaar ● Commenter huda ka khoof hi khatam ho gya hai hum lgon ko. ● Commenter Aisey ads bana kr hum apne ap ko musalmaan khetey hain. Lanat hai un logon pr jo aisey wahiyaat ad banatey hain aur phir TV waley inko chaltey bhi hain. ● Commenter Khuda ka khoof hi krleta hai banda.
	NEUTRAL 0
Culturally sensitized	POSITIVE

	NEGATIVE ● <u>Commenter</u> humarey deen aur mazhab ka satyanass krdia hai isi wahiyati ne. ghar mai maan behna nai hain unki. Zara sharam nai hai mahool khraab krdia hai. ● <u>Commenter</u> Kya baqwassss hai yeh… koi hall nai hai yeh hai humara haal aurtoon ko istamaal kr rahey hain apne gand ke liye ● <u>Commenter</u> aurat baqi aurtoon ki image kharab kr rai hai. Khandaani aurtonn ki yeh harqatain nai hoti hain.
	NEUTRAL 0
Western and Indian Culture influence	POSITIVE 0
	NEGATIVE ● <u>Commenter</u> Isne to India ko bhi peechey chor dia hai…… Nera gand khana
	NEUTRA0
Emotional Responses	POSITIVE ● <u>Commenter</u> HAHAHAHAHA…… So damn funny ● <u>Commenter</u> OMG…. Look at faced of pilot so funny ● **Denice Isaacs** Hahahahahaha hahahahahaha these adds r to damn funny
	NEGATIVE ● <u>Commenter</u> Koi sharam bhi ani chahiye in logon ko aese ads banate hue😠😠😠😠 ● <u>Commenter</u> Fittymu ● <u>Commenter</u> Ghani Nihayat bakwaas ad ● <u>Commenter</u> 👎 ● Hani Kasoor Gand hai.. kameeney
	NEUTRAL 0

Product: VEET

Social Media: FACEBOOK 1

Ethically sensitized	POSITIVE ● <u>Commenter</u> Veet is the best 😊 ● <u>Commenter k</u> Superb AD ● <u>Commenter</u> Veet is good ● <u>Commenter</u> Veet Best ha

	● <u>Commenter</u> veet is the best😌😂😂
	NEGATIVE 0
	NEUTRAL 0
Religiously sensitized	POSITIVE 0
	NEGATIVE
	NEUTRAL 0
Culturally sensitized	POSITIVE 0
	NEGATIVE 0
	NEUTRAL 0
Western and Indian Culture influence	POSITIVE 0
	NEGATIVE
	NEUTRA0
Emotional Responses	POSITIVE ● <u>Commenter</u> Nice ● <u>Commenter n</u> I Love you veet ● <u>Commenter l</u> Nice
	NEGATIVE ● <u>Commenter</u> Skin black krti hai.
	NEUTRAL 0

Product: VEET (Veet pendant)

Social Media: FACEBOOK 2

Ethically sensitized	POSITIVE ● <u>Commenter</u> Hope to win inshaAllah 😍❤️ lovely amazing ● <u>Commenter</u> OMG she is looking stunning😥

	• <u>Commenter</u> Amazing • <u>Commenter</u> What a beautiful pendent 🤩🤩🤩🤩🤩 • <u>Commenter</u> Outstanding • <u>Commenter</u> Beautiful lady🥰🥰🥰 • <u>Commenter</u> Veet is mazaing I love it. Mahira is the best choice for this AD.
	NEGATIVE
	NEUTRAL 0
Religiously sensitized	POSITIVE 0
	NEGATIVE
	NEUTRAL 0
Culturally sensitized	POSITIVE 0
	NEGATIVE 0
	NEUTRAL 0
Western and Indian Culture influence	POSITIVE 0
	NEGATIVE
	NEUTRA0
Emotional Responses	POSITIVE • <u>Commenter</u> I have been using it long time • <u>Commenter</u> Its nyCe • <u>Commenter</u> Wow... Really nice.....!! • <u>Commenter</u> Wow great ❤️👌 • <u>Commenter</u> Amazing • <u>Commenter</u> I love gold jewelry.
	NEGATIVE Nasra Anjum I never liked it.

	NEUTRAL 0