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Intersectionality and Representation in Pakistani Television Commercials: An Analysis from Critical Race Theory Perspective

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Abstract

Television commercials in Pakistan replace new scenarios to build an intersectionality and power relation. This research focuses on the nature of representations of children in the Pakistani TV ads of the last two years. The researchers have selected six on-aired TV Pakistani commercials of the children from 2021 to 2023. These commercials have been evaluated by using Critical Race Theory as theoretical lens. Thus the assumption derived from the theoretical examination conducted through the lens of Critical Race Theory indicate that the proclivities of biases embedded within television advertisements are predominantly directed towards reinforcing such stereotypical societal constructs as the dichotomy between the 'haves' and the 'have-nots'. This bifurcation, articulated along the axes of race and gender among societal groups, is also somewhat evidenced in this context. Consequently, in expanding upon the research discourse, Pakistani television advertisements not only mirror extensive structural inequities but also present a significantly limited subjectivity regarding the complexities and hybrid identities of individuals. This investigation contributes to the scholarly dialogue on media representation within Pakistan, underscoring the imperative for more inclusive and nuanced depictions of marginalized populations within mainstream media.

Key words: Children Representation, Critical Race, Intersectionality, Television Commercials, Theory.

Introduction

The media landscape, primarily the television articulates a significant role in broadcasting information and influencing societal norms. A large number of audiences are benefited through media in getting information and entertainment simultaneously (Ahmad, 2023). Although social media and the availability of internet in every nook and corner of the world has revolutionized modern communication systems; besides this fact the importance of television commercials on account of its audio and visual quality, authenticity of the communicated data and diversity in wide range of programs and their availability can neither be ignored nor denied (Sajid, 2023). This importance and worth of TV gives it a superiority to change or transform the ideologies that may direct the audience to emotional involvement. Apart from its other functions and roles, television is also a source of advertisement. Pakistan Television commercials grasp substantial influence with an extensive share of advertising disbursement allocated to this medium (Muhammad, 2022).

Moreover television commercials not only serve as a platform for cultural messages but also contribute to the formation of societal standards and perceptions (Muhammad, 2023). James Gallaway (2023) employed critical race discourse analysis to reveal how racism infiltrates intergroup dialogues through race-evasiveness and the standardization of Whiteness. By integrating Critical Race Theory principles, as proposed by Wang (2022) in the scoping review by him, one can easily analyze and challenge stereotypical representation in television commercials, eventually nurturing social justice and empowerment. Mahmood et al. (2021) emphasized how Pakistani television commercials disseminate gender stereotypes and unethical values, by violating ethical codes designed by the regulatory authorities. Rama Subramanian (2023) accentuated that when a precise social group follows certain media practices and makes them distinguished from the other groups; they rearrange their social position, and make themselves a distinct class.

There is an extraordinary gap in research concerning the stereotypical representations in Pakistani TV commercials. The portrayal of stereotypes and generalizations in media greatly influences young viewers and females, particularly in the understanding of diversity and identity. However, the specific methods through which ethnic identities are portrayed and reinforced in these commercials remain largely unexplored. Critical Race Theory undoubtedly provides a framework for examining how skin colour stereotypes, along with class distinctions, gender representation, languages, and visual principles, are represented in media. This

framework helps in understanding how these representations influence societal perceptions and reinforce systemic biases. Skin colour as a stereotype and a key variable along with the class distinction, representation of gender, language, and portrayal of visual principles with certain connotations were observed under the umbrella of Critical race theory through Discourse analysis.

Therefore, current research examines the role of child product commercials in Pakistan in reinforcing societal stereotypes, particularly regarding skin color, to influence consumer behavior. These advertisements, which primarily target children and their mothers, often promote an idealized image of fair-skinned children, as seen in commercials for products like Nestle Cerelac, Nestle Nido, and Pampers. Such portrayals contribute to feelings of inadequacy among families with children of darker or average skin tones, exacerbating colourism in a nation with diverse skin complexions. Utilizing discourse analysis as methodology and grounded in Critical Race Theory, this study seeks to uncover the specific stereotypes embedded in these commercials and proposes strategies for more inclusive advertising practices in the future. The objectives of the present research constitute to investigate the intersectionality and representation in the characters of Pakistani child product television commercials using Critical Race Theory. And also to analyze how Pakistani television commercials represent children, focusing on the intersection of class, skin color, and gender, and how these representations perpetuate stereotypes.

Literature Review

A significant body of literature has been probed about how men, women, and children are represented in print, social media, and electronic media. Worldwide research has examined the prevalence of prejudices and preconceptions in advertisements. Scholars such as Entman (2012) and Brown (2017) have emphasized the significance of understanding how media portrayals influence societal views and reinforce stereotypes. Examining how media representations are created in marketing and advertising is crucial as Pakistan experiences rapid cultural change, particularly concerning products targeted toward homes and babies like Cerelac, Nido, and Pampers. This provides a high-level overview of current research on stereotypes in TV ads, highlighting the need for a more in-depth examination of Pakistani culture and societal milieu. There is not much data already available on the stereotypical representation of Children in the child product commercials of Pakistan particularly. The dignified variables highlighted in the present research are not being discussed so comprehensively earlier. Therefore, several relevant researches have been selected that can relate to some extent with the present study.

Research in the subject of media content analysis, as discussed by Szabo (2022), sheds light on the issues of stereotypical portrayal of minorities in commercials. That leads to cultural inequality in the society. This perpetuation as devolved by the researchers not only impacts the self-perception and behaviour of individuals, but also emphasizes the urgent need for proactive measures to promote equity, diversity, and presence in media portrayals. Stereotypes play a significant role in shaping advertising strategies for products like Cerelac.

The researchers Scharrer (2018) have tested regulatory frameworks governing advertising practices and their effectiveness in addressing stereotypes in advertisements. Even as a few international locations have applied pointers and guidelines to fight stereotypes in marketing, enforcement mechanisms vary, and gaps continue to exist in protecting kids from dangerous representations.

Intersectionality as described by Scott (2023) extends from Kimberley Crenshaw (1991) work but focusing on knowledge dimension and race as two of the aspects of identity in advertising and marketing. Due to intersectionality, it is used for an extra stated examination of stereotyped assumptions in addition to classifying Cerelac, Nido, and Pampers advertisements in specifying

how stereotyped combination means gender, socio-economic prominence, and ethnic affiliation.

Hence, by scrutinising the intersectional concept of representation in Pakistani TV adverts, Karim (2024) comes up with significant research implications regarding Critical Race Theory. It has emerged from this study that social class is constructed especially in a manner that portrays the upper classes as strong and as supporters of the social order and norms. Furthermore, women are rarely involved, and if involved, are only involved in ways that are socially acceptable of them thus the exclusion of their voices and experiences. Among the intersectional approaches that are evident in Pakistani TV advertising the aspect of gender roles is the most prominent one as these adverts show the traditional portrayal of male and female roles but at the same time reveal the new tendencies in the society as well. In a study conducted by Haseeb in 2018 the author was able to elaborate that these commercials only tend to represent binary gender discourses with men and women depicted in traditional conventional roles assigned by culture and the television commercials are redoing existing power relations. However there are the cases, when these representations may be viewed as embracing and at the same time posing a question to the stereotyped images of culture and its impact. Additionally, women have been portrayed in most of the media in a way that actually embraces women and actually artificially inflate the picture of women though not portraying the different women in society since women occupy so many positions in the current world. In addition, Pakistani consumers are subjected to adverts that are sometimes culturally insensitive, thus communicating with Global companies yet reflecting the tension between the modernizations brought by capitalist westernization and the traditional Islamic values and in the same manner contributes to the already complex matrix of media oppression of the minority by the majority. This is possible through watching ad content as a discourse towards diversifying the Pakistani media images and the manifestation of these matters spills over into multidimensional representation.

In the similar context, Hussain (2019) has shed light on the broader landscape of stereotypes and cultural representations in advertising. They argue that the precise cultural nuances of Pakistan, including language, traditions, and societal values, drastically influence the portrayal of colourism in media. This contextual knowledge is important for exploring stereotypical dynamics in classified ads for merchandise like Cerelac, Nido, and Pampers.

Maan (2023) investigates cultural invasion via classified ads of global brands in Pakistan at some point during the 2020 lockdown because of the Covid-19 pandemic, assuming that the youngsters ate up more media and more advertisements during this period. The researchers pinned the studies to the cultivation idea although they also surveyed theories on the company of the client. This research came up with the results that advertisements liberate the viewers from their local culture, social norms, traditions, and values by emphasizing Western looks, dresses, foods, values, and events.

Researcher Rama Subramanian (2019) has highlighted the importance of the use of vital techniques to research racism in businesses targeted at children. They recommend adopting interdisciplinary viewpoints that don't forget power dynamics, intersectionality, and discursive strategies whilst analysing how race is depicted and shaped in advertising. The researchers in this era focused on the new research and went beyond the traditional media such as television and films. They now include video games, blogging sites like Twitter, and media sites like YouTube to study racial biases. The research has broadened its horizon under the social psychological phenomenon of how, why, and under which circumstances these stereotypes leave an impact on society.

Critical Race Theory

This research uses Critical Race Theory (CRT) Media Representation Theory, Cultural Studies, and Advertising Ethics to analyze the manifestation of race, class, and gender in Pakistani child product advertisements. It elaborates on how Critical Race Theory informs the analysis and interpretation of the discourse in the commercials. Critical Race Theory (CRT) is an outline that inspects race and racism, along with the power dynamics, and by questioning societal norms existing in the society. In the framework of studying children's commercials in Pakistan Critical Race Theory leans on how race intersects with the going on advertising practices (Mahmood, 2018). Commercials in Pakistan examined through Discourse Analysis (CDA) operate consumer's philosophies and observations through language choices and pictorial content. These commercials often disseminate stereotypes, promote immoral standards, and influence consumer behaviour by bestowing a flawless lifestyle. By relating Critical Race Theory to the present study of child commercials in Pakistan, the researcher studied how race, power dynamics, and social norms leave an impact on the audiences. Critical Race Theory (CRT) serves as a key framework for analyzing how race and skin color are represented in advertisements, examining whether such elements are reinforced or challenged (Delgado &

Stefancic, 2017). Similarly, Media Representation Theory plays a vital role in assessing how children and families are depicted in commercials, determining the societal impact and the reinforcement of stereotypical images (Hall, 1997). From a Cultural Studies perspective, the focus is on how globalization, media, and power dynamics influence representations, with particular attention to how media portrays beauty standards and the ideal family to maintain cultural dominance (Kellner, 1995). Advertising Ethics, on the other hand, evaluates the ethical implications of using stereotypes in advertisements, questioning the moral responsibility of advertisers and the impact on cultural norms in societies like Pakistan (Spence & Van Heekeren, 2005). Together, these theories offer a comprehensive understanding of how issues such as colourism, class bias, and sexism are perpetuated in commercials while highlighting the need for greater diversity and inclusion (Taylor & Stern, 1997; Hooks, 1992; Green, 1997). All these theories provide a coherent perspective on the various advanced manifestations of colourism, class discriminative ad sexism in these commercials besides underlying the importance of promoting diversity and multiculturalism in advertisements.

RESEARCH METHODOLOGY

The TV advertisements considered in this paper include those aired on the main electronic media between year 2021 and 2023 during the prime time of 8 pm and 9 pm while these selected videos are available on YouTube. The chosen time of 8 to 9pm appears fairly appropriate since it presents the relatively recent trend in advertising and the audience perceptions which are relevant for considering the effects of stereotype promotion in advertising of children's goods. It drive to be suitable to air advertisements at the 8 pm to 9 pm time because many viewers are likely to be at home with their families thus creating the much needed attention span for the adverts. Qualitative research method has been used to answer the research questions because it is suitable to interpret the content and presentation of various messages within the selected commercials. This work employed purposive sampling technique in a bid to assist in the selection of the most relevant commercials for the study. These brands of Nestle and Proctor and Gamble, Pakistan have high advertisement penetration and effectiveness in the market and hence relevant to understanding how these industries may potentially change the normative understanding of race and identity; or intersectionality.

Two ads of each product are chosen to make there could be an equal and inclusive discussion about the products and their discourses. This strategy aims at answering the question of whether stereotyping is a regular procedure in the advertiser or just an occasional practice. The research,

therefore, identifies the adverts of consecutive two years particularly to observe or contrast transitional changes in the portrayal of these stereotypes. The emphasis on popular brands improves the practical application since these advertisements exert rather acute influence over the viewers' perception of various issues via marketing messages. Further, extending the study by using commercials presently posted on YouTube broadens the potential future course of exploring consumer recognition by embracing both digital media instruments. This allows the analysis to comprehensively address how such advertisements are spread and received across electronic media and the looming Internet space.

Data Analysis & Findings

This leads to the findings of this study in accordance with the Discourse analysis. This is done individually, with the main title of every commercial being the commercial's number: Nestle Nido 1+ is number 1, and the second Nestle Nido advert is 1.1. Despite advancements in advertisement techniques, the behavior of text producers has remained relatively traditional. The research aimed to assess how Pakistani TV commercials incorporate innovations, new ideas, technology, and address class, color, and gender discrimination. Surprisingly, the analysis of commercials from the past two years revealed persistent class, color, and gender biases. Using Critical Race Theory, the study further explores how aspects such as skin color, class, language, imagery, ethnic and cultural stereotypes, and gender roles are represented in commercials. It also examines how these elements, along with power dynamics and social norms, impact the audience.

1. Nestle Nido 1⁺

The Nestle Nido 1⁺, presented in **fig 1** first involves a fair-complexion child who is the choice of the advertiser and is the code for the prominent **Stereotypes and Ethnic background of models** in the advertisements: that is entirely representing a large class with no specifications of middle class. The Female model in the advertisement is in a traditional light yellow shalwar kameez coordinating dressing colour with the product colour scheme. While the Child represented in advertisements is wearing frock. **Second** is the **Language and Communication style** adopted in the advertisements is Urdu language with the English word "Protection" highlighted in it. **At the Third level comes the** setting and context shown in the advertisement which includes a TV lounge with a perfect and ideal presentation of a luxury family lifestyle. **On the fourth level comes the** portrayal of product usage in the advertisement, in other words, the target audience of the advertiser, and what lifestyle depicted by the advertiser in the

advertisement. Here the main focus of the advertisement is the elite class who can only afford the Nestle Nido.



Figure 1: Nestle Nido 1+

The Narrative and Storyline created in the advertisement is the portrayal of the nuclear family. A Mother with a child, the mother is taking care of the child herself and showing love and affection. Moreover, the whole advertisement presents stereotypes of a nuclear family culture with ideal life standards for the audience that do have contradictions with the real lifestyle of the people.

1.1 Nestle Nido 1⁺

Nestle Nido 1⁺ advertisement is selected as the second advertisement of the same product. The analysis of this advertisement first involves Fair fair-complexion child that is the choice of the advertiser and is the code for the prominent **Stereotypes and Ethnic background** of models in the advertisements: that is entirely representing an elite class with no specifications of the middle class. The Female model Sanam Jung in the advertisement is in a traditional light yellow shalwar kameez coordinating dressing colour with the product colour scheme. The Child represented in advertisements is wearing shorts with a T-shirt. **Second, the Language and Communication style** adopted in the advertisements is Urdu language with the English word “Protection” obviously highlighted in it. At the third level comes the **setting and context**

shown in the advertisement it includes a TV lounge with a perfect and ideal presentation of a luxury family lifestyle with all the toys for the baby girl child.



Figure 1.1: Nestle Nido 1+

On the fourth level comes the **portrayal of product usage** in the advertisement, in other words, the target audience of the advertiser, a luxurious lifestyle is depicted by the advertiser in the advertisement. Here the main focus of the advertisement is the elite class who can only afford the Nestle Nido. Last but not least the **Narrative and Storyline** created in the advertisement is again the portrayal of the nuclear family.

2. Pampers

Mom#1 Choice for healthy skin

The second selected advertisement is for Proctor and Gamble, an international brand as shown in **fig 2**. The advertisement selected constitutes two Fair complexion children both are in shorts and t-shirts. The colour scheme of the product is matched with a dress of the child and the models are shown as the mothers of children. The **Ethnic Background represented in the advertisement is of the elite class**. That is represented by a fully furnished look of the TV lounge. Their conversation is constituted in the Urdu language with few words in English like “Comfortable”, and “Rashes”. The discussion between friends then moves towards the price of the product. Here the advertiser first targets the discomfort of children with rashes. Then the product benefits are discussed with their prices.



Figure 2: Pampers (Mom#1 Choice for healthy skin)

Therefore, the whole **Narrative and Story-line** of the advertisement moves around the Friends sitting together and discussing babies and one friend giving suggestion that use pamper pants, as they are comfortable and now affordable. Here the family projection of the lifestyle of friends is a true depiction of well well-settled and well-established family. They are setting an ideal health and high standard for babies overall. If a baby uses pamper pants, the health, home surroundings mothers, and lifestyle will be like this.

2.1 Pampers: Dads Can Change

The **second advertisement** selected for the same product of Proctor and Gamble is Pampers, Pakistan. A **fair complexion child** is selected for the advertisement with a whole depiction of all class cultures in it. The title of the advertisement is attractive with the words “Dads can change”. The advertiser has used the **Urdu language** with a feeling of the father’s emotions that I will change myself for my daughter. Although the punch lines are attractive

and catchy with touchy lines the **setting and context of the advertisement is a Family environment**. The advertiser has shown a luxury lifestyle with all the accessories shown in the living place. **The advertiser has intentionally used the portrayal of product usage and cultural relevance of** an alleged family's culture and lifestyle in the advertisement. Not all families in Pakistan follow such a style of living life, where they manage to live independently as a nuclear family.



Figure 2.1: Pampers (Dads Can Change)

The **Narrative and storyline** in the advertisement cover a busy father doing office chores at home and a working mother who seems to be a dress designer. The advertiser has represented both father and mother as belonging to the upper class, where both are professionally working. The target audience of this product is family, who has amenity residences and both are financially independent.

3. Nestle Cerelac:

The third advertisement represented as **Fig. 3** is selected in the present research is from Nestle. A **fair-complexion child** named Ali, who is almost 1 year old, is depicted as the centre of focus for the family. Grandmother's role is played by Samina Ahmad in the advertisement. The Mother of the child is Naimal Khawar. In the advertisement, the conversation between the grandmother Samina Ahmad, and Naimal Khawar is in Urdu language. The persistent use of beauty and success stereotypes in these advertisements not only reinforces harmful societal norms but also perpetuates systemic colourism. The portrayal of fair-skinned actors in leading roles, contrasted with darker-skinned actors relegated to secondary roles, unequivocally signals that lighter skin is synonymous with higher social status and desirability. In the advertisement

setting and context the advertiser has depicted a Family environment and a luxury lifestyle is represented.



Figure 3: Nestle Cerelac

The advertiser has represented a specific class living in an alleged home. The advertiser has intentionally targeted the target audience of product usage by representing a family living a specific lifestyle in a versatile area starting with the discussion of the “**mehangai**” and grocery list. Family life is represented with the grandmother and mother sitting area. Both characters' grandmothers are having a conversation about the grocery list and then move on to the benefits of “**Cerelac**” in the nourishment benefits of child growth. Samina Ahmed as grandmother is showing with advising that Cerelac is necessary. Moreover, the advertiser has intentionally represented that the whole family is more concerned about healthy nourishment than the increased expenses. A thorough message has conveyed that “**Cerelac**” is necessary for the growth of the child.

3.1 Nestle Cerelac

The second advertisement of the **Nestle Cerelac** is selected from the year 2023; in this advertisement, a **Fair complexion baby girl** of almost 10 months with her parents is shown. The parents are shown as a nuclear family. A baby girl is playing with father. Both are represented as feeding her Cerelac in a lucrative setup of the living room where toys and, the babysitting chair are shown. The colour scheme synchronizes with the product colour.



Figure 3.1: Nestle Cerelac

The **Narrative and storyline** are that a baby of 6, 8, and 10 months needs to learn to chew via Cerelac fruit and multigrain and get nourishment. However, a nuclear family system is depicted in this advertisement and wholly a perfect ideal life is represented. The persistent use of beauty and success stereotypes in these advertisements not only reinforces harmful societal norms but also perpetuates systemic colourism. The portrayal of fair-skinned actors in leading roles, contrasted with darker-skinned actors relegated to secondary roles, unequivocally signals that lighter skin is synonymous with higher social status and desirability. This biased representation is not merely a reflection of societal preferences but an active participant in shaping and perpetuating these prejudices.

Discussion

It gives an insight into different particular advertisements and how they make society polarized by stereotyped role. Some of the multinational food companies are Nestle Pakistan Private Limited and Proctor and Gamble Pakistan that produce foods and snacks, personal care products for children. Their products occupy a fairly large portion of market sales (Shiau, 2023). In total, both these companies are essential in the food product and personal care product industry, especially in children's products for the "Savour the Good" to the life of the consumer. The purpose of the work was to identify the stereotypes, the audience, cultural stereotypes, and the use of the words of persuasion in those commercials. As a conclusion the foundation of such ideology of home and personal care was identified in each advert. The audience was the family members specifically women and mothers who had knowledge on how to defend their

homes and their children. The content analysis of the advertisements selected from English as well as Arabic TV commercials highlighted the use of emotional, rational and word play appeals only; with tragedy as the most sought persuasion appeal (Ghaleb, 2016). Therefore, with respect to the main theme, after analyzing qualitative data from observed commercials through detailed discourse analysis, the following codes were therefore constructed by the researcher to facilitate interpretation and discussion on the main theme. The codes are as follows: Skin colour of the child, language, imagery (for instance, activities, settings, and appearance), representation of cultural stereotyped in Imager and the narratives (the storyline and plot in Commercials for instance the development of character).

This research also finds to some extent or the other that Pakistani television commercials negotiate and represent gendered and ethnic prejudice. All kinds of intersectionality show how claims such as beauty, language, and family roles are built in a suppressive manner for all those that are not the core race and class. This we do following Critical Race Theory method that seeks to dismantle current paradigms that uphold Whiteness, the rich, and patriarchy.

In this work applying Critical Race Theory (CRT) the researcher identifies what happens to intersectionality in Pakistani television adverts. Building on that, the significance of examining gender, race and class within the ambit of popular culture is that it results which can be employed to decode the complicating intersectionality in the context of Pakistani television commercials using critical race perspective. The study of the ways in which and the extent to which Pakistani television commercials construct or represent gender and race in advertising produces important findings within a Critical Race Theory framework. This framework seeks to understand the nexus of race, sex and class in constructing social histories and in this case, social histories that are represented in the media. Most Pakistani commercial ads tend to celebrate the traditional gender roles as well as highlight the wider social cultural aspect, thus the reason why there is a need to critique these representations.

This is significant for the purpose of understanding because, as the research findings reveals, there really is a reflection culture in these advertisement and even more are participating. In other words, the edifice of the roles of family, female and male and the construction of the standard of beauty is in relation to the gender, race, and class. Regarding mother's portrayal as the primary caregivers this is so because Pakistan society is still patriarchal and the depiction of children preferably of light skin, fair complexion raises an emerging picture of colourism now in Pakistan. Critical Race Theory helps to deconstruct these representations, by

highlighting that how blackness is depicted as ugliness and therefore showing how media perpetuates systemic racial hierarchies by associating whiteness with desirability and bourgeois class.

Far more crucial is the problem that there are language problems associated with colourism standard, English language usage with regard to distribution in these commercials which set to a large extent class or ethnic categorization. It also highlights imperialism in language and lets English is the language of progress and superiority while other languages indigenous are inferior as noticed in the participant use of both Urdu and English only. This linguistic hierarchy is parallel with the CRT view that quality language is an instrument that the dominant society tends to hence the reproduction of those structures. For instance the boy child in most of the advertisements is seen as 'doing hegemonic work such as solving elaborate gags while the girl child is still expected to be a 'good daughter' and 'responsible corer' thereby putting up patriarchy. This gendered division can only draw from other relation that was supposed to depict men as leaders and women as care givers this is made worse by the class /ethnic differences.

Class is also present in the commercials under analysis and beauty standards. Consumers that are considered appropriate by both Procter &Gamble and Nestle through their advertisement appeals are; upper class, wealthy. These representations mandate the class division, exclude the increase in low-income families that is continuously expanding and offer consumerism as a route to the higher 'class.' Realistic images of the upper class and depiction of perfect families inspire people to desire top-class living and, therefore, reject from the majority of audiences. This is concerning CRT in how media participates in the construction of classes with the elitism of media acting as an encapsulation of the struggle of the lower classes.

Pakistani TV advertisements oftentimes placed the female and male under some specific roles that go with their gender which upholds the patriarchal society. The semiotic analysis points out that these images, though branded, are not in fact about society as they help to create certain attitudes and beliefs about people in particular about constructing the gender (Nasir, 2017). The occurrence of intersectionality in marketing is hardly noticeable. In the first one, the identity is influenced by gendered racial capitalism, which encourages and promotes those stereotypes. As a consequence, there is tendency to create a generic identity that presents no issues regarding social stratification, intersectionality, or indeed any of the possibilities for social advancement as thoroughly exhausted; (Rosa-Salas & Sobande, 2022).

Power Dynamics in CRT takes into account that these images can create and strengthen imbalances of power when it comes to ethnic relation as in giving more importance to Whiteness and subordinating other races (Jacquet, 2023). Broadening the focus of media studies to include an intersectional feminist framework can enhance our comprehension of the organization and representation of power in various classes of media and dismantle the stereotypes that particular sphere of media work.

Moreover, this present research briefly discussed about cultural imperialism as an idea that was enhanced by the insertions of incidences such as foreign beauty and lifestyles in the advertisement. Maan (2023) argues that, through commercials, western brands are likely to demean indigenous local African cultures and replace them with western culture issues. This phenomenon is well observed in the analyzed commercials, where the belief in the fairness of the skin and alien beauty standards is expressed as the opposite of the Pakistani caller's identity. These representations can be thought about as tied to CRT's interest in how media perpetuates a specific kind of cultural imperialism that does not allow non-Western subjects and reinstates an international colour line.

The doctoral thesis of Subramanian (2019) highlights a correct interdisciplinary approach when studying the correlations between race, gender, and class in media representation. The current research on the discursive construction and normalization of power relations in Pakistani television commercials as explored is grounded in CRT and discourse analysis. For example, there is language stereotyping in the use of advertisement whereby boys are portrayed as aggressive "dare devils" while girls are compassionate. This somewhat perpetuates a gender stereotype that successfully outlines roles whereby the capability.

This goes on to write, praise and construct a cultural script to the effect that people are born to live their lives within a particular gender type when technically the individuals stand to have much better future if only they are freed from that gender type, class distinction and colour stereotypes. The combination of these categories: of race, gender and class in order to analyze how ads work to produce a system of twofold power and authority over those subjects.

Conclusion

This research offers a meaningful contribution to Critical Race Theory by uncovering how children's television commercials in Pakistan reinforce social divisions through subtle yet consistent patterns of representation. The study illustrates how lighter skin tones are associated with privilege, success, and aspiration, while darker complexions are often marginalized and

absent. By analyzing these portrayals through an intersectional lens, the research shows how race, class, and gender operate together to construct a visual hierarchy that reflects and perpetuates broader societal inequalities. Importantly, the study applies CRT in a South Asian context, expanding the theoretical framework beyond its traditional Western focus and demonstrating its relevance in postcolonial media environments. In doing so, it emphasizes the role of media in shaping perceptions of identity from an early age and calls for increased regulatory attention to ensure fairness, inclusivity, and responsible representation. The findings highlight the urgent need for policies that recognize and challenge embedded stereotypes in commercial content and support the development of more equitable media narratives for children.

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