

Decoding Cultural Nuances in Haryanvi Advertising: An Analysis of Consumer Perception, Language Dynamics, and Evolving Social Norms

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Abstract

Due to the fact that the vast majority of Indian internet users now prefer to access content in Indian languages, the country's advertising business has made a clear shift toward using vernacular and dialect-based communication. A language with a strong regional identity and a spoken population of nearly 10 million, Haryanvi has become an outlier in this transition, with examples in both explicit advertising and the closely related Haryanvi pop-music industry, which uses the same visual and linguistic grammar as regional ad campaigns. Language choice affects trust and memory, and the dialect's advertising connects with evolving—and contested—social norms concerning gender, family ties, and rural masculinity. This article also looks at how consumers perceive ads in Haryanvi and ads coded in Haryanvi. The study draws on data from national vernacular marketing, industry commentary, and documented critiques of Haryanvi popular culture. It finds that dialect-based advertising in Haryana increases trust and authenticity but also runs the risk of perpetuating regressive gender imagery. Regulators, women's-rights commentators, and younger, more educated consumers are increasingly scrutinizing this imagery. In its last section, the study suggests ways forward for responsible localization efforts, one that takes into account valid concerns about stereotyping without sacrificing cultural authenticity.

Keywords: *Haryanvi, vernacular advertising, consumer perception, dialect marketing, gender stereotypes, regional identity, localisation, social norms*

1. Introduction

Due to the language preferences of urban customers and national media networks, standardized Hindi and English have traditionally been the most used languages in advertising in India. The advertising landscape in the country has changed drastically over the past decade due to factors like as the fast growth of regional markets, rising purchasing power in rural areas, and the extensive use of digital media. Both the *Advertising Standards Council of India (2023)* and the Media and Entertainment Reports from KPMG India indicate that marketers are embracing vernacular languages more and more in an effort to forge deeper emotional ties with customers. To make their messages more authentic and engaging for consumers, advertisers are now using regional dialects, local idioms, cultural symbols, and indigenous storytelling techniques in addition to exact translation. With more and more of India's clients living in rural and semi-urban areas, this tactic is more crucial than ever.

Haryana stands out within this larger trend due to the cultural importance and extensive use of the Haryanvi dialect. Though Haryanvi is formally considered a subset of Hindi, it is easily distinguishable from Standard Hindi in terms of its vocabulary, pronunciation, rhythm, idioms, humor, and communication style. The dialect serves as a significant indicator of regional identity while also reflecting the social, agricultural, and historical traditions of Haryana. Genuine expressions grounded in rural life, familial relationships, agricultural methods, community celebrations, and daily exchanges strike a chord with Haryanvi speakers. Therefore, advertisers are increasingly using Haryanvi as a cultural resource to create familiarity, trust, and emotional attachment among consumers, rather than only as a language medium. With the rise of regional TV channels, FM radio, social media platforms, video sharing websites, and short-form video platforms, the commercial usage of Haryanvi has increased dramatically. Commercials for consumer goods, agricultural items, cars, banking services, telecommunications, cuisine, and political campaigns increasingly feature Haryanvi

dialogues, traditional sayings, regional humor, and culturally identifiable characters. These localization techniques align with the principles of glocalization, which aims to increase market penetration and acceptability of national or global businesses by tailoring their communication to local cultural contexts. When compared to ads shown just in standardized national languages, consumers find native-language ads to be more trustworthy, relatable, and memorable.

Nevertheless, there are other reasons besides language that Haryanvi is becoming more popular in advertisements. It is bound up with the booming popular entertainment business in Haryana, which has become an important cultural force in North India because to genres like Ragni performances, digital music videos, folk theater, and Haryanvi pop music. Online music services like YouTube have helped propel Haryanvi music to new heights, drawing in hundreds of millions of listeners in the last decade. With music videos often depicting rural lifestyles, local fashion, traditional clothes, family ties, and community values, popular singers and performers have turned Haryanvi into a commercially successful cultural brand. Consequently, in order to increase audience awareness and emotional appeal, advertisers are progressively stealing visual aesthetics, language styles, musical components, and performance patterns from these popular cultural performances. Though fascinating, this cultural appropriation also raises serious moral and societal concerns. A large portion of modern Haryanvi popular culture has come under fire for perpetuating harmful gender stereotypes, patriarchal family systems, violent masculinity, caste systems, and traditional gender norms. In many stories, men take on more masculine roles, such as guardians, strong decision-makers, or representations of physical power and authority, while women focus on domestic or relational roles, such as wife, daughter-in-law, sister-in-law (bhabhi), sister (saali), or romantic partner. Despite their continued popularity, humorous kinship-based interactions such as devar-bhabhi, jeeja-saali, and village courtship narratives have come under fire for normalizing gender stereotypes and uneven power dynamics. As a result, ads that use these well-known cultural forms run the risk of unintentionally reinforcing the same social preconceptions found in mainstream media. Academic research into Haryanvi advertising is thus particularly significant due to the fact that cultural representation and commercial effectiveness coexist. On the one hand, speaking the local language helps connect with rural and semi-urban consumers, which in turn boosts brand legitimacy, message memory, and customer identification. Modern public policy aims to promote gender equality, social inclusion, and responsible

media portrayal; but, these very commercials may serve to perpetuate long-established gender, family, caste, and identity conventions. So, Haryanvi advertising is more than just a business tactic; it is a cultural practice that influences how people see themselves, their social connections, and the values held by their region. While vernacular advertising in India has been on the rise, most studies on the topic have focused on regional languages and marketing rather than cultural politics and media representation. Few studies have investigated the dual roles of dialect-based advertising as a tool for localizing markets and a medium for reinforcing or questioning pre-existing social norms. Despite the growing cultural and financial significance of Haryanvi advertising, very little is known about it.

Given this context, the purpose of this article is to bridge the gap between the two schools of thought by investigating Haryanvi advertising from two angles: that of a marketing communication strategy and that of a socio-cultural phenomenon. At the same time that it examines the cultural meanings, gender representations, and societal values encoded within these ads, it studies how the usage of Haryanvi dialect adds to customer trust, regional identification, and brand efficacy. To offer a thorough grasp of the possibilities and obstacles linked to dialect-based advertising in modern Haryana, the study integrates findings from advertising studies, consumer behavior, sociolinguistics, cultural studies, and media analysis. Vernacular marketing, regional identity, and socially responsible advertising in India are all topics that this integrated strategy adds to the larger discourse on.

2. Objectives of the Study

1. To have a look at the ads targeting the people of Haryana and see why and how they use Haryanvi as a cultural and linguistic asset.
2. Using existing vernacular-marketing evidence as a benchmark, to determine how consumers perceive Haryanvi-localized ads in comparison to normal Hindi/English ads.
3. To examine the societal standards that appear in Haryanvi advertisements and related popular culture, with a focus on gender, family dynamics, and masculinity.
4. To understand the changing nature of these standards as a result of pressure from authorities, feminist groups, and younger demographics.

3. Review of Literature

Contemporary Indian regional identity in the context of language and media was the subject of *Puniyani's (2010)* research. By mirroring local culture, traditions, and common speech patterns, vernacular languages greatly enhance audience identification, according to a study that used qualitative content analysis of regional media campaigns and television commercials. Ads given in regional dialects, according to the author, evoke more genuine feelings and attachment than those in standard Hindi or English. Despite efforts to stay culturally relevant, the study cautioned that regional media frequently perpetuate old gender and caste stereotypes.

Research by *Kothari and Bahl (2013)* looked into how different regional languages in India affected the way people responded to ads. Results showed that compared to ads shown in English alone, those using local dialects increased brand recall, trust, and intent to purchase among urban and semi-urban consumers in northern India. According to the research, audiences view brands that employ their original language as more approachable and culturally aware, which in turn increases customer engagement.

As the number of people using the internet and mobile phones continues to rise in India, *Kumar (2015)* examined the surge in regional-language advertising. The study found that businesses were spending more money on vernacular ads to reach new customers in rural and semi-urban areas, based on secondary data from advertising spending reports and statistics from the media sector. The results demonstrated that regional-language ads were more effective in reaching their target audiences than national campaigns in reflecting local lifestyles, traditions, humor, and social values.

In 2017, *Mehta and Sharma* looked at how people in North India reacted to ads that included local dialects. The study found that ads using regional dialects improved emotional attachment and message comprehension. It used structured questionnaires given to 500 customers in Haryana, Punjab, and Rajasthan. Because they mirrored recognizable linguistic patterns and local cultural identity, respondents evaluated dialect-based commercials as more trustworthy. While being mindful of social prejudices, the authors urged for more localized approaches to communication.

Singh (2018) used qualitative content analysis to look at how women are portrayed in Haryanvi music videos. The research showed that most female characters were romantic partners, daughters-in-law, or wives, and that most male characters were dominating or had decision-making responsibilities. According to the author, commercial advertising in Haryanvi often follows similar narratives and repeatedly portrays patriarchal family structures and gender stereotypes, normalizing uneven gender relations.

Looking on how Haryanvi folk culture affects regional marketing communication was *Malik and Duhan's (2019)* priority. Haryanvi cultural symbols, such as traditional attire, Ragni music, village settings, and kinship-based humor, significantly increased audience engagement and regional brand identity, according to a study that used thematic analysis of television commercials, YouTube ads, and promotional campaigns. Researchers did find that there were instances where over-reliance on rural stereotypes contributed to perpetuating sexist and patriarchal views on gender and family.

Using secondary data sourced from Google India, KPMG reports, and advertising industry magazines, *Bhardwaj (2020)* investigated digital marketing trends in vernacular India. Researchers in India's rural and semi-urban areas discovered that the number of internet users speaking regional languages much outpaced that of English speakers. Ads that employ a person's local language are becoming more important, according to the author, because people want digital content that is easy for them to understand. Localized advertising, according to the study, boosts consumer involvement, trust in the company, and loyalty over the long run.

Using content analysis, *Gupta and Verma (2021)* looked at ads shown on national and regional channels in India to see if they promoted gender stereotypes. Results showed that men were more often shown as decision-makers, professionals, and breadwinners, while women remained mostly depicted as caregivers and housewives. Although there is a growing consciousness of the need for gender equality, the authors contend that advertisements, especially those targeting specific regional languages, perpetuate antiquated societal mores.

Researchers *Yadav and Kadian (2022)* looked examined how people in Haryana's urban and rural areas felt about ads that used the Haryanvi language. Ads using Haryanvi expressions elicited more feelings of connection, trust, and cultural belonging than those using conventional Hindi, according to a questionnaire study. People living in rural areas have shown a marked preference for ads that include their language, humor, and traditional music. However, younger urban consumers voiced their disapproval of overly traditional gender norms and clichéd depictions of women.

In Haryana, *Chauhan and Dalal (2023)* looked at how digital ads performed in connection to cultural identification, regional dialect, and overall efficacy. Results showed that advertisements written in Haryanvi significantly increased recall, trust, and intent to buy, according to the study's mixed-method research that included text analysis and customer questionnaires. The study's authors did, however, urge marketers to steer clear of gender stereotypes, caste identities, and rural areas in favor of more inclusive and ethical advertising practices. The research found that regional ads of the future should strike a balance between cultural authenticity, modern societal ideals, and ethical advertising.

4. Research Methodology

The research strategy used in this study is based on secondary data and qualitative interpretation. It uses (a) survey data on the effectiveness of vernacular advertising at the national level (IAMAI-Kantar, KPMG-Google, and peer-reviewed vernacular-marketing studies), (b) analysis of Haryanvi pop culture by journalists and feminists in the media on how it intersects with commercial content, and (c) commentary from the advertising industry on gender stereotyping in Indian advertising in general. Section 5.1 (Table 1) presents a comparative assessment—not a primary survey finding—based on literature rather than publicly available, granular data on advertising recall, trust, and purchase intent by dialect in Haryana. This assessment is triangulated against national vernacular advertising statistics in Table 2 and documented cultural content evidence in Table 3.

5. Data Analysis and Interpretation

5.1 Consumer Perception: Localised versus Standard Advertising

Table 1: Consumer Response Pattern — Haryanvi-Localized vs. Standard Hindi/English Advertising

Dimension	Metro/Pan-India English-Hindi Ads	Haryanvi-Localized Ads (Illustrative Consumer Response Pattern)
Perceived authenticity	Moderate	High
Emotional recall / relatability	Low-Moderate	High
Perceived trustworthiness of brand	Moderate	High

Reach among rural/semi-urban Haryana consumers	Low	High
Reach among urban, English-educated Haryana youth	High	Low-Moderate
Risk of perceived stereotyping / regressive imagery	Low	Moderate-High

Source: Constructed from patterns reported in national vernacular-advertising literature (IJRPR 2024; Lyxel&Flamingo; MGID) and Haryanvi cultural-content commentary; presented as an interpretive synthesis rather than a primary survey.

Table 1's pattern is in line with more general findings from national vernacular marketing research: that is, that dialect-based messaging has a tendency to increase perceived authenticity, emotional memory, and trust, particularly among the core Haryanvi-speaking base of rural and semi-urban customers. On the flip side, there is a greater potential for stereotyping to emerge, since many aspects of dialect (such as veiling imagery, in-law banter, and rural masculinity cues) that contribute to authenticity have also been the targets of cultural criticism when employed carelessly.

5.2 National Vernacular-Advertising Indicators and Their Relevance to Haryanvi

Table 2: Key National Statistics on Vernacular Advertising and Their Bearing on the Haryanvi Market

National Statistic	Figure	Relevance to Haryanvi Advertising
Internet users consuming content in Indic languages (IAMAI-Kantar, 2024)	98% of ~886 million users	Indicates the scale of the vernacular audience Haryanvi content can address
Urban internet users preferring regional-language content (2024)	57%	Shows demand extends beyond rural Haryana into urban consumers as well
Users who trust local-language content more than English (KPMG-Google, 2024)	88%	Suggests a trust dividend available to genuinely localized Haryanvi messaging
Purchase-intent uplift among users who trust vernacular content (IJRPR, 2024)	61.5% higher intent	Indicates conversion potential once trust in the dialect-based message is established

Source: IMAI-Kantar Internet in India Report 2024; KPMG-Google 2024; International Journal of Research Publication and Reviews (IJRPR), Vol. 5, 2024.

Given that a significant portion of Haryana's audience resides in rural or semi-urban areas and that Hindi alone, devoid of Haryanvi's local cadence and idiom, might not evoke the same level of trust as vernacular advertising, the general national argument for vernacular advertising, as shown in Table 2, becomes even more compelling in a dialect market like Haryana's. Because of this, brands and even major e-commerce and over-the-top platforms have kept adding dialect- and regional-language-specific content instead of using standard Hindi as a stand-in for the entire Hindi-speaking belt.

5.3 Social Norms in Haryanvi Advertising Content

Table 3: Recurring Cultural Themes in Haryanvi Advertising/Pop Culture and Their Reception

Social Norm / Cultural Theme	How it Appears in Haryanvi Advertising & Pop Culture	Consumer / Social Reception
Ghoonghat (veiling) as identity marker	Retained and at times aestheticised or 'sexualised' in music-video-style ads and brand content	Contested: some segments read it as authentic cultural pride; women's-rights commentators read it as regressive
Family and in-law relational banter (devar-bhabhi, saali-jeeja)	Used for comic or romantic framing in jingles and brand films	High recall and shareability, but criticised for normalising flirtation across culturally sensitive relationships

Masculinity, land, and physical strength (dabang imagery)	Common in FMCG (tobacco/liquor-adjacent, auto, agri-input) advertising	Resonant with male rural audience; increasingly flagged by ASCI-aligned critique as stereotype-reinforcing
Women's domestic/consumer role (nagging for goods, household demands)	Recurrent trope in comic ad narratives and Haryanvi songs alike	Familiar and 'relatable' to older consumers; seen as dated by younger, educated women
Community/khap-linked conservatism on women's visibility	Advertisers sometimes soften women's on-screen presence or foreground male protagonists in rural-facing campaigns	Reduces backlash risk but limits representation of women as autonomous consumers

Source: Compiled from feminist-media and cultural-commentary sources (Feminism in India; ThePrint; In Breakthrough) and industry commentary on gender stereotyping in Indian advertising (UN Women Unstereotype Alliance; ASCI).

The most prominent Haryanvi commercial and pop-cultural norms—veiling, in-law banter, masculine rural imagery, and women's domestic/consumer roles—are also the most criticized and most reliable ways for the industry to signal authenticity, as shown in Table 3. This tension has transitioned from academic critique to active public and regulatory concern, as evidenced by recent regulatory attention, such as the National Commission for Women's examination of Haryanvi-linked music content. As a result, brands that rely uncritically on these cues face real reputational stakes.

5.4 Interpretation

Taken as a whole, the data from the three tables show that the robust cultural and linguistic identity of the Haryanvi people is the bedrock of their advertising success. Since commercials delivered in Haryanvi reflect common phrases, local humor, traditional ways of life, and ordinary social interactions, consumers often view them as more genuine, relatable, and trustworthy. By appealing to regional audiences' emotions, marketers can increase brand memory, consumer engagement, and buy intention through the usage of Haryanvi. Consistent with other research on vernacular advertising in India, our results show that using local languages boosts trust in brands and increases sales by making people feel more connected to the products. While Haryanvi advertising is commercially successful, it raises serious social and ethical questions due to its cultural components. The research shows that many ads still use popular Haryanvi cultural narratives, such as those about traditional rural masculinity, patriarchal family structures, the ghoonghat (veil), and humorous interactions between characters like jeeja-saali and devar-bhabhi. Cultural symbols like this help bring the audience closer to the place and its traditions, but they also tend to perpetuate gender stereotypes and traditional gender roles. There is a persistent gender gap in media portrayals of men and women, with men typically holding positions of power and confidence and women playing more supporting or ornamental roles. Contemporary ideals on diversity, inclusion, and gender equality are at odds with these depictions, which reflect long-established social customs. Authenticity in vernacular advertising, according to this reading, is not a culturally neutral creative tactic. Advertisers instead engage in a continual balancing act between adapting to changing social standards and maintaining regional identity through the use of authenticity. Media ethics and gender portrayal are topics that are catching the attention of younger consumers, especially those with exposure to digital media and higher education. Simultaneously, consumer advocacy groups, regulatory authorities, and responsible advertising groups have all stepped up their investigations into commercial communication that features stereotypical characters. Ads targeting the Haryanvi market must thus strike a balance between appealing to the dialect's cultural diversity and emotional depth and avoiding portrayals that perpetuate harmful social stereotypes.

6. Key Challenges for Brands Advertising in Haryanvi

The study's results show that firms trying to strike a balance between commercial success and socially responsible communication encounter many ethical and strategic hurdles when they use the Haryanvi dialect in their ads. Without perpetuating the long-standing gender stereotypes that have long been linked with Haryanvi popular culture, it is extremely difficult to keep Haryanvi cultural expressions genuine and credible. Despite efforts to change this, many ads still feature strong, dominating men and women in submissive, supporting, or decorating roles. Modern standards of gender equality and inclusive representation are at odds with these types of depictions, despite their widespread familiarity and cultural acceptance. So, it is important for advertising to respect Haryanvi culture without perpetuating stories that are sexist or backwards.

A further major obstacle is the dearth of consumer research on vernacular advertising in Haryana. Instead of using precise empirical evidence relevant to Haryanvi-speaking consumers, most advertising techniques now depend on larger national research of regional-language marketing. For various demographic groups in the state, there is a lack of study on the effects of the Haryanvi dialect on trust, ad recall, emotional involvement, and purchase behavior. Brands frequently neglect local consumer insights in favor of more generic vernacular marketing ideas when creating campaigns, which leads to a higher risk of communication incompatibilities and worse campaign efficacy.

Choosing ads in Haryana is already challenging due to the state's diverse population. There are two types of consumers in the state, and they react differently to messages delivered in the local Haryanvi dialect. Ads that accurately portray traditional speech patterns, local traditions, and rural lives tend to be well-received by older, mostly rural consumers who speak Haryanvi as their main language. Urban youths, on the other hand, may value regional identity while demanding more progressive, inclusive, and contemporary portrayals; this generation has grown up with English and Hindi as their primary languages of instruction and has grown up with digital media at their fingertips. So, for advertisers aiming for widespread market acceptability, designing ads that appeal to all demographic groups equally poses a significant creative challenge.

Additionally, there is growing public and regulatory concern over the lack of gender representation in marketing, which brands must navigate. By launching campaigns on responsible advertising and gender-sensitive communication, groups like the Advertising Standards Council of India (ASCI) and the National Commission for Women (NCW) have pushed for advertisers to ditch damaging stereotypes and show a more equal representation of men and women. Reputational harm, public outcry, and regulatory scrutiny could result from ads that blindly use traditional Haryanvi cultural motifs. Because social media users are more likely to speak up against ads they find offensive or racist, these dangers are only going to increase.

Lastly, another obstacle is the tight connection between the regional pop-music industry and Haryanvi advertising. A lot of commercials take cues from Ragni performances and popular Haryanvi music videos when it comes to storytelling, visual flair, costumes, music, and humor. Although these features enhance cultural familiarity and audience engagement, they also bring with them pre-existing visual norms and gender roles that advertisements could unwittingly perpetuate. Influence from the local entertainment sector frequently colors the creative language of ads, even when companies may not mean to convey stereotypical ideas. To avoid perpetuating outmoded societal mores but still preserving regional authenticity, advertisers should think carefully about the local symbols and story structures they use. Ads in Haryanvi need to strike a balance between being authentic to the culture, being commercially viable, being ethically responsible, and keeping up with changing customer expectations.

7. Recommendations

- For authenticity and trust, use Haryanvi dialect and idiom. Before production, double-check scripts and storyboards for the gendered stereotypes listed in Table 3.
- Instead of depending only on pan-India vernacular advertising statistics, commission Haryana-specific consumer research (recall, trust, buy intent by dialect) to build campaigns using local proof rather than assumption.
- The reported pattern of regressive imagery in Haryanvi-language creativity necessitates the application of the Unstereotype Alliance's positive-portrayal framework and ASCI's gender-stereotyping standards.
- Campaigns targeting rural and semi-urban areas can keep culture and dialect cues strong, whereas Haryanvi content aimed at urban youth could have more modern gender representation.
- Involve local creative talent, women's groups, and Haryanvi cultural commentators in the campaign review process to lower the regulatory and reputational risk of inadvertently mirroring problematic pop-culture clichés.

8. Conclusion

According to the results of this research, Haryanvi ads stand out as a special kind of commercial communication that also serves to promote regional identity and socio-cultural representation. Compared to ads delivered only in English or Standard Hindi, the rising popularity of vernacular advertising in India shows that people are responding better to ads offered in their own languages and dialects. Ads written in Haryanvi are more likely to resonate with locals since they mirror the language's common idioms, cultural values, humor, and social experiences. As a result, Haryanvi is now more than just a messaging platform; it is a branding tool that boosts customer confidence, message retention, regional identification, and desire to buy. Linguistic localization is a crucial part of modern marketing strategies due to the predicted continued rise in the financial value of dialect-based advertising as digital media penetrates more and more rural and semi-urban areas. On the other hand, the study shows that there are significant social and ethical problems associated with the cultural authenticity that makes Haryanvi advertising commercially profitable. Ads in Haryanvi often take cues from the folk music, Ragni performances, and digital entertainment content of the state as well as its visual and narrative traditions, as well as its interpersonal communication. Cultural allusions like these are great at making people feel at home and part of the community, but they often perpetuate harmful gender norms, toxic family dynamics, and sexist social hierarchies. The majority of female characters are still housewives, mothers, daughters-in-law, or love partners, whereas most male characters are strong leaders, protectors, or representations of rural manhood. Similarly, instead of providing more inclusive and modern portrayals, repeating themes emphasizing kinship-based humor—like the interactions between devar and bhabhi or jeeja and saali—tend to reinforce old social norms. Scholarship on gender in media, advocacy groups for women's rights, and agencies tasked with ensuring ethical advertising and respectful dialogue have all voiced their disapproval of these depictions.

According to the results, finding a middle ground between being true to one's culture and being socially responsible will determine the fate of Haryanvi advertising. Reproducing tired tropes or old stories for financial gain is not what we mean when we talk about authentic localization. Instead, ads should promote diverse, inclusive, gender-neutral, and inclusive representations while still preserving the cultural, linguistic, and humorous depth of Haryanvi. It is possible to include cultural heritage into advertising without normalizing discriminatory social practices, and to celebrate regional identity without perpetuating obsolete preconceptions. Brands might continue to gain consumers' trust and make a beneficial impact on society by adopting this

approach. The report also stresses the importance of local cultural groups, lawmakers, regulators, media producers, advertising agencies, and marketers working together more closely. Establishing moral standards for vernacular advertising that promote originality and fair portrayal of society may be a significant undertaking for groups like the Advertising Standards Council of India (ASCI), in collaboration with trade groups and universities. Simultaneously, for the sake of inclusive, accurate, and respectful representation of regional symbols, advertisers should include local communities, linguists, sociologists, and cultural practitioners throughout the campaign development process.

The paper concludes by outlining a number of potential avenues for further investigation. There should be consumer-based empirical studies that look at how various demographics, including as women, young people, rural and urban dwellers, and older viewers, interpret and react to Haryanvi commercials with varied degrees of dialect usage and cultural representation. The effects of Haryanvi advertising on various media platforms' capacities to foster brand loyalty, digital engagement, consumer trust, buying behavior, and the development of regional identity may also be the subject of future research. To gain a deeper knowledge of how vernacular advertising influences consumer behavior while addressing cultural, identity, and social inclusion issues, comparative research comprising various regional languages of India like Marathi, Punjabi, Bhojpuri, and Rajasthani may be beneficial. The study finds that Haryanvi advertising has a lot of potential as a marketing technique, but it needs to include cultural authenticity, ethical communication, and inclusive social portrayal in the future to be really successful.

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