

# Fat Shaming for Humour in Children's Cartoons: A Multimodal Study of Motu Patlu

**Sumbal Sarwar**

*MPhil in English Linguistics*  
*Air University Islamabad, Islamabad, Pakistan*  
*sumbul.sarwar90@gmail.com*

**Tehseen Zahra**

*Assistant Professor*  
*Air University Islamabad, Islamabad, Pakistan*  
*tehseen.zahra@mail.au.edu.pk*

## Abstract

*Animated cartoon programs available to kids through mainstream media and internet influence the development of social perception among children. This study investigates the use of fat-shaming as a tool of comedy in a popular children's cartoon program Motu Patlu through a multi-modal approach to explore the role of multiple modes such as image, text, language and situation to communicate and enhance meaning-making. The data for this study has been collected randomly from episodes on YouTube. Aspects of the framework by (Kress and Leeuwen, 2001) have been used to analyze the data. The analysis has shown that fat-shaming is implicitly being used as a tool of creating comedy in the under-study cartoon program and various modes such as image, text, character-depiction, and dialogues play a part in normalizing fat-shaming. Based on the findings, the study concludes that using fat-shaming for creating comedy may lead to fat stigma.*

**Keywords:** Fat-shaming, children's cartoons, comedy, multi-modal study, YouTube influence on children

## Introduction:

Cartoon shows are one of the significant sources of entertainment for children. These programs are an integral part of every child's childhood. Nowadays, due to internet, cartoons and other media for children have become available through platforms other than TV such as YouTube, smartphones and tablets. This increase in the availability of cartoons has also increased the influence of such programs on kids. Different studies over the years have shown that programs for kids are not mere source of entertainment, but also have a power to influence the thought, cognition, social sense, and perception of the children. Cartoons can enhance the children's sense toward the culture they live in and can develop an understanding

of ideas such as friendship, family values, social roles and importance of moral values among kids. However, the content of cartoon shows for children may contain subtle messages which are conveyed through the application of various modes such as, images, linguistic choices, dialogues, presentation of different characters and aspects such as physical appearance of different characters. A multi-modal study can be very helpful in exploring the contribution of different modes in making and comprehension of different meanings in media intended for children. Kids' shows have been studied to find out subtle messaging related to gender bias, violence, body-shaming, and fat-shaming and it has been established that body-shaming and fat-shaming is a trend in different cartoon shows for kids and the concept of body-shaming is used as a tool of creating humor (Lwin & Malik, 2012). Fat characters are often portrayed as dull, lazy, funny and foolish who eat a lot and do non sense things. This trend of such character presentation may produce comic effect but can lead to the normalization of fat-shaming in real life. In this backdrop, the present study is designed to explore the concept of fat-shaming as a tool of comedy in kids' cartoon show Motu Patlu. A multi-modal analysis of the selected episodes will help find-out the role different modes such as image, language choice, dialogues and story-line have played in the inculcation of the concept of fat-shaming in the cartoon show under analysis. A very popular cartoon show Motu Patlu which is broad-cast on Disney TV and YouTube has been studied from a multi-modal perspective to explore the use of fat-shaming as a tool of comedy. This study focuses on how the difference in the portrayal of characters of Motu as a figure of ridicule and Patlu a figure of relative dignity implicitly employs fat-shaming to create humor. This study is significant as it highlights how the concept of fat-shaming is used for the purpose of making humor. And how this apparently innocent looking comedy can lead to normalization of fat-shaming which may have social and psychological repercussions for the children who are the audience of this show and many others like this and thus, can be helpful to bring an awareness regarding the need to respect physical and intellectual diversity for cartoon developers, content writers and media directors to learn about the social and psychological impact of such content on the kids.

### **Literature Review:**

Cartoon is a humorous drawing or series of drawings in a newspaper or magazine or an animated program or a short film in which the characters and scenes are created or drawn instead of being real (Collins English Dictionary, 2021). A cartoon can be defined as an illustration which is either drawn or animated in an unrealistic, semi-realistic or funny way. The meaning of cartoon has evolved much over the years however, in today's age it refers to either an image or series of images, or an animated short film intended for satire, caricature, or humor (Merriam-Webster's Dictionary, 2021). Cartoon as an animated TV program or film usually intended to be humorous that has characters either drawn or illustrated instead of real (Cambridge English Dictionary, 2021).

### **Types of Cartoons:**

According to Britenica, there are two major types of cartoon that is, cartoons that appear in print such as newspapers, magazines and comic books. And the second type is animated cartoons such as motion pictures, television Programs or films. Cartoons are an integral part of every child's childhood. Kids grow up watching different old and new cartoon shows not only on TV but in today's age also on YouTube and smart phones and as reported in (BBC trending, 2017) there is an increase in the time that children are spending in front of a screen of a TV, smartphone or tablet etc. The content which is streamlined however, is a matter of concern for many because of the presence of material which deems inappropriate for children. These are considered to be a very important source of providing entertainment for kids of all ages however, various studies over the years have shown that cartoons not only provide entertainment, but also play a significant role in the social and cognitive development of the children and help in building the understanding of the world around them for example, cartoons teach the kids about the importance of friendship, family and a general idea of the society they live in and are a part of (Sultan, 2021)

### **History of Animated Cartoon:**

The history of kids' animated cartoons is almost as old as the television. The broadcast can be dated back to 1946 with BBC's children's hour which is considered to be the first TV program for kids in the UK. In the US, kids cartoon programs started to be broadcast in 1947 (Holz, 2017). Walt Disney, the world's most popular animator made its first animated film [Snow White and the seven dwarfs] in 1937. Disney also began to make cartoons based on kids' stories and thus gained a lot of popularity. With the increase in availability of TV, children's cartoons began to become very popular and common and this development encouraged the rest of the world to prepare cartoon shows. The famous cartoon channels include Nickelodeon, Pluto TV, Cartoon Network, Disney Channel, Pogo and baby TV. In 1995, Cartoon Network became the first children's channel that was launched in India. After that, Disney Channel and Nickelodeon were introduced which were broadcast through dish TV in Pakistan. The arrival of these stations to sub-continent brought about a revolution in the world of children's media because these channels aired cartoons in local languages Urdu and Hindi. In 2004, cartoon network Pakistan was launched. Nowadays, these channels are available through YouTube and Facebook as well.

### **Influence of Cartoons on Children:**

Cartoon shows on TV and YouTube are not only a source of entertainment but also contain subtle messaging which influence social behavior and over-all perception of the world of children. An experimental study by (Karakas, 2012) on preschoolers has highlighted the effectiveness of cartoons in enhancing the kids' creativity. Another influential role of cartoons as described by (Alphonaim, 2020)

is that cartoons help in language development of kids as they provide language input. Furthermore, cartoons influence the general thought patterns of children about the society they live in because the content in cartoons is not exclusive of the social norms and values (Atabey, 2021). So, children's cartoons may not be as simple in terms of content and impact as they might appear. The content and characters in children's cartoons influence how kids may view certain social concepts such as gender roles in society and violence and bias toward the physical appearance of different people.

### **Violence and Gender stereotype in Children's Cartoon:**

For many years' kids cartoons have been studied from the perspective of normalization of violence and its impact on children of different ages. (Hassan & Daniyal, 2013) concluded that watching violence in cartoons increased aggressive behavior in young kids. The television programs for kids have been under critical observation by the researchers to highlight stereotypical gender portrayal. Various studies since 1970s have been exploring this phenomenon and found out that many children's programs portray stereotypical gender roles for example, Disney animated movies also miss-represented gender roles by showing male characters as powerful, violent, brave, out-spoken and holding important, decision-making positions. Whereas female characters such as Disney princesses are presented as beautiful, weak, distressed and in need of help and rescuing. This misrepresentation of gender role is now to some extent coming to a change with the release of films like Frozen. A quantitative study conducted by (Jaggi, 2017) presented the results that presentation of female characters in Indian cartoon shows is unrealistic and very different from their real position in the society. She further concludes that female characters are portrayed as very beautiful and physically attractive which presents a very unreal picture of females and somehow promotes the idea that in order to be perfect and likeable, a woman must be physically attractive. Also, the socially fixed gender roles presented in these kid shows depict a very narrow picture of male and female positions in society. A study by (Walsh & Leaper, 2020) has revealed the under-representation of female characters in TV programs meant for preschoolers. They further concluded that this misrepresentation effect the gender socialization of young children.

### **The Concept of Body Shaming:**

Body shaming is the act of ridiculing or mocking a person's physical appearance on the bases of lack of assumed characteristics of beauty. The concept of Body shaming is vast and include fat shaming, shaming of thinness, height shaming, shaming of hairiness, or lack of it, shaming of body shape, shaming of ones looks or muscularity, facial features or of any marks left permanently after a disease (Chen, Hong & Jackson, 2005). Research Studies have revealed that the media that is designed for kids as target audience is filled with acts of discrimination toward characters which are physically unattractive. Furthermore, often children's animated movies present fat people as characters who are unattractive, evil, cruel, and unkind (McGladrey, 2011). Disney movies are saturated with implicit

messages of extreme importance of physical beauty and attractiveness for obtaining love and friendship. This stigmatized depiction of beauty and fatshaming in children's programs gives rise to insecurity towards oneself and one's own body, depression and inferiority complex. In a blog ( Austrew, 2018) talks about fat shaming becoming the norm in kids TV shows. She further comments that negative portrayal of people who are fat is becoming a major cause of eating disorders among children between the ages of 9-11. In cartoons, fat characters are often made a symbol of laughter, bullying and harassment. As noted by (Holms, 2021) a research in the University of Carolina revealed that 70 percent of children's films are showing miss-behaviors leading to obesity or the fat stigma. Characters who are fat are depicted to be of either less importance, unfriendly, silly, comic, lacking common sense or non-serious. The reason behind people being comfortable with the fat humor may be that, people believe that obese children are responsible for their situation including the humiliation and the bullying. This stereotyping of obese characters' cause fear, insecurity, and a lack of self-confidence in children who might be fat. Kids shows being so filled with fat shaming is alarming because nowadays the 24-7 access and availability of internet, smart phones and YouTube etc. has increased kids screen-time (Derzyan, 2019) thus, watching cartoons has in fact replaced many other activities. Children are not passive recipients of whatever is being shown in cartoons, in fact, their behaviors are shaped and influenced, and cognition and an understanding of social norms is also developing by the influence of the content and language of cartoon shows. Therefore, the significance of research in this area cannot be ignored. Humour in kids cartoon shows is created on different levels and by the combination of image and language. So, a multi-modal approach to studying the kids cartoons and the subtle messaging encoded in the depiction of characters can be enlightening and revealing. Multi-modality takes into account the contribution of various modes of communication and how these modes interact to create meaning. According to (Kress, 2001) there are two types of mode. First, a mode is a socially and culturally shaped resource for making meaning. It includes Image, writing, layout, speech, moving images etc. second, semiotic modes, in the same way, are shaped by both the essential characteristics and potentialities of the medium and by the requirements, histories and values of societies and their cultures. Multimodality takes into account the role of text, language, image and cultural values to describe how certain messages are created and communicated. Multi-modality as described by (Rocci & Pollaroli, 2018) is concerned with exploring not only text from a single mode such as writing or image etc. but also considers the medium and various modes being applied in the production and perception of any piece of text or language. Cartoons attract kids' attention through images, language and the overall layout. The characterization and story contains content that has social implications and influences young minds. The presence of body shaming in general and fat shaming in particular in media intended for children indoctrinate insecurity and dislike and dissatisfaction among kids regarding their own bodies and also to some extent normalizes the

problem of bullying of children who may be obese. This may further lead to problems of more social and individual nature. Research has manifested that body shaming and fat shaming is becoming a major cause of depression, anxiety, inferiority complex, fear, eating disorders, low self-esteem and even suicide among young teenagers. The negative portrayal of fat characters in kids cartoons such as being silly, non-serious, lacking basic common sense and someone who is always being laughed at may develop in children that kids who are fat can be made fun of and may be mistreated in real life. they may develop a dislike toward children who might look like a cartoon character who is fat and may consider them as funny. So, fat shaming causes not only problems of one's self-image but image of others as well. Recent studies on various cartoons such as Peppa Pig Lilo and Stich etc. have been conducted to identify aspect of fat shaming. Several blogs on this issue have also been written highlighting the problem of bodyshaming and fat shaming.

### **A Brief Introduction to Motu Patlu:**

Motu Patlu is an animated Indian cartoon television series written by Niraj Vikram for Nickelodeon India and It was premiered on 16 October 2012. The story revolves around two friends named Motu [fat] and Patlu[thin] who live in the imaginary town of Furfuri Nagar. The story focuses upon how both friends often get into a situation which is comic but trouble and are then rescued by mere luck. Motu is depicted to be a character who is fat, lazy, foolish, and always hungry. He is presented as the culprit who would get both of them into trouble due to his incompetence and foolishness whereas, Patlu being presented as the smart one would try to find ways of rescuing them. Based on previous research on kids cartoon shows, we gather that cartoons are not mere entertainment for kids but these programs, now more than ever, with increased access to internet, influence children sociological, cognitive and psychological development by inculcating gender stereotyping, normalization of violence and body shaming. A review of previous researches on children programs show that they have been studied from the perspective of violence and effects of stereotypical gender role on children's behavior. However, this study is specifically interested to analyse a very popular kids cartoon show Motu Patlu from a multi-modal approach to find out the aspect of fat shaming through the connection of image, language and portrayal of the two major characters with regard to their physical appearance. This study focuses upon investigating the use of fat-shaming as a tool of creating comedy in the show. Furthermore, this study is interested to explore how character depiction of the two major characters Motu and Patlu enhances fat-shaming and employs it to make humor. For this purpose, the research probes following questions:

- 1) How does fat-shaming play a role in making humor in the cartoon show Motu Patlu?
- 2) What is the role of image, text and language in meaning-making?

### **Methodology:**

Children's cartoon shows have been a source of entertainment of children of all times and ages. The arrival of TV in every home in the 1940s and the continuous availability of internet along with a rapid increase in the use of smart phones and tablets have made kids viewership of cartoons a necessary part of every child's life and childhood. Kids' shows and cartoons are made humorous, funny and attractive by making use of different modes for example, a connection between image, sound and dialogues of a character all contribute in the process of meaning-making and its perception. Humour in kids cartoon shows is created on different levels and by the combination of image and language. So, a multi-modal approach to studying the kids cartoons and the subtle messaging encoded in the depiction of characters can be enlightening and revealing. Multi-modality, as described by (Kress & Leeuwen, 2001) takes into account the contribution of various modes of communication and how these modes interact to create meaning. According to (Kress & Leeuwen, 2001) there are two types of mode. First, a mode is a socially and culturally shaped resource for making meaning. It includes Image, writing, layout, speech, moving images etc. second, semiotic modes, in the same way, are shaped by both the essential characteristics and potentialities of the medium and by the requirements, histories and values of societies and their cultures. Different multi-modal studies have been conducted to analyze discourses such as textbooks, advertisements, online communication and electronic media conversations to find out relations between and across various modes such as text, image, and sound to see the role they play collectively in meaning-making and its understanding. Multimodal research has made a very important contribution to research methods for the collection and analysis of digital data and environments within social research (Jewitt, 2014). The purpose of this qualitative study is to perform a multi-modal analysis of children's cartoon program Motu Patlu, aired on Disney TV and also on YouTube to study the aspect of body-shaming generally and fat-shaming in particular in order to investigate how fat-shaming has been used as a tool of creating laughter and humor by the depiction of the fat character as silly and funny. using body-shaming and fat-shaming to produce humor has become common throughout the entertainment industry (Brookes & Baker, 2021) but especially in media for children. This study focuses on finding out how the physical characteristic of fatness of the character Motu is used as a tool of creating laughter through the approach of multi-modality. Multi-modal approach will help to explore the application of various modes such as image, text and language use by the characters to reveal how fat-shaming is being normalized in this cartoon show. For this study, data has been collected through purposive convenient sampling. Episodes of season 2 of the show which are available on YouTube have been selected and the time duration of the selected episodes is one hour. Multimodality takes into account the role of text, language, image and cultural values to describe how certain messages are created and communicated. Multi-modality as explained by (Rocci & Pollaroli, 2018) is concerned with exploring not only text from a single mode such as writing or image etc. but also considers the medium and

various modes being applied in the production and perception of any piece of text or language. Cartoons attract kids' attention through images, language and the overall layout. The characterization and story contains content. (Kress & Leeuwen, 2001) describe the concept of multimodality as an approach that looks at how meaning is not only constructed but is communicated through not only by one single mode of writing, but through other modes such as, speech, image, graphics, gaze and gestures etc. the relevance of this theory has increased with a rapid increase in use of technology and relative access to different tools that are now being used in multi-media. As asserted by (Ping, 2018) in today's technologically advance time, the discourses are not limited to one single mode. Multi-modality is interested to see how various modes play a part in the making and communication of meaning. For this study, the framework by (Kress & Leeuwen, 2001) has been used to analyze the data from the selected episodes however, due to time constraint and the limitations of the research, this study focuses only on modes such as image, text, language choices and dialogues and looks upon how these modes inter-relate to create comedy through fat-shaming. The selected episodes will be analyzed from a multi-modal perspective. The use of various modes such as, image, language and dialogue and situational context will be examined to see how the major characters are designed and depicted. The role and contribution of all the abovementioned modes and their inter-relation with one another to construct meaning will be investigated to find-out how fat-shaming is used and employed to make humor.

### **Analysis:**

In this time of technological advancement, discourses consist of various modes such as image, text, sound, language and content and all these modes play a part in the construction of meaning (Ping, 2018). Emerging themes from the data are analysed to investigate fat-shaming being used as a tool of humor.



**Fig 1.** Title Page of Motu Patlu

The title page of Motu Patlu contains an image of the major characters Motu and Patlu. The image is followed by the names of both characters written at the bottom. In the image Motu is depicted as a fat man holding a samosa in his hand, with his mouth wide-open, with a readiness to eat. He is looking at the samosa with a greed in his eyes and all his attention is on the samosa whereas Patlu is depicted as a thin man with an expression of alertness and intelligence on his face. He looks smart,



active and intelligent. This image presents the two characters differing from each other on the bases of their physical attributes of fatness and thinness and are named accordingly that is Motu[fat] Patlu[slim]. Furthermore, the image conveys the message that out of the two, the one who is fat is funny, silly and not a sensible character whereas, the one who is thin is intelligent, smart and sensible. As (Kress and Leaven, 2001) explain, the images that are used in different media are closely associated with the cultural values, this image portray the general cultural belief about people who are fat for example, the samosa in Motu's hand and the look in his eyes also asserts that people who are fat are more inclined toward food. On the other hand, Patlu is presented as a slim man wearing glasses which gives him a dignified look. This first impression of the characters presented on the title page is dominant in the episodes throughout.

### **The Presentation of Characters:**

Motu and Patlu are the main characters in the cartoon show. Both live together



**Fig 2.** Motu calls for help to be rescued from Penguins

and are very close friends. Their daily activities are full of mischief, fun, adventures and troubles. Despite their differences, Motu and Patlu are shown as fast friends however, data collected from the episodes of the cartoon show has presented a very prominent distinction in the depiction of these two characters. Motu loves to eat samosas and is known for being foolish, silly and responsible for landing the two of them into trouble whereas, Patlu being not only physically slim, is also intelligent and rescues them both out of situations which are dangerous. For instance, in the episode “Motu and Patlu go to Antarctica”, Motu gets himself into trouble with penguins and after being chased and beaten by them, is rescued by Patlu. “bachao! Bachao! Patlu!” “save me, save me! Patlu!” Motu calls for help. Motu has been depicted as a comic character. His appearance, style of talking, dialogues and actions all invoke laughter. He is shown as a plump man with mustache, a bald head but hair by his ears and he is very scared of mice. Patlu on the other hand is presented as

the smart fellow. He does not like samosas but is depicted as one who loves reading the newspaper. He comes to rescue in difficult situations and saves the day through his brilliant ideas whenever Motu gets them both into problem. Motu's famous dialogue which he has used frequently in different episodes is "khali pate maray dimag ki batti nahi jalti. Tum he kuch kero" "I cannot think on an empty stomach; you do something". Patlu's famous dialogue which he frequently says when he comes with a smart plan to get themselves out of trouble is "Idea!". The choice of language and the dialogues by both characters depict that Motu gets them into problems but Patlu finds ways to get them out. He is not only physically slim, but is intelligent, smart and active. He never behaves foolishly and is not much interested in food. Furthermore, such a repetition in the behavior and actions of the characters develop a kind of expectation in the audience for example, the kids look forward to Motu showing silliness and Patlu being wise and smart.

### **Fat shaming for creating humor**

Often in different episodes, Motu's love for food particularly samosas have been used to create comedy. For example, in episode "Time Pass", when Motu and his friends went sky-diving, Motu replaced the parachute with samosas by stuffing their backpacks with samosas instead of the much required parachute

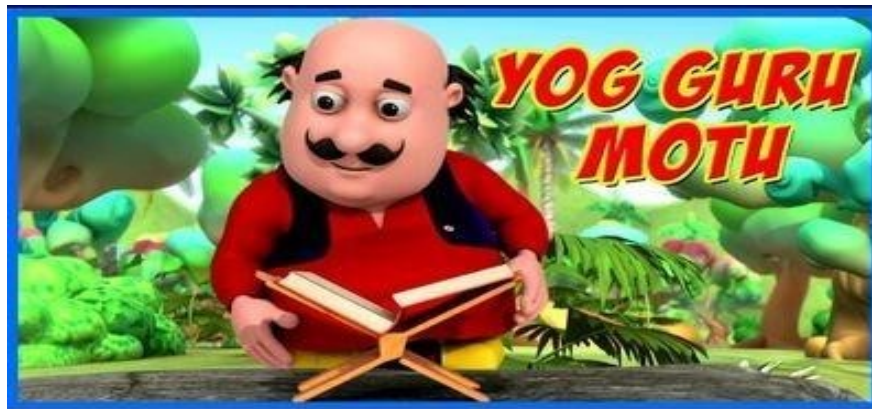


**Fig 3.** Motu replaced the parachute with samosas

and consequently he and his friends faced a great danger of being killed. This situation of carrying samosas during sky-diving and having no parachute was comic. But the depiction of love of samosa on Motu's part became the reason of laughter. The exchanges between Motu and his friends at that occasion were "ye Motu to ham sab ko ooper pohoncha k choray ga" "this Motu will send us all to the Lord".

### **Fat shaming through dialogues**

The concept of fat-shaming has been employed to make comedy. Motu being a plump man has been described as the one who is always focused on eating. In the episode "Motu Yoga Guru, Motu's efforts to stay fit were made fun of by Patlu and other characters.



**Fig 4.** Motu plans to start Yoga to stay fit

“If you are done with your Yoga craze, then let’s go to the tea stall and eat samosa”. Samosa khaty jao says Patlu to Motu. At another occasion in the same episode when Motu tries to show determination for learning yoga, he is told by Patlu to forget about the crazy idea and do what he does usually. While doing Yoga Motu breathes deeply and pulls Patlu and everything around which cause havoc as shown in Figure 5.



**Fig 5.** Motu breathes deeply and pulls in everything

At another point when Motu was trying to perform a Yoga move he got himself tangled and rollsto seek help from Patlu which looks very comic as shown in Figure 6.



**Fig 6.** Motu tangled himself

While on his way the teavendor called “Motu eat some samosa go”. Patlu finally rolled and reached Patlu where Patlu helped him and straightened him up as shown in Figure 7.



**Fig 7.** Patlu straightens Motu

In an episode titled “Shaitanee Zuban” (Evil Tongue) Motu is fooled by a man who told him that drinking water by a certain well has made his tongue evil and from now on, everything he says will become true. Motu was very upset and he stopped speaking so that he may not cause harm to his friends by unintentionally saying something. Patlu on the other hand kept on trying to convince him that this is superstition and not true. At the end Patlu was the one who discovered the scam planned by the man who made a fool of Motu. Such a character depiction of Motu looks very entertaining and humorous but this imagery and language has an influence on the minds of children and how they develop a perception of others. The presentation of Motu as destructive

and foolish may inculcate in the kids the idea that other children who are fat are similarly foolish, non-serious or love food very much and eat a lot. Consequently, obese kids may fall victim to low self-esteem, lack of self-confidence and even isolation.

### **Conclusion:**

The media for kids play a significant role in shaping their perception of the world around them. This influence of media on kids is stronger now more than ever because of the advancement of technology and increased availability of internet. Body-shaming and fat-shaming have been used as a tool of making comedy in the media for children. Most of the times, laughter is created at the expense of characters who are fat. A multi-modal approach to children's programs reveal how various modes such as image, language, text and dialogues all contribute in the construction of content that contains aspects of fat-shaming and body-shaming. Aspect of fat-shaming is used to creating the laughter and comedy. This leads to the normalization of fat-shaming and becomes a regular part of the general perception of children who are the intended audience of this media. Such a normalization of laughing at fat characters may lead to fat stigma. Motu Patlu is a story-based cartoon program for children. But the concept of fat-shaming has been employed in the content, beginning at the level of title of the program. Furthermore, using Motu's foolishness, silliness and his love of food as factors of laughter, and him most of the times being the culprit, leads to the stigma that fat people are like the character of Motu. Always being foolish and neversensible. This may inculcate in the kids that people who look like Motu can never be sensible people. A continuous contrast between the two characters of Motu Patlu starting right from title page to the over-all behavior of the characters such as, their role, dialogues, and choice of words also enhance the letting down of fat characters. Studies about media for kids in this regard can play a very important role to highlight that how children programs spread different stigma so that the content of these programs be made better.

### **Conflict of Interest:**

There is no conflict of interests.

## References

1. Alghonaim, A. (2020). Impact of Watching Cartoons on Pronunciation of a Child in an EFL Setting: A Comparative Study with Problematic Sounds of EFL Learners. *Arab WorldEnglish Journal*. 11, 52-68. <http://doi.org/10.24093/awej/>
2. Alghonaim, S.A. (2019). Impact of Watching TV English Cartoons on EFL Language Acquisition: A Case Study of an Arabic Young Child. *Arab Journal for Scientific Publishing (AJSP) 2019*, ISSN: 2663-5798.
3. Atabey, D. (2021). Cartoons: A profound outlook within the scope of children and media. *International Journal of Research in Education and Science (IJRES)*, 7(1), 93-111. <https://doi.org/10.46328/ijres.1663>
4. Austrew, A. (2018). *Fat-Shaming Is the Norm in Our Kids' Favorite Shows & It's Making Them Hate Their Bodies*. <https://cafemom.com/parenting/210376-fat-shaming-kids-shows>.
  - a. BBC Trending. (2017, March 27). *The disturbing YouTube videos that are tricking children*.
5. Collins. (2021). Cartoons. *Collins English Dictionary*. Donnegan's Greek and English lexicon. Cambridge. (2021). Cartoons. *Cambridge English Dictionary*. Cambridge University Press.
6. Hentges, C. (2012). Gender Representations on Disney Channel, Cartoon Network, and Nickelodeon Broadcasts in the United States. 319-333. <https://doi.org/10.1080/17482798.2012.729150>.
7. Holz, J. (2017). Kids' TV Grows Up: The Path from Howdy Doody to SpongeBob. *McFarland & Company; Illustrated edition*, 13–72. ISBN 978-1-4766-6874-1. <https://www.bbc.com/news/blogs-trending-39381889>
8. Jaggi, K, R. (2017). Gender Representation in Animation: A Study on Children's Television Programming in India. *Media Watch, VIII (I)*, 68-75. <https://doi.org/10.15655/mw/2017/v8i1A/48934>.
9. Jewitt, C. (2013). Multimodal methods for researching digital technologies. <https://doi.org/10.4135/9781446282229.n18>
  - a. Kentucky Master's Theses. 102. [https://uknowledge.uky.edu/gradschool\\_theses/102](https://uknowledge.uky.edu/gradschool_theses/102)
10. Kress, Gunther & Theo, V, L. (2001). *Multimodal Discourse: The Modes and Media of Contemporary Communication*. Oxford UK: Oxford University Press, 1-2. <https://newlearningonline.com/literacies/chapter-8/kress-and-van-leeuwen-on-multimodality>.
11. May O. Lwin & Shelly Malik (2012) The Role of Media Exposure, Peers, and Family on Body Dissatisfaction amongst Boys and Girls in Singapore, *Journal of Children and Media*, 6:1, 69-82, DOI: [10.1080/17482798.2011.633406](https://doi.org/10.1080/17482798.2011.633406).
12. McGladrey, Margaret L. (2011). "BECOMING BODIES: HOW PREADOLESCENT GIRLS CONSUME AND PRODUCE MEDIA IN 21st CENTURY AMERICA". University of
13. Merriam-Webster. (2021). Cartoons. *Merriam-Webster Dictionary*. Merriam Webster, Incorporated.
14. Ping, K. (2018). A Visual Grammar Analysis of Lesaffre's Website. *Advances in Language and Literary Studies*, 9(6). ISSN:2203-4714.
15. Rocci, A. & Pollaroli, C. (2018). Introduction: Multimodality in argumentation.

- Semiotica*, 2018 (220), 1-17. <https://doi.org/10.1515/sem-2017-0150>
16. Walsh, A., & Leaper, C. (2019). A Content Analysis of Gender Representations in Preschool Children's Television. *Mass Communication and Society*, 23(3), 331–355. <https://doi.org/10.1080/15205436.2019.1664593>