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TRƯỜNG ĐẠI HỌC NGOẠI NGỮ

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ĐỀ TÀI NGHIÊN CỨU KHOA HỌC CẤP TRƯỜNG

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**HÌNH ẢNH NAM GIỚI VÀ NỮ GIỚI
TRONG QUẢNG CÁO TRÊN TRUYỀN HÌNH VIỆT NAM
TỪ GÓC ĐỘ PHÂN TÍCH DIỄN NGÔN PHÊ PHÁN
ĐA PHƯƠNG TIỆN**

**(Men and women's representations in TV advertisements in Vietnam:
a multimodal critical discourse analysis)**

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Abstract

This study investigates men and women's representations in TV advertisements in Vietnam from a multimodal critical discourse analysis perspective. The data comprise of almost one hundred TV advertisements aired on principle TV channels in Vietnam such as VTV and HTV. The framework in use is Fairclough's (2001), in which part of Kress and van Leeuwen's visual grammar (1996) is incorporated for a multimodal discourse analysis of the advertisements. The main findings of the research include gender roles differentiation and gender stereotypes which continue to disadvantage women and perpetuate gender inequality. Embedding the findings into the socio-political context, the study argues that such representations reinforce traditional biased assumptions about men and women despite a number of political efforts in terms of national policies to advance gender equality in Vietnam.

Tóm tắt

Đây là một nghiên cứu phân tích diễn ngôn phê phán đa phương diện được thực hiện trên dữ liệu là 99 quảng cáo truyền hình. Khung phân tích được sử dụng là khung do Fairclough (2001) đề xuất, lồng ghép trong đó là khung phân tích ngữ liệu hình ảnh của Kress and van Leeuwen (1996). Nghiên cứu đã chỉ ra rằng, thông qua việc lựa chọn sử dụng ngôn ngữ và hình ảnh có tính chất định kiến, những quảng cáo trong dữ liệu hàm chứa các tư tưởng giới góp phần truyền bá bất bình đẳng giới, đi ngược lại những nỗ lực về mặt phát luật của xã hội nhằm thiết lập và duy trì sự bình đẳng về giới. Nghiên cứu cũng chỉ ra các điển tín tìm thấy trong các quảng cáo và nhận định rằng các điển tín này gây áp lực cho cả nam giới và nữ giới.

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CHAPTER 1: INTRODUCTION

1.1. Rationale

Gender equality has been the goal of human beings for long and it has also been the interest of not only feminists but also scholars in different domains of social study. Feminist linguistics, in particular, is interested in identifying, demystifying, and resisting the ways in which language is used, together with other social practices, to reflect, create and sustain gender divisions and inequalities in society (Talbot, 2010). According to Litosseliti (2006: 44), discourse approaches assume that gender is culturally constituted and context dependent, and gender needs to be studied in relation to localized contexts and specific communities, as well as globally. However, language and gender scholarship in general seems to reveal a *heavy Anglo/American bias* (Lassen & Majstorovic, 2010); hence, there is a need for more gender and language studies in other parts of the world in order to counter-balance this bias, moving towards a comprehensive view of discursively constructed gender and gender (in)equality the world over. The current study, working on media discourse and gender equality in Vietnam, hence, serves as a stroke on the global picture of gender and language study. Moreover, in the local context of Vietnam, gender equality has always been an issue of concern; hence, a study on gender equality from a discursal perspective would contribute different insights into the situation.

1.2. Aims of the research and research questions

The study aims to show the gender ideologies underlying television advertisements in Vietnam and how these ideologies are mediated through both visual and linguistic means. The final goal of the research is to raise people's awareness of the hidden perpetuation of gender identities assumptions and normalization, which eventually disadvantages women and reinforces gender inequality. The study attempts to answer the following research questions:

- What are the gender ideologies underlying TV advertisements?
- How are these ideologies mediated in the discourse?

1.3. Research methods and scope of the study

The study approaches the data of 99 TV advertisements from a critical discourse analysis (CDA) perspective. These advertisements were videotaped from different TV channels during October and November, 2014. The framework used is Fairclough's (2001) in which part of Kress and van Leeuwen's visual grammar (1996) is incorporated to analyze the visual features, given that Fairclough's framework guides the analysis of verbal elements only. The study focuses on both the visual images and the linguistic elements in the voiceover of advertisements, though aspects like the lengths or the time slots of the advertisements are out of scope.

The study follows the three steps of analyzing discourse, i.e. description of texts, interpretation of the discursal process and explanation of the social

process. In the step of description of texts, the study takes into consideration both the visual and the verbal elements. These three steps of analysis are conducted in combination rather than one by one in a chronological order. The findings of the study, hence, are final in the sense that they are the results of the description of the texts at surface then the interpretation of the meanings in connection with other discourses and the interpreter's background knowledge and the explanation of those interpretations in the socio-political context.

1.4. Main findings of the research

The study finds that there exists salient gender role differentiation in which women are bound to their home and their children much more than men. Other than that, in the public sphere, women are represented doing less important jobs than men. Moreover, gender stereotypes are also prevalent in which traditional femininity and masculinity are reconstructed, which may disadvantage women to some extent. The gender ideologies as mentioned are both explicitly and implicitly mediated through verbal and visual elements of the data. The study argues that such gender representation re-enforces traditional Confucian ideas of gender hierarchy and is against some political efforts towards gender equality.

1.5. Structure of the report

This report has 5 main chapters. Chapter 1 introduces the research in several aspects. It explains why the study was carried out, what the study aimed

to find and the methodology that was used. Chapter 1 also briefly presents the main findings of the research. Chapter 2 reviews the global context of gender and language studies and how the current study fits in the literature. This chapter also sets out the contextual background of the study and makes clear the concept of gender equality as used in this study. Chapter 3 explains the theories that the study bases itself on and the framework which is used in the study. It also explains in details how the framework was applied to the data to tease out the findings. Chapter 4 discusses the findings of the research, and finally, chapter 5 summarizes the research, acknowledges limitations and suggests ideas for further research.

CHAPTER 2:

LITERATURE REVIEW AND CONTEXTUAL BACKGROUND

2.1 Literature review

Gender representation has been the focus of both media studies and feminist linguistics for decades.

In the field of feminist linguistics, since the 1990s, much research has focused on the discursive construction of gender, focusing on both the ways in which language is used by men and women, and the ways in which language is used to say things about men and women (Litosseliti, 2006). The current study belongs to the latter category of research on language used to talk about men and women, which investigated the gendered discourses that help shape gender identities, gender roles or gender stereotypes. Recently, many studies have researched the construction of (new) femininity and masculinity such as Kosetzi & Polyzou (2009) on the construal of masculinities in a Greek men's lifestyle magazine, and Johnson & Young (2002) on gender identities constructed through the voice over of an advertising program. Other studies focused on gender stereotypes such as Milestone & Meyer (2012) investigating the representation of women as sex objects in men's magazines, Al-Mahadin (2003) on gender stereotypes in cartoons, and Shifman & Lemish (2011) on gender differences in humor. All these studies share that gender and gender identities

are discursively constructed, often in favour of one gender over the other, whereby women are more often disadvantaged than men.

In the domain of media studies, gender representation has gained attention since the 1950s (Gauntlett, 2008). However, not until ‘second wave’ feminism in the 1960s that systematic research into media images of women flourished (Carter & Steiner, 2004). Much research was carried out, mostly focusing on how women were portrayed in a wide array of media forms such as television, movies, women’s and men’s magazines and advertisements. The concern was that sexist messages of these media forms socialized people, especially children into thinking that dichotomized and hierarchical sex-role stereotypes were ‘natural’ and ‘normal’ (Carter & Steiner, 2004: 2). While earlier studies in the domain saw language as the depiction of reality, which reflected the cultural aspect of a society, later critical feminist studies emerging during the 1970s posited that media texts never simply mirrored or reflected ‘reality’, but instead constructed hegemonic definitions of what should be accepted as ‘reality’. Nonetheless, these studies shared the same foci with feminist linguistic studies, concerning gender representation such as gender identity, femininity and masculinity, gender roles or gender stereotypes. Numerous reviews about gender representation in the media can be found in Gauntlett (2008), Byerly & Ross (2006), Cortese (2004), Thornham (2007) and Bentz & Mayes (1993).

There are two things noted from the literature of gender and language studies. First, gender issues exist in almost all contexts; however, these issues are different in many aspects from one context to another. This is because, gender is a social issue which is built up in and affected by the historical, cultural and political context of the different countries. Hence, to contribute to the existing studies of language and gender studies, more research in diversified cultural contexts are welcome, to add a stroke to the big picture of gender issue the world over. Second, while this domain has flourished internationally for decades, very few studies have been carried out in the context of Vietnam. Very recently, Nguyen (2011) published her study on gender ideologies in print media and Ngo & Phan (2015) researched the sexist language used in football commentaries. These two authors did point out that sexism and gender inequality exist in discourse in the context of Vietnam, however with only two studies, gender issues in relation to language in Vietnam cannot be comprehensively exploited. More efforts are needed to dwell into this topic for the sake of social equity in Vietnam and for the international academic literature of language and gender. The current study is an attempt to answer the raised necessity.

2.2 Contextual background of the study

As said, gender issue roots from the historical, socio-political context; hence, when the issue is studied, especially from a CDA perspective, an

understanding of contextual background should be required. There are some main points to note concerning gender issue in Vietnam as follows.

First, Vietnamese women were not originally oppressed. The historical fact of constant wars in Vietnam has aroused and nurtured a centuries - old tradition of heroism and nationalism among the Vietnamese people and women were not exceptions. During the Chinese conquest (207 B.C. - 39 A.D.), Trung Trac, Trung Nhi and Lady Trieu were prominent examples of combative nationalists who rose up in arms against Chinese rulers. During the two resistance wars against France and the U.S., there were no less examples of combative nationalist females, who were conferred with ‘heroines of armed forces’ by the state, such as heroine Vo Thi Sau and General Nguyen Thi Dinh, (Le, 2009; Tran, 2009). For all their contribution to the national resistance wars, the state conferred all the Vietnamese women with 10 golden words “*Phụ nữ Việt Nam bất khuất, trung hậu, đảm đang*” (The Vietnamese women: undaunted, faithful and skillful). This explains why Vietnamese women have been glorified especially as martyrs throughout history although they were at times devalued by Confucian ideas. In the contemporary Vietnam, women continued to be glorified especially on certain occasions such as International Women’s day (Nguyen, 2011).

Second, the Confucian influence was a cause to the decline in Vietnamese women’s status. As history goes, Confucian ideals started to infiltrate into the

society in the fifth century; however, not until the fifteenth century had Confucian impact come to its peak to become one of the three religions in Vietnam besides Buddhism and Daoism. Central to Confucian doctrine was that men are superior and women inferior. Confucian doctrine clearly supported a patriarchal social order, putting women in a lower social rank compared to men. Although Confucian ideals of gender were more or less eroded when Vietnam came into contact with Western people from France in early twentieth century and they were later legally eradicated by the first constitution of Vietnam granting equal rights for both genders, these ideals seem not to be washed off from people's mind. And in this 21st century, the Confucian ideals concerning gender even seem to be restored in the Vietnamese society. (Le, 1992; Bui, 1996; Le, 1996). Later in this research report, I will also discuss this restoration from my data analysis.

Third, there have been no explicit feminist movements in Vietnam and feminism has been an unpopular topic. This lack of feminist movements can be due to continuous resistance wars and it was those repetitive, prolonged wars and poverty have together overshadowed gender issues (Duong, 2001). From a Western point of view, Barry (1996 : 14) finds that the isolation of Vietnam until the last few years has not made it possible for women in Vietnam to develop autonomous women's movements that have characterized an important element of feminist change in many other countries in the world. Vietnamese

women's movements are not feminist, and have been closely attached to nationalism. These movements were not feminist in the sense that the cause underlying them was not primarily for women's own rights and benefits but for the call of the nation or more neutrally, the call of political leadership in time of political instability. One clear example is the foundation the Vietnamese Women's Union (VWU) in 1930 with the highlighted task of mobilizing women nationwide to take part in the anti-feudalism and anti-imperialism movements led by the Indochinese Communist Party, which constantly emphasized the importance of women's participation in politics in order to strengthen the revolutionary movement (Hannam, 2007: 91). The gender ideology underlying this was Marxist in seeing the sameness between men and women and while there might have been oppression by men on women, they were 'ultimately oppressed by capitalism and hence the interest of men and women are not crucially different' (Beasley, 1999).

Fourth, Vietnam is an advanced country in terms of gender equality promoting policies. Although Vietnamese women gained suffrage in 1945, much later than those in many western countries, most other political rights were granted to them right after the suffrage without any feminist struggles. In the country's constitution, they have been equal to men in all respects since 1946 while internationally it is well documented that the Women's Liberation Movement in Western countries started in the 1960s and 1970s (Hannam,

2007:7). Apart from the constitution, gender issues have been reflected in the laws on marriage and family first composed in 1959. More recently, Vietnam passed the laws on gender equality in 2006, the aim of which was to eradicate gender discrimination and to build gender equality in all aspects of social life and in the family. Alongside with Laws on gender equality, Laws on prevention of domestic violence became effective in 2008, prescribing how to educate people about, prevent people from and punish people for crimes which had been protected by the patriarchal society for long. Additionally, promoting gender equality is the responsibility of different governmental institutions such as the National Committee for the Advancement of Women in Vietnam and the Vietnam Women's Union. In liberal terms, Vietnamese women have gained the rights that women elsewhere in the world have been struggling for for centuries.

In this context, the study aims to look at the gender ideologies underlying advertisement discourse and to see if those ideologies reconstruct or challenge any existing gender ideologies in the society.

2.3. Gender equality

In this study, gender equality is limited to the equality between women and men in the society, although a post-structuralist approach may also concern the equality between different groups of men and that between different groups of women. Theoretically, there has been no consensus among feminists on what gender equality is, and different feminisms have posited equal gender relations

differently. Beasley (1999) summarized some of the major differences in feminist views on gender equality as follow.

Liberal feminism, on the one hand, presumes the sameness between men and women as both men and women possess fundamentally sexually undifferentiated human nature. Since women are much the same as men, women should be able to do what men do. In liberal feminist thoughts, there is a focus on the public sphere, on legal, political and institutional struggles for the rights of individuals to compete in the public marketplace. Radical feminism, on the other hand, stresses the difference between men and women, and at the same time asserts the sameness among women regardless of class, race, age, ethnic group or nationality. It gives a positive value to womanhood rather than supporting a notion of assimilating women into arenas of activity associated with men. In other words, women and men are seen as different but complementary and they should be equally valuable. Such an agenda encourages some degree of 'separatism' from men, and men as a group are the 'main enemy' of women. The third major feminist tradition is Marxist/socialist feminism, which tends to be oriented towards the public sphere like liberal feminism. Marxist/ socialist feminism also stresses the underlying sameness between men and women and proposes that while women seem to be oppressed by men around them, like men, women are ultimately oppressed by capitalism, and hence the interests of men and women are not crucially different (Beasley, 1999:62). It is important to note

that different feminist views may develop from or challenge the other feminist views on gender equality.

More recently, feminist writings have been influenced by poststructuralist thinking that stresses plurality rather than unity and, in particular, rejects conceptions of women or men as a homogeneous category. Poststructuralist feminists emphasize the differences amongst women and amongst men rather than differences between women and men. They argue that universalism marginalizes what is seen as dissimilar, thus bringing into play normalization, which declares dissimilarity abnormal and attaches a negative judgment to non-conformity (Beasley, 1999:81). They see gender as socially/ discursively constructed; and hence, gender identity is in flux, unstable and can be changed. While sex is generally seen as dichotomous, gender is a continuum and should not be mapped onto sex. That means only some women and some men exist at the two extremes of femininity and masculinity respectively, producing gender stereotypes and the rest can be found somewhere on the gender continuum, and gender identity is also context dependent (Baker, 2008:63). Poststructuralist feminists are against the mapping of gender onto sex, which is constituted by social practices reflecting norms and taboos.

In this study, I draw on a poststructuralist view of gender equality. Since there are differences amongst women as well as differences between women and men, the latter should not be stressed, resulting in gendered tasks and gendered

stereotypical assumptions on men and women. There are admittedly biological sex differences between women and men; however, these differences do not necessarily entail differences in their socially expected roles. Sex differences should be treated just like other different biological traits such as height or eye color. Concerning the roles of women and men in the society, gender equality in this study means equitable division of responsibilities between women and men in both the public and domestic spheres. Further, women and men should be given equal choices concerning their social and family lives. The perpetuation of restricted roles for men and/or women, hence, is the dissemination of gender inequality.

CHAPTER 3:

THEORETICAL BACKGROUND AND METHODOLOGY

3.1 CDA as a theoretical approach

Current research in the field of language and gender in general, and feminist linguistics in particular, has been carried out using various approaches and methods such as sociolinguistics and ethnography, corpus linguistics, conversation analysis (CA), discursive psychology, CDA, and feminist post-structuralist discourse analysis (Harrington et al, 2008). The current study has chosen CDA as its theoretical approach for CDA starts with social issues and it ‘aims to show non-obvious ways in which language is involved in social relations of power and domination’ (Fairclough, 2001: 229). CDA sees language as ‘a form of social practice’, which is socially determined and determinative at the same time (Fairclough, 2001: 22). CDA is committed to examining the way language contributes to social reproduction or social change; hence, CDA is theoretically well placed to identify gendered discourses. According to Talbot (2010: 118), looking at language critically is a way of denaturalizing it, so CDA is useful for feminist linguistic research. Lazar (2005) also proves the inevitable marriage between CDA and feminist linguistics in her edited volume of studies taking feminist CDA as a perspective to deal with gender ideologies in discourse. (Wodak, 1997 as quoted in Sunderland, 2006:

59) also asserts that ‘many proposals and basic assumptions of feminist linguistics relate to and overlap with principles of critical discourse analysis’.

3.2. Main tenets of CDA

CDA emerged in the 1970s, reflecting a turn in the interest of linguistic research from the purely structural dimension to the functional aspect of language as it relates to the social. CDA studies language use in its socio - political context and regards ‘language as social practice’ (Fairclough and Wodak, 1997). CDA pays particular attention to the relation between language and power, aiming to unearth the ideologies underlying discourse.

Phillips and Jorgensen (2002) summarize five CDA tenets and principles as follow.

First, situating language use in social networks, *CDA perceives discourse, or discursive practice, as social practice*. It is undeniable that language is a social phenomenon and is part of society, not somehow external to it (Fairclough, 2001). Linguistic phenomena are social phenomena of a special sort, and social phenomena are (in part) linguistic phenomena. According to Eckert and Mc Connell-Ginet (2003: 43), the term ‘social practice’ refers to human activity when emphasizing the conventional aspect of activity and its relation to social structure. While social structure constrains practice, it does not determine it. It is important to highlight what *discourse* refers to as this term is often ‘left undefined, vague or confusing’ (Mills, 1997; Wodak, 1997). In one

sense, *discourse* refers to the communicative process in which language in the form of texts is produced and interpreted in a social communicative setting. Discourse encompasses not only spoken and written linguistic texts but also other forms of communication such as visual or audio-visual modes. A current view of discourse sees that discourse in most cases is multi-modal (Kress and van Leeuwen, 1996); hence, a comprehensive analysis of discourse must include forms of communication other than language. In a more post-structuralist sense, discourse is a way of representing and interpreting social realities. Discourses exist in relation to other discourses and these discourses can be supporting as well as competing or conflicting. In this study, the term *discourse* is used in both senses: as language in use and as ways of representing and interpreting social realities. As Phillips and Jorgensen (2002) put it, the aim of CDA is to shed light on the discursive dimension of social and cultural phenomena and processes of change.

Second, *discourse is both socially constituted and constitutive*. As mentioned in the first principle, discourse is a social practice; consequently, it complies with social conventions in reflecting social reality. In this sense, discourse is conditioned by the social in two dimensions. First, discourse signifies the extra-discursive, conditioned by other already existing discourses. Second, how discourse reflects reality is conditioned by socially acceptable ways of doing it. In a nutshell, discourse is socially constituted in both the *what*

and the *how* dimensions. The relation between discourse and the social, however, is not a one way process but a dialectical one (Fairclough, 2001). Discourse is constitutive at the same time because discourse also contributes to the shaping and reshaping of social structures. In other words, discourse has effects upon social structures and contributes to the achievement of social continuity or social change. In a sense, social structures are partly a product of discourse. Foucault (1972) emphasizes the potential constitutiveness of discourse by defining it as ‘the practices that systematically form the objects of which they speak’. However, CDA is less post-structuralist in that it does not negate the material that exists independently from discourse as most post-structuralists maintain. Discourse is not omnipotent, and is conditioned by social reality or other discourses. As Chouliaraki and Fairclough (1999: 6) put it, CDA recognizes the social import of discourse without reducing social life to discourse.

Third, *discourse should be analyzed within its social context*. This principle derives from the first and the second tenets, defining discourse as social practice and conditioned by social structures. In other words, discourse is historical and can only be understood with reference to its context or existing discourses. Hence, in Fairclough’s model (2001), text analysis is not carried out separately but within discursual interaction and social context. Analyzing discourse means not just analyzing texts, nor analyzing processes of production

and interpretation, but analyzing the relationship between texts, processes, and their social conditions. Social conditions include both the immediate conditions of the situational context and the conditions of institutional and social structures on a higher level (Fairclough, 2001). Beyond context, which refers to the extralinguistic factors such as culture, political condition and ideology, CDA also introduces the notion of intertextuality and interdiscursivity, which highlight the importance of seeing texts in relation to other existing texts. Different from all other methods, CDA takes into consideration a wide range of factors that influence the production and consumption of texts.

Fourth, *discourse functions ideologically*. At the heart of CDA is the claim that underlying discourse is ideology or that ideology is mediated through language use. (Fairclough, 2001, 1995). At this point, CDA shares with the Marxist tradition the view that discourse can be a tool to disseminate and to suppress ideology. Discourse, hence, reflects the interests of certain social groups, based on race, gender, age and so on. This principle is not just applicable to political or mass media discourse, which is believed to have massive influence on the public but also true with individual use of language. Since language is a resource with which people constantly have to make choices in communication, they may be unaware of the fact that their beliefs and viewpoints are embedded in their linguistic selections. In other words, our language is far from neutral. According to Coates (1998: 302), there is no

neutral discourse; whenever we speak, we have to choose between different systems of meaning and different sets of values. Language embodies our cultural and social values; hence, when we speak, we do not just say words, we speak our culture (Goddard & Patterson, 2000: 67). CDA practitioners, however, do not ask whether certain ideologies are deliberately or subconsciously embedded; rather, they are interested in finding out what the underlying ideologies are. If certain ideologies disadvantage a particular social group, then the uncovering of these ideologies can raise people's awareness, which is believed by CDA practitioners to be the first step towards emancipation.

Fifth, *CDA is research with a stance*. Different from scientific research especially one in the natural science domain which places importance on objectivity, CDA does not claim itself as politically neutral and is always explicit about its own position and commitment. Critical analysts must take a clear political stance from the beginning, aiming to uncover the discursive practice that maintains the unequal power relations. CDA is committed to radical social change for fairness and equality. CDA, hence, takes sides with the oppressed and less powerful in discourse. For instance, feminists often use CDA to challenge discourses in which women are disadvantaged and where gender inequality exists. However, this does not mean that CDA is a biased interpretation or a political commentary where the authors interpret meaning

from their own experience on the basis of their ideological commitment. As stated by Fairclough (2001:4), scientific investigation of social matters is perfectly compatible with ‘opinionated’ investigators, and being committed does not prevent investigators from arguing rationally and with evidence. CDA attempts to be a systematic kind of analysis which bases on particular linguistic theories and social contextual information to draw out conclusions. According to Chouliaraki and Fairclough (1999: 152), CDA is textually-oriented discourse analysis, which means it anchors its analytical claims about discourses in close analysis of texts. The term ‘critical’ is to be understood as having distance to the data, embedding the data in the social, taking a political stance explicitly, and a focus on self-reflection as scholars do research (Wodak and Meyer, 2001:9).

3.3 CDA analytical framework

Among various methods of doing CDA, the study takes on board Fairclough’s CDA model (2001) as the analytical framework for this model highlights the relation between discursal and social processes. Fairclough suggests three steps in doing CDA which involve describing the textual features, interpreting the discourses and explaining the relationship between the discourses and the existing societal conditions. At the core of Fairclough’s method is Halliday’s SFL theory, which views language in its social context, and as an instrument of social interaction, rather than a formal, cognitive system that can be studied in isolation from the social context. It views language as a

set of systems which offer language users a choice of ways in expressing meanings. It is SFL's stress on the functional aspect of language and on the context of communication that makes it particularly relevant as a linguistic theory for CDA.

In the first step of *description of texts*, linguistic features and other modalities are closely examined. Fairclough suggests analytical moves from the micro levels of vocabulary and grammar to a higher level of textual structures. He also listed the questions for textual analysis, which is almost comprehensive (see Fairclough (2001: 92); however, it should be treated as a resource from which CDA practitioners may choose to focus on a limited number of analytical tools, relevant to particular texts and for particular purposes. In the data of this study, both linguistic and visual images of the texts are explored, and in fact visual images outweigh linguistic features in meaning making because of the nature of TV advertisement discourse, which is in the form of video clips. Hence, the findings of the study mostly yield from visual analysis rather than linguistic analysis. For the analysis of visual images, the study uses Kress and van Leeuwen's framework, which is represented in more details in the following 3.4. In Fairclough's framework, he acknowledges the presence and the importance of visual images in texts; however, he does not suggest any analytical moves for this modality. For the limited linguistic texts in the data, the study focuses on the social actors present in the voiceover of the

advertisements and sees how these social actors are related to each other and to the theme of the advertisement. Explicit phrases or sentences concerning gender ideologies are also picked out as supporting evidence.

The second stage in Fairclough's model is *interpretation*, which deals with discourse processes and their dependence on background assumptions. Interpretations are generated through what is in the text (formal features) and what is in the interpreter (Member's Resources-MR). In other words, formal features are 'cues' which activate elements of interpreters' MR, and interpretations are generated through the dialectical interplay of cues and MR, which is referred to as interpretative procedures (Fairclough, 2001: 118).

In the interpretation of texts, the entry points include surface of utterance, meaning of utterance, local coherence and text structure and points. These are the cues in the text and interpreters will have to draw on their MR, which is their background assumptions of language knowledge such as knowledge of phonology, grammar, semantics, pragmatics, cohesion and schemata, to interpret these cues. The four major domains in the interpretation of text, however, do not require or represent separate moves but these steps are interdependent and supportive to one another in the sense, for example, that the interpretation of the surface of utterance will facilitate the interpretation of coherence, which in turns facilitates the interpretation of text structure. The interdependence in the opposite direction is also possible when, for example,

interpreters will start their interpretation from an overall judgment of textual structure, which will assist and cue the interpretation at the more localized levels.

In the third stage of *explanation*, we see discourse as part of social process, as social practice, showing how it is determined by social structures and what reproductive effects discourses can have on those structures, sustaining them or changing them (Fairclough, 2001: 135). These social determinations and effects are mediated by MR: that is social structures shape MR, which in turn shape discourses; and discourse sustains or changes MR, which in turn sustains or changes structures. Note that social structures are subdivided into three levels of societal, institutional and situational levels, and on all these three levels, social effects or determinations of discourse are seen. So, explanation is a matter of seeing a discourse as part of processes of social struggle, within a matrix of relations of power.

In the data analysis of this study, the steps are taken not separately but intermingled to yield findings and arguments. We approach the data from its surface; that is looking at the images and listening to the voice-over as many times as we need. We take notes on the social actors, the participants, and how they are represented (doing what? with whom? and being whom?) and interpret the underlying meanings of the advertisements. When we interpret the underlying meanings, we have to use our background knowledge, in which the

knowledge of gender issues is of importance. When the patterns occur, we attempt to see how these patterns occur, which means we put these patterns into the social context to explain their occurrence. We may have to look back at the texts again, extending the data scope to make sure there are no more patterns occurring. In presenting the findings of the study (chapter 4), we do not mention the steps that we take, but we present the ideologies found with supporting evidence from data analysis. We also make arguments when we put the found ideologies in the socio-political context.

3.4 Kress and van Leeuwen's visual grammar

As stated earlier, for the purpose of the current study, I have included visual analysis in the framework for data analysis, seeing discourse from a multimodal perspective. For analyzing the images in the data source, I draw on Kress and van Leeuwen's framework.

Theo van Leeuwen and Gunther Kress are pioneers in the analysis of the visual. They want to treat forms of communication employing images as seriously as linguistic forms have been. In the grammar book for the visual, Kress and van Leeuwen (1996: 14) see images within the realm of the realizations and instantiations of ideology, as means for the articulation of ideological positions. They propose that analyzing visual communication is, or should be, an important part of the 'critical' discipline. In their framework, Kress and van Leeuwen adopted Halliday's theoretical viewpoint in seeing that

the visual, like all semiotic modes, fulfils the three meta-functions namely ideational, interpersonal and compositional (or textual). They also see that visual designers face with multiple choices (of colors, size, distance, etc.) in reflecting and constructing reality through the visual just like a speaker or a writer does with language. This implies that both language and the visual can be used as a coding system to *talk* about the world though they do it differently, by linguistic elements or by shapes and colors and so on.

The meta-functions of the visual

Underlying the **ideational meta-function** of the visual is the view that any semiotic mode has to be able to present aspects of the world as it is experienced by human beings (Kress and van Leeuwen, 1996: 42). Within the ideational meta-function of the visual, Kress and van Leeuwen separate the narrative structure from the conceptual structure. The **narrative structure**, or ‘transactional’ structure, is identified when the participants are represented as *doing* something. Of particular use in the present study is the analysis of the action process, where the focus is on *what women and/or men are represented to do*. The **conceptual structure**, in contrast with the narrative structure, represents participants in terms of their class, structure or meaning or their generalized and more or less stable and timeless essence (Kress and van Leeuwen, 1996:59). In this current study, we also look at the conceptual structure of the images to see *how men and women are depicted to be*.

Apart from the Ideational meta-function, analysis of the **interpersonal meta-function** of the visual is also helpful in observing *how men and women are represented* in the images. The Interpersonal meta-function is concerned with the representation of social relations between the producer, the viewer, and the subject being represented. Kress and van Leeuwen (1996: 119) distinguishes between three types of relations

- (1) Relations between represented participants
- (2) Relations between interactive and represented participants
- (3) Relations between interactive participants.

Among the above relations, in this study, we pay more attention to the first one, i.e. the relations between the represented participants. We wanted to see how men and women are represented in relation to other represented participants such as children, the old, the unwell or colleagues.

The third meta-function of the visual is the **textual meta-function**. Like linguistic texts, visual images also possess cohesiveness which connects different components of the visual to one another and to the external elements in the context. Again, there is a range of resources available to allow the realization of different textual meanings. Drawing on Kress & van Leeuwen, Machin (2007) summarizes the three interrelated systems that can be used to characterize the representational and interactive meanings of spatial composition as follow:

- Salience: This is how certain elements might be made to stand out, to have the viewer's attention drawn to them.
- Information value: This is how elements are placed that makes them relate to each other and to the viewer.
- Framing: The use of framing devices connects, relates, groups or separates elements in the image.

In this study, the analysis of textual meta-function seems to yield less findings than the other two meta-functions; however, we did find foregrounding and backgrounding structure in making meaning revealing in some cases.

To analyze images in these three 'grammatical' categories, we have to base ourselves on various principles which are cultural dependent. Within a Western culture, Kress and van Leeuwen suggests that *salience* can be achieved by size, colour, tone, focus, foregrounding and overlapping (Machin, 2007:138). Information value, on the other hand, is cued by how the represented subjects are arranged from left to right, top to bottom or center to margin. The arrangement of subjects in these dimensions may denote that certain information is given or new, ideal or real and important or less so. However, this type of interpretation is debatable and highly dependent on cultural factors.

It is important to re-emphasize that, both language and visual communication express meanings which belong to and are structured by cultures in one society (Kress and van Leeuwen, 1996:19). Consequently, visual

analysis cannot be done separately from the cultural knowledge from which the visual is produced. In the current study, when applying the analytical guidance by Kress & van Leeuwen to analyze the visual images, we must constantly draw on aspects of the Vietnamese cultures and social norms to interpret the visually created but hidden meanings, bearing in mind that some conventions can be universally shared while others can be culturally specific.

CHAPTER 4: FINDINGS AND DISCUSSION

This chapter presents the main findings from the data analysis, which comprises the three mingled steps of doing CDA as presented in the previous chapter. These are the prominent ideologies found across the data and these ideologies are argued to be disadvantageous for women; hence, promote gender inequality. Gender role differentiation is the focus of the discussion, while gender stereotypes are also briefly mentioned in this critical study of discourse.

For some reason, the name of the brand advertised should not be disclosed in this report, so the phrase ABC is used to replace the actual name of the brand. At some points where the linguistics features are analyzed, English translation is provided in brackets for the convenience of international readership.

4.1. Women as the homemakers

Women do housework (cleaning and cooking)

The most salient point concerning the representation of men and women is that women do the house work, ranging from cooking for the family, wiping the kitchen, washing the dishes, polishing the floor and cleaning the toilet while men are completely absent from those tasks.

In all the advertisements of cleaning liquids, detergents or even washing machines, women are shown as the consumers of the products. Examples can be found in Ad 27 (floor liquid), Ad 28 (washing machine), Ad 31 (detergent), Ad

41(dish washing liquid) or Ad 32 (detergent). A close look at an image from Ad 27 would give much more insight (Image 1). In this image, the woman is holding a broom, looking puzzled at the child's dirty sock. The child is having an uncomfortable look as his sock is dirty. This clearly shows that in this scenario, the woman is doing the job of cleaning the floor and she is responsible for the cleanness of the floor. The man behind her is represented doing nothing; maybe, he is only watching the incident. Apparently, the man and the child in this add do not do housework; it is the woman who does it. This claim is further supported by the fact that the man is depicted in office attire, the child school uniform and the woman home clothes. Maybe, the two "men" are just from work and school; only the woman is at home, doing housework.



Image 1: Women as homemakers (Ad 27)

As far as cooking activities are concerned, women are represented as the one who cooks while her husband and children, especially male children are the ones who enjoy the food and comment on the food. In no ad that men are represented as the cook of the family. In other words, men are totally invisible in the role of cooking for the family. Examples can be found in Ad 40 (a brand of noodle), Ad 46 (cooking oil), Ad 64 (instant porridge), or Ad 58 (additives). They are not only cooking for the family but also serving the family during the meal. Occasionally, they are just standing, watching at their husband and children eating. Image 2 is added as an illustration:



Image 2: Women as home makers (Ad40)

In two rare cases, Ad44 and Ad39, (women are represented cooking and doing housework in 18 advertisements), men are represented cooking or washing; however, they are represented as clumsy hands, or just a temporary

replacement for women, which perpetuates the assumption that cooking or doing housework is not their task. In Ad 39, a father and a son are represented cooking in the kitchen in an inexperienced manner, ending up lying sleeping while the mother is the one who eventually cooks the food and serves the two men in the advertisement. In Ad38, a father does the washing routine but he needs his wife's advice through Face-time while she is away, perhaps on a business trip. Apparently, the image of men doing housework in these two advertisements does not imply the sharing of housework but rather, emphasizes that housework is women's responsibility and not men's.

Linguistic evidence can also be found supporting this presentation of women as the homemakers. The social actors mentioned in the voice over in the advertisements picturing housework are “mẹ” (mum) or “phụ nữ” (women). The following are just some examples:

Verbal (1): “**Mẹ** mới là người có bí quyết nấu ăn ngon.” (***Mum** is the only one with the secret tip for delicious dishes*). (Ad39)

Verbal (2): “ABC được **mẹ** tin tưởng” (*ABC is believed as good by mum*) (Ad44)

Verbal (3): “**Bác** ơi, **mẹ** con nói ăn ABC là yêu đời ngay.” (*Uncle, my **mum** says eating ABC will make you happy right away.*) (Ad52)

Verbal (4): “**Phụ nữ** trên khắp Việt Nam chọn ABC.” (***Women** all over Vietnam choose ABC*) (Ad31)

The choice of *mum* or *women* to be the social actors in the voice-over perpetuates an assumption that women, and in the family they are mums, are more prestigious as far as cooking or housework is concerned. They are the ones who hold the secrets for delicious dishes and who know what brands to choose to care for the family. In fact, they are praised in these advertisements, and not men. However, these compliments may lead to more pressure and more challenge for women as well. And the reason why men are not seen in these compliments is that housework is stereotypically perceived as women's and not men's. This gender role differentiation sticks all housework onto women, and men are freed from the tedious chores, which should be unfair.

It is interesting to note that while cooking for the family is pervasively represented as women's task; cooking as a profession is represented as men's job. In the data source, there are three advertisements (Ad16, Ad17 and Ad18) where professional cooks are represented, and these represented professionals are all male. They are dressed in chef's white uniforms and white hats. Image 3 below is extracted from Ad18 for demonstration. What is implied by this can be that men do not cook for the family not because men inherently cannot cook, but because the home is the realm for women and men will cook but in the public sphere, and as a profession only.



Image 3: Men as professional cooks (Ad18)

Another evidence to suggest that home is the sphere for women and women do housework is that they are most of the time represented in home clothes while men are shown in office attire of shirts and trousers or even suits and ties much more often. These images are found in numerous advertisements such as Ad21, Ad27, Ad28, Ad29, Ad30, Ad54, Ad60, Ad69, Ad71, Ad83, Ad85, Ad87, Ad93, Ad99, etc.

From all the evidence and analysis mentioned, it is overt that women are represented in the role of homemakers and men seem to be excluded from all the household chores. This representation sharply differentiates men and women's role in the family life and it leaves a doubt that maybe men and women have separate spheres to contribute, and the home is the sphere for women only. This might be true in old feudal time, and cannot be true for the

21st century. A critical look into the image of working women in the advertisements would reveal some findings.

If we look at the socio-political context of gender issues in Vietnam, we would notice that the perpetuation of women's whole responsibility for housework is against the laws. Vietnam passed the law on gender equality on November 29, 2006, which started to have effect from July 1, 2007. The main aim of this law is to eradicate gender discrimination, to create equal chances for both men and women in developing themselves in all social activities and to build gender equality in all aspects of social life and in the family (Clause 4). More specifically, the law progressively asserts that *all family members have the responsibilities of doing housework* (clause 18, item 5). Maybe, in the society of Vietnam, fewer people know about this law than people who are deeply influenced by Confucian ideals that the domestic sphere is women's sphere and they find that it's natural and obvious for women to do housework. And if the law is not enforced appropriately and the media continue this kind of dissemination, gender inequality will persist in this society.

Working women and their family roles

Even more interesting is the fact that some career women represented in the advertisements cannot escape from the household tasks that they are supposed to take. In Ad36, a group of women, formally dressed, joining a

conference, verbally reveal that they have just quickly finished their washing activities using the advertised detergent.

Verbal (5):

A woman says: “Chị lo các em tới trễ vì phải hoàn thành nội trợ, nhất là giặt giũ mất nhiều thời gian” (*I am worried that you are late because you have to finish housework, especially washing, which takes a lot of time*)

A group of women reply: “... có bột giặt ABC giặt rất nhanh ... em kịp làm đẹp và tham gia cộng đồng” (*...with ABC detergent, washing is quick ... so I have time to beautify myself and join the social work.*)

It is overt in verbal (5) that women must fulfill their home-bound responsibilities prior to their social engagements. In another ad (Ad2), a woman dressed as a dentist but she is represented not only as a dentist but as an auntie at the same time. Similarly, in Ad11, a woman being a dentist and at the same time being represented as a mother. Clearly, these representations propose that when women join the workforce, they are still attached to the family and they cannot escape from the domestic realm. This is discrimination because in the representation of men, we do not see the same pattern. Men are exclusively represented as career people and not doing housework. This finding agrees with Nguyen (2011)’s argument that Vietnamese women in the modern time are facing with the double-role challenge whereby they have to be good at both public and domestic spheres. In the context of Hong Kong, Lee (2004) also

points out that the image of perfect (politician) women who can excel both in their career and their domestic responsibility as represented by the media renders the work-life balancing struggle invisible. Such a positive representation of double-rolled women only put pressure on women in general in the implication that if some women could make it then all women could, and if some of them could not, then it was their fault. Back to the context of Vietnam, as a social practice, in most state-owned institutions, some women are conferred with “giỏi việc nước, đảm việc nhà” (good at career, good at home). It is apparent that the media’s representation of double-rolled women resonates with the society’s expectation of women to do both tasks. This resonance continues to urge women to try hard to live up to the expectation at their own cost. Should we question why the society does not expect the same from men? This double-role challenge is in fact a combination of traditional expectation on women in terms of the home sphere and new expectation when women and their talents are needed in the workforce. According to the latest statistics of VWU, 83% of women are involved in economic activities, compared to 85% of men. It should be unfair when the society expects more from women than from men, given that they both possess the same amount of time and energy.

4.2. Men and women in the caring roles

Women taking care of children

It is salient from the data that the image of children is closely attached to the image of women and not men. Whenever children are shown in the advertisements, the accompanying adult taking care of them is a woman or several women. The woman is most often in the role of the mother and in some other cases the grandmother of the children. They are represented in numerous caring activities such as feeding the child (Ad23), cuddling the sick child (Ad87), teaching the children (Ad2, Ad11), playing with the children (Ad21, Ad25, Ad48, Ad23), and in some cases, women and children just simply appear together (Ad29, Ad28, Ad32, Ad33, Ad34, etc.). Quite covertly, in Ad33, there are two little babies depicted in the front and at the background, if we look closely, we will see two women choosing baby's stuff in a supermarket. The bond between women and children was there though implicitly represented. Linguistic analysis also reveals that the pair of personal nouns “mẹ/ con” (mum/child), “bà/ cháu” (grandma/ grandchild) do appear as the social actors in numerous voice-overs of the advertisements in the data source, for examples:

Verbal (6): “ĐỂ *mẹ* giúp, giờ thì *con* có thể vào cuộc.” (*Let mum help you, now you son can join the game*) (Ad 32).

Verbal (7): “*Mẹ*, xem tụi *con* tìm được gì này?” (*Mum, look and see what we have found.*) (Ad11)

Verbal (8): “Trò này *bà* giỏi nhất, các *cháu* cẩn thận, trốn đi nhé.” (*This game grandma plays best, you grandchildren be careful and go hide somewhere*) (Ad48)

In some rare advertisements, where men do appear next to children, they are represented playing with children only (Ad22, Ad27) or eating with children (Ad40), and not caring for them as women are displayed to do. Apparently, women are pervasively represented taking care of children and not men. It can be agreed that biologically, only women can bear children but this should not entail that only women can take care of children. The exclusion of men in this task can be in favor of men but at the same time can also be a disadvantage for them. In the first place, men have an excuse for not spending their time with their children, so they may have more time on their own enjoying themselves. However, on the other hand, they may be deprived of the right to nurturing their children, which can be rewarding as well. It is because, when there is a norm, those who act against the norm may be ridiculed or picked on. Hence, representing only women taking care of children may cause advantages to both women and men at the same time. Caring for children should be represented as both men and women’s task, instead.

Women taking care of men and the elderly

When the person who needs care is an unwell or an elderly, it is interesting to note that both men and women are represented as care-givers;

however, women are still seen in this role much more than men are. In the category of medicine advertisements, the found patterns are that when the unwell is a man, a woman will give medicine for him to take and when an elderly needs help, the helper is more often a woman (Ad76, Ad78, Ad79, Ad82, Ad86). It is also noted that, there are advertisements where the unwell men take care of themselves, i.e. taking medicine by themselves (Ad69, Ad71). However, in only one ad, a man is represented as the care-giver for a woman, as shown in image 4. Image 5 and image 6 are also included here to illustrate how women are represented as care-givers.



Image 4: Men as care givers (Ad71)



Image 5: Women as caregivers (Ad86)



Image 6: Women as caregivers (Ad87)

Though not as salient as the previously mentioned points, the presentation of women as care-givers outweighs the representation of men as care-givers.

This also constructs gender role differentiation to some degree.

4.3. Men's jobs are more important than women's

Moving on to gender roles represented in the public sphere, it is first noted from the data that, men are presented doing more important jobs, i.e. jobs of higher positions or jobs that require more qualifications and skills. All the experts and scientists appearing in the advertisements are men: they are the ones who develop new formulae for babies (Ad23), take care of new generations of washing machines (Ad28), invent new medicines (Ad79, Ad83, Ad91), run businesses (Ad85) and so on (Ad60, Ad69, Ad86, Ad93). Contrastive to the image of women in home clothes mentioned earlier, the images of men wearing white blouses and suits and ties in the roles of experts, scientists and businessmen are prevalent.

In some instances, even in one ad, career-men and career-women do not appear in equally-ranked positions. In Ad86, a man is represented as a manager or a similar post and his secretary is a woman. In Ad11, both men and women appear in white blouses examining the teeth for a child; however, the man is depicted in action and the woman is depicted standing and assisting the man. This suggests that the man is a dentist and the woman is a nurse or an assistant for him (image 7).



Image 7: Men's jobs are more important than women's (Ad11)

In another interesting instance, we found two advertisements of two different shampoo brands using a similar plot: a customer going into a hair salon and is introduced to a new brand of shampoo. In the first ad (Ad5), the customer is a man and the person who introduced the new shampoo to him is a woman who is just a staff of the salon. We can tell from her uniform with a name tag in front (image 8). In the second ad (Ad7), the customer is a woman and the one who introduced the new shampoo to her is a male expert with his real name appearing on the screen (image 9). These two advertisements leave an impression that even for the same function in an ad, the image of women is not as glorious as that of men.



Image 8: Men's jobs are more important than women's (Ad5)



Image 9: Men's jobs are more important than women's (Ad7)

In a rare case where a woman is represented as a businesswoman (Ad68), a man also appears in the ad, being her business partner and by no means subordinate to her. The woman is represented confidently shaking hands with the man; however, the confidence is not from her intelligence or position, but from her appearance as this is an ad for a beauty product. The woman's image in this ad gives rise to an interpretation that even in an equal position as men's, women care about appearance and cannot be confident without a good look. The emphasis of the ad on the woman's appearance downplays the importance of the high position she is holding. Hence, in this ad, even though women are represented as successful in their career, the impression is made on her beauty rather than on her profession.

Nguyen (2011) also investigated the media representation of Vietnamese career women during the international women's day (2010) and she found that women were actually glorified. They were represented as awarded professors, recognized scientists, successful businesswomen, and so on. With what we have found in the current study, we can argue that maybe women are glorified on only one occasion during the year – that is the international women's day. Back to the rest ordinary days, they are seen as less competent than men; and hence, hold inferior positions than men. This representation heavily disadvantages women in the workplace because how can they compete with men when they are always presupposed to be weaker in terms of competence. This is clearly a

prejudice because being a woman should never entail being less competent or less efficient. Competence and efficiency may depend on some physical traits concerning health, education and upbringing and cannot be due to the sex of a person.

This finding of the current study seems to contradict to Nguyen (2011)'s research result that many of Vietnamese women have crashed through the 'glass ceiling' to reach the highest position in an organization. (Many feminists believe that there exists an invisible 'glass ceiling' in every organization, referring to a limit to how high a woman can be promoted). As a matter of fact, according to VWU's statistics, in Vietnam, more than 41% of owners of small production factories and more than 20% of enterprise leaders are women. However, the data that Nguyen (2011) worked on was taken from the media during the international women's day, so the image of women seemed to be much more glorious. The representation of women in the advertisements under study seems to downplay women's status, and hence, contribution, in the public sphere.

4.4. Gender stereotypes

Apart from gender roles differentiation as the focus of the study, the research also found the perpetuation of gender stereotypes which emphasize gender differences. This emphasis may not directly lead to gender inequality as

one may argue, but it sometimes disadvantages both men and women in obsessing them to follow the trend.

In the first place, women are represented as weak and men strong both physically and mentally. Men are seen more in actions that need energy (Ad29, Ad11) and in games of more movements and strength such as football (Ad20, Ad32) or basket ball (Ad15). In those games, no women are detected playing. More specifically, in Ad29, for examples, a group of boys help pushing a car, and in Ad32, a group of boys play football and a girl and her mother stand to watch.

Second, men are the ones who give solutions; in other words, they are in the role of the rescuer. An example is Ad28, when the woman has a trouble operating a machine, a male expert appears from nowhere and showed her out of the problem. Similar plots are employed in Ad90, Ad18, where men appear just in time to get women out of the trouble.

Third, traditional femininity is emphasized, whereby beautiful women are depicted to be slim, sweet, with long smooth hair, long legs, and curve. In all the advertisements for shampoo brand and cosmetics (Ad1, Ad3, Ad4, Ad6, Ad9, Ad12, etc.), women are represented with long smooth hair either straight or wavy. In contrast, in a few advertisements for shampoo for men (Ad20, Ad8), the emphasis is on the comfort that the product can bring about rather than the appearance of the consumers of the products. The stereotype being circulated

can be that women care too much for their appearance and they may not equally care for their other values. Moreover, the role models being aired seem to be limited to certain standards that the ad producers perceive as beauty such as being slim, being gentle, with long smooth hair as mentioned. We do not notice rougher images of tomboy girls, for example, or the like. In a liberal point of view, women should have more choices to become comfortable with themselves rather than stick to some stereotyped beauties to please men.

And last but not least, women need to be beautiful to seduce men. In all the advertisements that promote women's beauty, there are men represented as the target or purpose of women's beautification. In these advertisements, men are attracted by women's appearance and that is why women beautify themselves to seduce men. A clear example is Ad12, where a girl with long black and extremely smooth hair caught the attention of a male singer and she is invited on the stage to sing with him. Another example is Ad10, in which a girl attracts a boy with her sparkling teeth and perfume like breath thanks to the toothpaste brand being advertised.

The masculinity and femininity represented as such, again, can be obsessive to both men and women. Femininity and masculinity should be seen as a continuum whereby people can be extremely feminine/masculine or less feminine/masculine, or even something in between; not feminine and not masculine at the same time. The stereotypes represented seem to be at the two

poles of extreme femininity and masculinity, which may lead people into thinking that these are the only standard of beauty for men and women. People's identities are diverse and they need to be valued equally.

CHAPTER 5: CONCLUSION

5.1. Recapitulation of the main findings

Gender issues are culturally dependent; hence, there is need for studies of gender issues in different cultural contexts to understand different aspects of gender (in)equality the world over. For this reason, the current study set out to investigate gender issues in relation to media discourse in the Vietnam context, aiming to find out the gendered discourses being perpetuated by the media's TV advertisement discourse. The data was approached from a multimodal critical discourse analysis perspective to answer the questions: (1) *what are the gender ideologies underlying TV advertisements?* And (2) *how are these ideologies mediated in the discourse?*

The data analysis takes into account both the linguistic and the visual features of the advertisements, though the visual contributes more to the making of meanings. The critical analysis of the data found that in the domestic domain, women were represented as the bearer of all responsibilities concerning housework while men totally absent from these tasks. Women were also represented with double roles of homemakers and breadwinners at the same time. In the public sphere, men were represented doing more important jobs and on overall, they were more saliently depicted as career people than women were. The representations of men and women in the domestic and the public spheres as such were argued to perpetuate gender inequality whereby gender

role differentiation was heavily stressed. Such representations were seen as going against the law of gender equality; hence, against the political efforts towards social equity. The representations found also downplayed women's status and contribution in the work arena. Gender stereotypes of extreme femininity and masculinity were also explored and argued to disadvantage both men and women.

5.2. Limitations and suggestions for further research

As stated earlier, the study limits itself to the exploration of gender issues concerning men and women as two groups. It did not look into how different groups of men and different groups of women were represented. It also did not touch the issue of sexuality, often associated with gender issues. Other studies interested in the same topic should explore the representation of different groups of men and women to see whether there exists any inequality within the presentation of one gender. Other studies may also investigate issues concerning sexuality such as the representation of gays in comparison to the representation of straight men or of lesbian, for example.

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APPENDIX

List of the advertisements and their location and category

| | Advertisements | Where | Group |
|----|--------------------------------|-------------------------------|-------|
| 1 | Dầu gội Pantene | Mov 1 | A |
| 2 | Kem đánh răng P/S (dì) | Mov 1 | A |
| 3 | Sunsilk mềm mượt | Mov 1 | A |
| 4 | Dầu gội Dove | Mov 1 | A |
| 5 | Clear men trị gàu | Mov 1 | A |
| 6 | Clear hoa anh đào | Mov 1 | A |
| 7 | Dầu gội Treseme | Mov 1 | A |
| 8 | Clear trị gàu | Mov 1 | A |
| 9 | Pantene ngăn gãy rụng | Mov 2 | A |
| 10 | Kem đánh răng Close Up | Mov 3 | A |
| 11 | Kem đánh răng p/S (bv nụ cười) | Mov 3 | A |
| 12 | Dầu gội Rejoice | Mov 4 | A |
| 13 | Dưỡng trắng da Pond's | Mov 6 | A |
| 14 | Nước xúc miệng Thái Dương | Mov 8 | A |
| 15 | Dầu gội Thái Dương 3/7 | Mov 8 | A |
| 16 | Cream O | Mov 17 (1 st data) | D |
| 17 | Bánh Richese | Mov 19 (1 st data) | D |
| 18 | Dầu Mezan | Mov 30 (1 st data) | D |
| 19 | Pond ban đêm | Mov 31 | A |
| 20 | Clear Men (Ronaldo) | Mov 35 | A |
| 21 | Dielac Optimum | Mov 2 | B |
| 22 | Bỉm Pamper | Mov 2 | B |
| 23 | Anpha Gold Dielac | Mov 2 | B |
| 24 | Annum Materna | Mov 7 | B |
| 25 | Bio-Acimin Gold | Mov 9 | B |
| 26 | Similac Gain Plus | Mov 12 | B |
| 27 | Sunlight lau nhà | Mov 1 | C |
| 28 | Máy giặt Panasonic | Mov 1 | C |
| 29 | Omo nước giặt | Mov 1 | C |
| 30 | Vim – nước tẩy VS mảng bám | Mov 1 | C |
| 31 | Bột giặt Ariel | Mov 2 | C |
| 32 | Bột giặt Omo | Mov 3 | C |
| 33 | Comfort da nhạy cảm | Mov 7 | C |
| 34 | Bột giặt Attack | Mov 13 | C |
| 35 | Downy nước hoa | Mov 15 | C |
| 36 | Bột giặt Alba | Mov 33 | C |
| 37 | Comfort tinh dầu thơm | Mov 36 | C |

| | | | |
|----|-----------------------------|--------|---|
| 38 | Picenza | Mov 9 | C |
| 39 | Hạt nêm Knorr | Mov 1 | D |
| 40 | Mì Chíp Chíp | Mov 2 | D |
| 41 | Nước rửa chén Sunlight (QL) | Mov 6 | D |
| 42 | Sữa tươi Ba Vì | Mov 10 | D |
| 43 | Sữa Vina soy | Mov 13 | D |
| 44 | Nước mắm Chin Su 3 ngon | Mov 13 | D |
| 45 | Mì Gấu Đỏ | Mov 13 | D |
| 46 | Dầu ăn Simply | Mov 14 | D |
| 47 | Mì ba miền | Mov 14 | D |
| 48 | Sữa đậu nành (tròn tìm) | Mov 14 | D |
| 49 | Sữa Milo | Mov 14 | D |
| 50 | Trà Xanh C2 O Long | Mov 14 | D |
| 51 | Cà phê Birdy | Mov 14 | D |
| 52 | Mì Kokomi Happy | Mov 15 | D |
| 53 | Milo ống hút 4 chiều | Mov 15 | D |
| 54 | Trà Xanh O độ | Mov 15 | D |
| 55 | Trà Thảo Mộc Dr. Thanh | Mov 15 | D |
| 56 | Sanofi | Mov 15 | D |
| 57 | Seven Up Revise | Mov 18 | D |
| 58 | Aji Ngon | Mov 25 | D |
| 59 | Heineken | Mov 27 | D |
| 60 | Trại bò sữa Vinamilk | Mov 29 | D |
| 61 | Gold Soy (HNH) | Mov 36 | D |
| 62 | Aquafina | Mov 37 | D |
| 63 | Sữa chua Ozela | Mov 37 | D |
| 64 | Cháo Gấu Đỏ | Mov 37 | D |
| 65 | Monte Snack | Mov 2 | D |
| 66 | Coca Cola | Mov 7 | D |
| 67 | Cansua 3+ | Mov 9 | D |
| 68 | Sắc Ngọc Khang | Mov 5 | E |
| 69 | Đại tràng Bảo Nguyên | Mov 5 | E |
| 70 | Hoạt huyết nhất nhất | Mov 5 | E |
| 71 | Xương khớp nhất nhất | Mov 5 | E |
| 72 | Trứng Cá Nhất Nhất | Mov 5 | E |
| 73 | TrungCa | Mov 8 | E |
| 74 | Hoạt Huyết Minh Lão Khang | Mov 9 | E |
| 75 | Dáng Hồng Nhất Nhất | Mov 13 | E |
| 76 | Coldi – B | Mov 15 | E |
| 77 | Thuốc ho bổ phế | Mov 17 | E |
| 78 | Thuốc nam trị ho P/H | Mov 17 | E |
| 79 | Thuốc ho Bảo Thanh | Mov 17 | E |

| | | | |
|----|-------------------------|--------|---|
| 80 | Viên uống hoa thiên | Mov 21 | E |
| 81 | Sâm Nhung Bồ Thận | Mov 28 | E |
| 82 | Cerecaps | Mov 28 | E |
| 83 | Tràng Phục Linh | Mov 28 | E |
| 84 | Nhân Hưng (Xương Khớp) | Mov 30 | E |
| 85 | Delcogen | Mov 30 | E |
| 86 | Hoạt huyết CM3 | Mov 30 | E |
| 87 | Bạch Ngân PV | Mov 30 | E |
| 88 | Viên uống Tây Thi | Mov 30 | E |
| 89 | Hoạt huyết Vina | Mov 30 | E |
| 90 | Rocket 1 giờ | Mov 31 | E |
| 91 | Viêm vai gáy Thái Dương | Mov 31 | E |
| 92 | Bảo Xuân 50+ | Mov 33 | E |
| 93 | Vina Ho | Mov 35 | E |
| 94 | Big 1 | Mov 35 | E |
| 95 | Happi Vision | Mov 13 | F |
| 96 | Yamaha | Mov 14 | F |
| 97 | Grand | Mov 15 | F |
| 98 | Sơn Nice Space | Mov 33 | F |
| 99 | Ngân Hàng ACB | Mov 37 | F |

| Group | Category | Including | No | Index |
|--------------|-------------------------------|--|-----------|--------------|
| Group A | Personal hygiene | Shampoo, shower gel, mouth rinse liquid, ... | 20 | Ad1-Ad20 |
| Group B | Food and baby stuff | Baby milk powder, instant porridge, baby shower gel, ... | 06 | 21-26 |
| Group C | Family hygiene | Cleansing liquid, dish washing liquid, washing machine, detergent, ... | 12 | 27-38 |
| Group D | Food, drink and kitchen stuff | Additives, food, drink, cooking oil,... | 29 | 39-67 |
| Group E | Medicines | | 27 | 68-94 |
| Group F | House and means of transport | | 05 | 95-99 |

APPENDIX

List of the advertisements and their location and category

| | Advertisements | Where | Group |
|----|--------------------------------|-------------------------------|-------|
| 1 | Dầu gội Pantene | Mov 1 | A |
| 2 | Kem đánh răng P/S (dì) | Mov 1 | A |
| 3 | Sunsilk mềm mượt | Mov 1 | A |
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| 5 | Clear men trị gàu | Mov 1 | A |
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| 14 | Nước xúc miệng Thái Dương | Mov 8 | A |
| 15 | Dầu gội Thái Dương 3/7 | Mov 8 | A |
| 16 | Cream O | Mov 17 (1 st data) | D |
| 17 | Bánh Richese | Mov 19 (1 st data) | D |
| 18 | Dầu Mezan | Mov 30 (1 st data) | D |
| 19 | Pond ban đêm | Mov 31 | A |
| 20 | Clear Men (Ronaldo) | Mov 35 | A |
| 21 | Dielac Optimum | Mov 2 | B |
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| 26 | Similac Gain Plus | Mov 12 | B |
| 27 | Sunlight lau nhà | Mov 1 | C |
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| 98 | Sơn Nice Space | Mov 33 | F |
| 99 | Ngân Hàng ACB (mua nhà) | Mov 37 | F |

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| Group F | House and means of transport | | 05 | 95-99 |

